

The Apocalypse: Of Jesus Christ

An Introduction to Revelation

Revelation 1:1 The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John,
² who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.
³ Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

(Revelation 1:1-3)

Preface: Context for this Series

As late as last Sunday, I had no intentions of preaching through Revelation. I've taught the book twice in our church's history as a Sunday School class, the latest attempt being only a couple of years ago. Some may wonder why I am entering into a series on this book so soon after finishing up a class on it. Here are three reasons.

An ecclesiastical reason. First, our church finished the book of Daniel last week and though I wanted to do something else, it struck me that this OT parallel to Revelation is still in my conscious mind and this can greatly aid in going through Revelation.

A personal reason. Second, I did not feel like the latest class went as well as I had hoped. The more I go through this book, the less I think I know about it. That has always given and continues to give me pause to preach through it. Yet, it is this pause that I think is so needed in our day when studying this book. People are too dogmatic about their view of Revelation. As we ended with Daniel last week, we need humility when dealing with prophetic things. I am not coming at this series to chide anyone for not reading it my way, which feels all too common when teachers approach it. But I do think there is much more to learn here than we can in a Sunday School class (in fact, I have some important new things to share). Particularly, sermons are not merely to give information, but are primarily to edify, convict, and especially placard Christ before our eyes in a way that a class just can't do the same way.

A contextual reason. Finally, people continue to keep asking me to go through this book in a series of sermons. For some, it is a natural continuation of Daniel. For others, they still want to know more about Revelation. It is, after all, a confusing book. And still for others, it is nearly impossible to look at the present times and not have some kind of thoughts about the end of the world hit you. That's why it is probably the most popular book being preached in 2020. To those ends, I pray God will use this series in a unique way in the life of our church.

Doug Van Dorn
December 2020

★★★ ★★★ ★★★

Apocalypse

When you think of [The Apocalypse](#), what comes to mind? For most people I think it is something like the definitions in modern dictionaries: “The complete final destruction of the world, as described in the biblical book of Revelation.” “An event involving destruction or damage on an awesome or catastrophic scale.”

[Hollywood](#) has an entire cottage industry surrounding this word. For decades they have been pumping out dystopian movies (perhaps my favorite genre) about life on earth after an apocalyptic event: *12 Monkeys*, *Blade Runner*, *Book of Eli*, *The Day After*, *The Day After Tomorrow*, *Divergent*, *Escape from L.A.*, *The Hunger Games*, *I am Legend*, *The Last Man on Earth*, *Mad Max*, *The Matrix*, *The Maze Runner*, *Planet of the Apes*, *Resident Evil*, *The Running Man*, *Snowpiercer*, *The Terminator*, *Total Recall*, *Waterworld*, *World War Z*. The list is long and growing.

The world has always had its own apocalyptic visions of the future. From the ancient Nordic myth of [Ragnarök](#), which is a series of foretold disasters leading to the deaths of the gods (like Odin, Thor, Heimdallr, and Loki), to modern versions like a [nuclear holocaust](#) or global catastrophic [climate change](#) or the [singularity](#) when artificial intelligence becomes

self-aware or an **Orwellian** communist world takeover, humanity can't get apocalypticism out of its head. It doesn't matter if you are a polytheist or an atheist, everyone has their own version of The End that they are desperately trying to forestall or altogether eliminate. Should this be our response?

What's so interesting about this word is that it technically means “**a revealing**” or “**an unveiling**” (Gk: *apo* = off; *kalyptein* = to cover, hence, *apokalyptein*—to uncover, disclose, reveal). This is the word that **literally begins the book of Revelation**. In fact, we translate it as “revelation.” But it does not say, “The apocalypse/revelation *of the end of the world*.” It says, “**The apocalypse of Jesus Christ**” (**Rev 1:1**).

The most important thing I can say about Revelation, then, must be said here in these first three Greek words of the book. This is vital to get through our heads up front. Though the revelation of Jesus Christ means in one sense that “**Jesus Christ disclosed, made known, the visions recorded in the book,**”¹ and there is in fact something of the end of the world in these visions, the phrase “**the revelation of Jesus Christ**” seems to me to necessarily “**include the idea that the revelation**

¹ **Robert G. Bratcher** and Howard Hatton, *A Handbook on the Revelation to John*, UBS Handbook Series (New York: United Bible Societies, 1993), 12.

is about Jesus,”² as many parts of the book explicitly state (1:9; 12:17; 14:12; 17:6; 19:10a, b, 20:4; cf. 6:9; 12:17; 19:10). Though he meant this more generally, what J. I. Packer says about revelation certainly fits this point. “Revelation [is] ... God sharing His secrets with us, God showing us Himself. In [R]evelation, God is the agent as well as the object.”³

In other words, when you read Revelation, your first thought is not to go to an apocalyptic cataclysm or to some hobo on the street holding up a sign that says, “The End is Near,” but to Jesus. This book is about him; in more than one way, but it is about him. It is his book; it is his revelation; it is his apocalypse. And he gives himself to us in this way for our temporal and eternal comfort.

If you understand or learn nothing else that we will talk about in the coming series, this one truth is all you need to read the book and be blessed for it. That takes me to vs. 3 for a moment. Revelation is the only book of the Bible that gives a blessing to the one who reads it aloud. “Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near” (Rev 1:3). Obviously, this makes

² G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 183. Beale holds this out as a distinct possibility.

³ J. I. Packer, *God Has Spoken: Revelation and the Bible*, 3rd ed. (Grand Rapids, Baker, 1998), 47.

Revelation (or “The Revelation of John” as the ancient title gives the book) a very important and glorious book. Let’s turn now to a basic introduction of Revelation, something that perhaps more than any other book of the Bible is helpful to our understanding the book properly.

Introducing Revelation

Author (vs. 1-2)

First, we have **the author**. He identifies himself as “**his servant John**” (1:1). This John “**bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw**” (2). The language of “**bearing witness**” fills the Gospel of John (1:8, 15, 32, 34, 2:25; 3:11, 26, etc.), as does the idea of “**word of God**” (John 1:1, 14, etc.). And I should point out that **1 John 1:1**, which also closely parallels John 1:1 talks about “**That which ... we have seen with our eyes.**” That’s a lot of parallels to other Johannine literature, strongly hinting that they are all the same author.

Scholars today debate precisely who this John is, but the early church believed that he was none other than the **Apostle John**. **Justin Martyr** (100-165 AD) said, “**There was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was**

made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem” (Justin, *Dialogue* 81.4). And Irenaeus (130-202 AD), who grew up in Smyrna, one of the seven cities addressed in the book, and who was a disciple of Polycarp (65-155 AD) who was a disciple of the Apostle John (Eusebius, *Ecclesiastical History* 5.20.6; Irenaeus, *Against Heresies* 3.3.4), said “John, the Lord’s disciple” wrote “the Apocalypse” (*Against Heresies* 4.20.11).⁴

Later, I’m going to bring up a series of stunning parallels between John’s Gospel and Revelation that I’ve never taught before which I believe are profoundly relevant for helping us interpret the book. In fact, I will be using them throughout this series. To my mind, the sheer volume of location of these parallels makes it virtually impossible that two different authors could have written these books.⁵

The Setting

The setting of the book is also important for revealing the purpose Christ chose to reveal the visions of John. He

⁴ A good accessible discussion is Paul Hoskins, “Who is the ‘John’ of Revelation?” *Exegetical Tools* (May 24, 2020), http://exegeticaltools.com/2020/05/24/who-is-the-john-of-revelation/#_ftn6.

⁵ When I preached through John, I argued that Lazarus “wrote” John. What I meant was that he was the “beloved disciple” and that he was the source for much of the material that makes up the Gospel of John. I stand by that view. However, I also argued that the Apostle John was the final editor of the book. He wrote the introduction and conclusion, organized the material, and put his own unique perspective on Lazarus’ source material in such a way that we can truly also say that he was the author of the Gospel that bears his name.

tells us, “I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus” (1:9). You can hear that end here exactly parallels vs. 2. Patmos was a penal colony, a tiny island of 22 sq. miles in the Aegean Sea where people were banished and punished by the Roman Empire. It is within sight of the mainland of modern Turkey (Asia Minor/Galatia in the NT) and curiously, it is almost like it has an eagle eye view of the seven churches which are addressed in chs. 2-3, for they are located all on the western edges of the country.



The point is, John has been **banished** to this volcanic, rocky wasteland prison and he is now suffering persecution there because he is a Christian. The kingdom of God that he discusses is of massive importance in the book. But suffering and persecution for the Faith is a fundamental theme of Revelation. Without this, nothing else makes sense. It intensifies and brings deep meaning to the worship, the judgment, and the glory that belongs to the church through its pages.

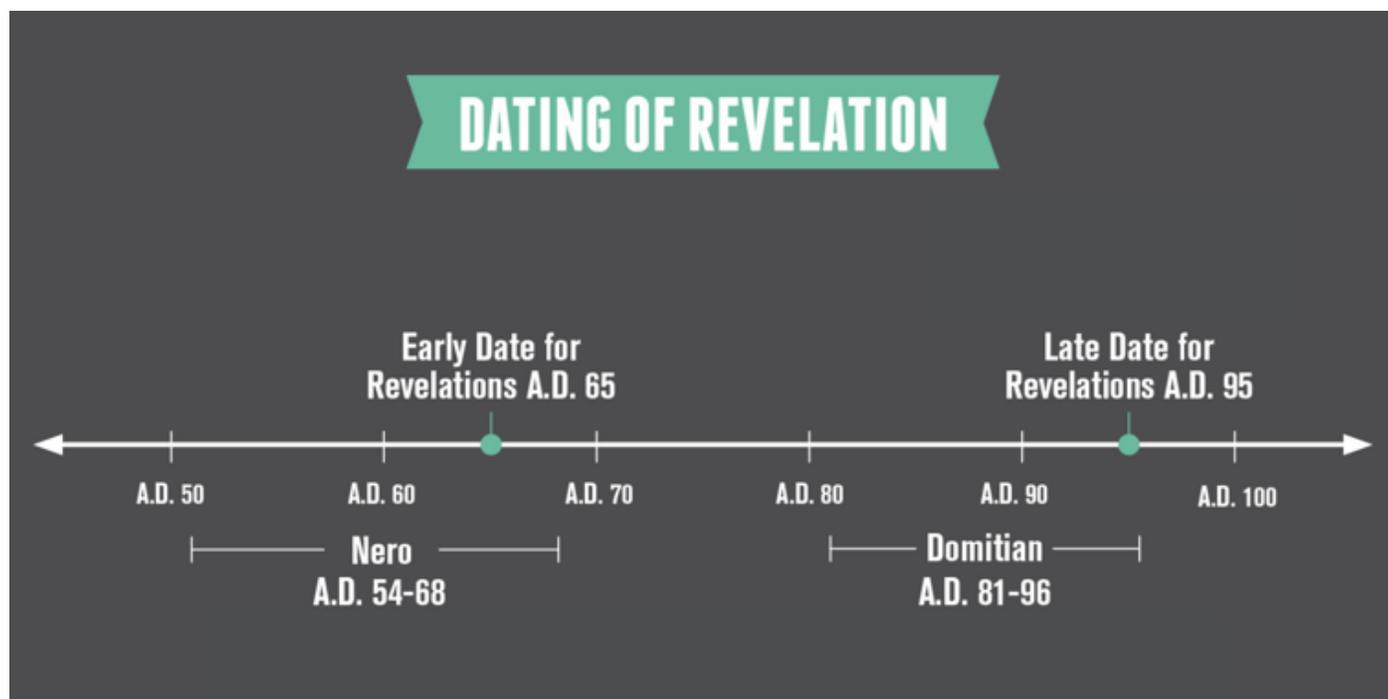
The Date of the Book

Dating the book is important, though not vital for my interpretation of it. There are two major views of when it was composed. The first is sometime during the reign of **Nero**, between **54-68 AD**, probably closer to the end date. Importantly, at least for one of the interpretations, this places it prior to the destruction of Jerusalem and the temple, which Preterists say the majority of the book prophecies about.

Though several good and well-known commentators take this view (Sproul and Gentry most notably), and there are a few early sources that support it,⁶ the early church

⁶ Especially the early Syriac, “The History of John, the Son of Zebedee” in the apocryphal *Acts of the Apostles* (perhaps as early as the second century), which states, “After these things, when the Gospel was increasing by the hands of the Apostles, Nero, the unclean and impure and wicked king, heard all that had happened at Ephesus. And he sent (and) took all that the

mostly believed that it was written during the reign of **Domitian** sometime between **81-96 AD**, again probably closer to the latter date. This view also has its earliest known source in Irenaeus who said, “**But if it had been necessary to announce his name plainly at the present time, it would have been spoken by him who saw the apocalypse. For it was not seen long ago, but almost in our own time, at the end of the reign of Domitian**” (*Against Heresies* 5.30.3).⁷



procurator had, and imprisoned him; and laid hold of S. John and drove him into exile; and passed sentence on the city that it should be laid waste.” Also, the Muratorian Canon; Jerome, *Against Jovinianum* 1.26; and Clement, *Who is the Rich Man That Shall Be Saved* 42 all hint at it.⁷ For the best defense of the early date see **Kenneth Gentry**, *Before Jerusalem Fell: Dating the Book of Revelation, An Exegetical and Historical Argument for a Pre-A.D. 70 Composition* (Tyler, TX: Institute for Christian Economics, 1989). This was his dissertation. <https://richardwaynegarganta.com/BeforeJerusalemFell.pdf>. Most good commentaries give good discussions. A good summary of the later date that interacts with the earlier date can be found here: **James M. Rochford**, “Date of Revelation,” *Evidence Unseen*, http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/jude/date-of-revelation/#_ftnref6.

How to Understand Revelation

I went looking for [quotes](#) from people trying to understand the book and found a few interesting gems. The actress [Megan Fox](#) supposedly said, “I’ve read the Book of Revelation a million times. It does not make sense, obviously. It needs to be decoded.” [Thomas Jefferson](#), famous for his deism and cutting out all the miracles of the Bible once said, “It is between fifty and sixty years since I read it, and I then considered it merely the ravings of a maniac, no more worthy nor capable of explanation than the incoherence of our own nightly dreams.” Ironically, [Joseph Smith](#) said, “[The Book of Revelation] is one of the plainest books God ever caused to be written.” Ironic why? Because Joseph Smith was a true maniac who saw almost nothing clearly in this world.

So how should we go about trying to understand Revelation? The first thing we have to do is come to grips with the fact that [this is a tough book to understand](#), at least on some levels. It isn’t difficult to understand it’s God, his worship, his worthiness, or his victory—all at the heart of the matter of what the book is about. It is difficult to understand especially the question of when its visions are supposed to take place.

Views of Interpretation

To this end, several schools of interpretation have arisen in the church, and all of them go far back into church history. I'll explain **four** of them here. The first approach is called *preterism*, from the Latin word *praeteritus* which means "past." It takes the language of **vs. 1** of "**things that must soon take place**" and says any view where it takes 2,000 years or more for the fulfillment to happen has to be mistaken. Preterists teach that much of the book was fulfilled in the events leading up to the destruction of the Temple in 70 AD, though some extend the fulfillment to the fall of the Roman Empire in the 400s. Importantly, the preterist system necessitates that Revelation be written prior to 70 AD, otherwise it isn't a prophecy at all, but history. That's rests a lot of weight on something (the date) that has never been agreed upon.

A second view was the majority view during the Reformation. It is called *historicism*. This view understands most of the book to be predicting the chronological order of events that will span the history of the church age, from apostolic times to the new heaven and earth. Though most didn't do this, some even take the seven churches as representing the next successive epoch in church history,

ending with a massive lukewarm church around the world. This view necessitates a linear or chronological reading of Revelation so that each new chapter takes us deeper into the future.

A third view is perhaps the most popular today because of Dispensationalism. It is called *futurism*. Like historicism, this sees the book as a chronological unfolding of events, but these events are almost entirely in our own future. All forms of premillennialism are by definition futurist, though many futurists over the centuries have seemed to think their own generation or one near to it will (would) see its fulfillment. So as not to give us too much, I won't say any more about millennial views today. They do not precisely overlap the different ways of reading the book I'm giving here, so it is not particularly helpful at this point to dive into them.

The final view is called the *idealist* view. This view looks at the many kinds of symbols of the book as representative of the battle between good and evil, but many of those do not correspond to any particular point in time. Rather, they can symbolize just about any point in time. According to them, this is precisely why the other three views exist. As a symbolic representation of all of

history (history does, after all, repeat itself), it is easy to see fulfillments in 70 AD, in church history, or in an apocalyptic future scenario. This makes the book particularly relevant not just to those in the first century or to those immediately prior to the return of Christ, but to all Christians at all times and in all places.

How can we ever decide between these perspectives? The fact is, I believe **each of them has something valuable** to add to the conversation. And each of them has **their own peculiar difficulties**. For me, idealism has the least number of difficulties and, more importantly, is the only view that allows the others to still have somewhat of a voice.⁸ It is the view I'm going to take in this series. But I'll be doing this for more reasons than just these. There is actually a fascinating textual reason related to the author that I'll try to work my way towards explaining.

⁸ Vern Poythress wisely remarks, "All of the schools except the historicist school have considerable merit [I believe even it does in some ways]. Can we somehow combine them? If we start with the idealist approach, it is relatively easy to see how. The images in Revelation enjoy multiple fulfillments. They do so because they embody a general pattern. The arguments in favor of futurism show convincingly that Revelation is interested in the Second Coming and the immediately preceding final crisis. But fulfillment in the final crisis does not eliminate earlier instances of the general pattern. We have both a general pattern and a particular embodiment of the pattern in the final crisis. Likewise, the arguments in favor of Preterism show convincingly that Revelation is interested in the seven churches and their historical situation. The symbols thus have a particular embodiment in the first century, and we ought to pay attention to this embodiment." Vern Poythress, *The Returning King: A Guide to the Book of Revelation* (Philipsburg, NJ: Presbyterian and Reformed Publishing, 2000), p. 37.

Genre

To get at this, we have to understand something of the genre and the organization of the book of Revelation. Let's look first at what kind of a book this is; **what is its genre?** Some people see the book much like an **epistle or letter**. In the books of Paul, for example, you have a formula, just like we have when writing letters today. You have the name of the **writer**, the **recipient**, the **greeting**, a **prayer** (wish or thanksgiving), all of which take up only a few short verses. The main part of the letter is the **body**. It then ends with a **final greeting** and farewell. Revelation can in fact be outlined just like this.

1. *Name*: John (1:1)
2. *Recipient*: "To the seven churches that are in Asia" (1:4)
3. *Greeting*: "Grace to you and peace from [Christ]" (1:4-5)
4. *Prayer*: "Blessed is the one who reads this prophecy" (1:3, 5-6)
5. *Body*: (1:4-22:15)
6. *Final Greeting*: (22:16-21)⁹

⁹ Preterists (see below) like Keith Mathison see the letter format as very important. Especially in opposition to the idealist (see below) approach to the book that sees the overall outlook of the book using timeless symbols rather than time-dated specific prophecies, he says this tends to ignore the historic specificity demanded by its character as a letter. See **Keith Mathison**, "The Preterist Approach to Revelation – The Unfolding of Biblical Eschatology," *Ligonier* (June 25, 2012), <https://www.ligonier.org/blog/preterist-approach-revelation-unfolding-biblical-eschatology/>. In reply, I would say that these timeless symbols are in fact prophetic. I do not ignore or spiritualize away the prophetic dimensions of the book. Rather, I see them as being fulfilled in many times in the future rather than one and only one time.

But letters are generally pretty straightforward in their meaning. That is, they are not usually given over to bizarre pictures and symbols and images like Revelation is. So there must be something more going on than just a letter to seven churches. Some have organized the material according to the **ancient covenant treaty documents**, such that Revelation becomes Jesus' new covenant treaty with his church.

1. *Preamble*: Ch. 1
2. *Historical Prologue*: Seven Churches (Chs. 2-3)
3. *Ethical Stipulations*: Seven Seals (Chs. 4-7)
4. *Sanctions*: Seven Trumpets (Chs. 8-14)
5. *Succession Arrangements*: Seven Bowls (Chs. 15-22)

Still others have looked deeply into Revelation in its original Greek setting and concluded that its genre is quite similar to the ancient **comedy**. Not that it is funny and makes you laugh, but that like all Shakespearean comedies which always take some rather bizarre turns to get there, it ends on a hopeful note, particularly in a great wedding,¹⁰ as opposed to a tragedy which ends in death.

¹⁰ **Patrick Downey**, *Serious Comedy: The Philosophical and Theological Significance of Tragic and Comic Writing in the Western Tradition* (New York: Lexington Books, 2001), especially 168-69, 191-93. The connection that the Gospel of John, written mostly as a tragedy, has to Revelation as a comedy makes the works together an epic. And no greater epic has ever been penned by mankind. Thanks to my friend, the soon to be Dr. Nick Kennecott for this insight.

But at the end of the day, Revelation probably most resembles a special form of Jewish literature called *apocalyptic*. The best example of this in the OT are the visions of Daniel 7-12, though parts of Ezekiel, Zechariah, and Isaiah also fit this mold. Apocalyptic literature was a very well-known and defined genre in the first century. Jews loved it! 1 Enoch, 2 Baruch, the Sibylline Oracles, and many others all follow the pattern. In apocalyptic literature, dreams and visions that make use of cryptic and symbolic imagery are forefront. Think of Joseph's dream of the sun, moon, and stars all bowing to him and you get the picture. The symbols represent things from a fantastical point of view. **Numbers** (like 4, 7, 10, 12, 1260, or 666), colors (red, black, white, etc.), **creatures** (beasts, serpents, lions, lambs), and other things are representative of perfection, good, evil, Christ, world systems, antichrist figures and so on.¹¹ They are not meant to be taken literalistically.

Apocalyptic literature is not written like a modern book with a beginning, middle, and end in a chronological order. Think of **Daniel** who has at least four visions that all discuss the four great world empires, but from different points of

¹¹ See especially the helpful summary in **Simon J. Kistemaker and William Hendriksen**, *Exposition of the Book of Revelation*, vol. 20, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 12-16.

view (chs. 2, 7, 8, 11). It would be foolish to read those chapters as talking about 16 totally different empires, 12 of which come after the Roman Empire.

In this way, while it is still very common for people to read Revelation chronologically, I believe it is better to read it **cyclically**. The technical term for this is **progressive parallelism** where different sections of the book parallel or mirror other sections, speak about the same events, especially the create climactic finale, but from increasingly intensifying points of view. This gives the reader the literary impression that the battle is serious and grows worse until the climactic battle where God finally wins and eliminates all evil.

Generally speaking, those who advocate for this view break the book into seven parallel cycles, based on the symbolic use of the number 7:

1. *Cycle 1: Christ and his Seven Churches (Chapters 1-3).*

Each letter ends with a call to persevere through to Judgment Day¹²

2. *Cycle 2: The Vision of the Seven Seals (Chapters 4-7).*

The cycle ends at Judgment Day (7:17)

3. *Cycle 3: The Vision of the Seven Trumpets (Chapters 8-11).*

The cycle ends at Judgment Day (11:18-19)

¹² Judgment Day has negative implications for unbelievers, positive for believers. Thus, it isn't always "doom and gloom."

4. **Cycle 4: The Persecuting Dragon and the Church (Chapters 12-14).**

The cycle ends at Judgment Day (14:14-20)

5. **Cycle 5: The Vision of the Seven Bowls (Chapters 15-16).**

The cycle ends at Judgment Day (16:17-21)

6. **Cycle 6: The Fall of Babylon and the Churches Vindication (Chapters 17-19).**

The cycle ends at Judgment Day (19:11-21)

7. **Cycle 7: The Great Consummation (20-22)**

The destruction of evil, ending at judgment; the vindication of the righteous, ending at judgment (20:7-14)

Understanding that John compiled his material into **seven sections of progressively intensifying parallels** gets us on track to realize that perhaps it is not giving an exact time frame for all future world events (or certain past events) that is at the foremost of his mind. This lends itself to an idealist interpretation. But we can say more about this.

Different Ways to Visualize Progressive Parallelism



Progressive parallelism isn't seeing parallels that aren't really there. It is not often understood that John utilizes the literary device of a **chiasm** in writing Revelation. In fact, while the book is composed of an unbroken chain of smaller chiasms,¹³ **the entire book actually makes up one huge chiasm** (below is a smaller example; on the next page is the full chiasm; both have the same center):

Prologue (1:1-20)

Seven Epistles to Seven Angels (2:1-3:22)

Seven Seals (4:1-8:1)

144,000 saints and Seven Trumpets (7:1-11:19)

The Two Witnesses (11:1-13)

Woman clothed with the sun (12:1)

Dragon in Heaven (12:4)

Woman flees to wilderness (12:6)

Satan cast out (12:12)

Woman flees to wilderness (12:14)

Dragon persecutes woman (12:15)

Woman's seed keeps the commandments (12:17)

The Two Beasts (13:1-18)

144,000 saints and Seven Angels (14:1-15:4)

Seven Bowls (15:1,5-16:21)

Seven angels: whore of Babylon vs. New Jerusalem (17:1-22:5)

Epilogue (22:6-21)¹⁴

¹³ See the 36 examples of chiasms at the *Biblical Chiasm Exchange*: <https://www.chiasmusxchange.com/category/h-hebrews-revelation/revelation/>.

¹⁴ This is in **Douglas E. Cox**, "On the Chiastic Structure of Revelation," (2014), https://creationconcept.info/dload/chiastic_structure_Rev.pdf. He cites older studies.

- A. 1:1. Things that must happen quickly (202)
- B. 1:3. Hears the words of this prophecy (200)
- C. 1:8. Alpha/Omega ... beginning/end (195)
- D. 1:17. When I saw, I fell at his feet (186)
- E. 1:19. The things which shall take place (184)
- F. 2:1. In the midst of seven lampstands (182)
- G. 2:7. the tree of life (176)
- H. 2:17. White stone, new name written (166)
- I. 2:26. He who overcomes ... will give authority (157)
- J. 3:1-2. A name ... not found your deeds complete (152-53)
- K. 3:5. Clothed in white ... book of life (149)
- L. 3:12. City of God comes down from God out of heaven (142)
- M. 3:16. Vomit you out of my mouth (138)
- N. 3:20. I will sup with him (134)
- O. 4:1. I saw and behold, a door was opened in heaven (131)
- P. 4:4. 24 elders, sitting clothed in white/crowns on heads (128)
- Q. 4:9. Living creatures give glory to him (123)
- R. 4:10-5:1. 24 elders fall down/God sits on throne/worship (120-22)
- S. 5:6. Lamb standing as though slain (115)
- T. 5:12. Worthy is the Lamb to receive riches (109)
- U. 6:6. A quart of wheat/oil and wine (101)
- V. 6:10. How long until you judge and avenge (97)
- W. 6:13. Stars of the sky fell to earth (94)
- X. 6:15-16. Kings of the earth say, "Fall on us..." (91-92)
- Y. 7:12. The blessing of the righteous (78)
- Z. 7:13. Who are these arrayed in white robes? (77)
- AA. 7:17. Lamb will lead them to fountains of living waters (73)
- BB. 8:2-3. Seven angels/altar before the throne (70-71)
- CC. 8:8. Second angel (65)
- DD. 8:10. Third angel (63)
- EE. 8:12. Fourth angel/a third of the sun (61)
- FF. 9:9. Breastplates of iron (51)
- GG. 9:11. King ... his name in Hebrew (49)
- HH. 9:16-17. Heads of horses/fire from mouths/myriads of myriads (43-44)
- II. 10:1. Angel clothed with a cloud/rainbow upon head (38)
- JJ. 10:6. Swore by him who made heaven/earth/sea (33)
- KK. 10:7. He preached the gospel to his servants (32)
- LL. 10:9. Sweet as honey in mouth (30)
- MM. 11:3. Prophecy for 1260 days (25)
- NN. 11:8. Sodom/Egypt saw fire from heaven (20)
- OO. 11:9-11. Martyred witnesses raised from death (17-19)
- PP. 11:15. Praise of the elders (13)
- QQ. 11:16-17. 24 elders worshiped God saying (11-12)
- RR. 11:18-12:3. Nations enraged/woman with child/dragon (6-10)
- SS. 12:3. Behold, dragon with seven heads/ten horns/seven diadems (6)
- TT. 12:4. Dragon's tail swept 1/3 to earth/stood before the woman to devour (5)
- UU. 12:5. she gave birth to a son, a male child (4)
- VV. 12:6. Woman fled into wilderness/place prepared by God/nourished (3)
- WW. 12:7. War in heaven/dragon (2)
- XX. 12:8. Devils did not prevail (1)
- YY. 12:9. Dragon/serpent/devil/Satan thrown down who deceives world
- YY¹. 12:10. Salvation/power/kingdom/authority of God and Christ ... accuser is thrown down
- XX¹. 12:11. Martyrs overcame them (1)
- WW¹. 12:12-13. Rejoice O heaven! Dragon thrown to earth (2-3)
- VV¹. 12:13-14. Woman with wings ... fly to wilderness/place/nourished (3-4)
- UU¹. 12:13. Woman gave birth to a male child (3)
- TT¹. 12:15-16. Serpent's mouth to sweep away/earth helped the woman (5-6)
- SS¹. 13:1. Beast with ten horns/seven heads/ten diadems (8)
- RR¹. 12:17. Dragon enraged at woman and her offspring (10)
- QQ¹. 13:4. They worshiped the beast saying (11)
- PP¹. 13:6. Blasphemy of the beast (13)
- OO¹. 13:12. Beast is healed of deadly wound (20)
- NN¹. 13:13. Beast makes fire come down from heaven (21)
- MM¹. 13:18. His number is 666 (26)
- LL¹. 14:5. In mouth was found no deceit (30)
- KK¹. 14:6. An eternal gospel to preach to those on earth (31)
- JJ¹. 14:7. Worship him who create heaven/earth/sea (32)
- II¹. 14:14. White cloud/Son of Man with a golden crown upon head (39)
- HH¹. 14:18-20. Angel has power over fire/horses' bridles/1 600 stadia (43-45)
- GG¹. 15:3-4. King of the nations ... who will not fear your name? (48-49)
- FF¹. 15:6. Girded around their breasts with golden girdles (51)
- EE¹. 16:8. Fourth angel poured bowl upon the sun (61)
- DD¹. 16:10. Fifth angel (63)
- CC¹. 16:12. Sixth angel (65)
- BB¹. 16:17. Seventh angel ... voice from the throne (70)
- AA¹. 16:19. Great Babylon given the cup of the wine of wrath (72)
- Z¹. 17:4. The woman was arrayed in purple and scarlet (78)
- Y¹. 17:5. The blasphemy of the whore (79)
- X¹. King of the earth ... Babylon is fallen (92-94)
- W¹. 18:2. Fallen, fallen is Babylon (94)
- V¹. 18:6-8. Pay her back as she gave/the Lord God judges her (98-100)
- U¹. 18:12. Wine and oil/wheat (104)
- T¹. 18:17. Great riches have been laid waste (109)
- S¹. 18:24. All who have been slain on earth (116)
- R¹. 19:4. 24 elders fall down/worshiped God who sits on the throne (120)
- Q¹. 19:7. Let us give glory to him (123)
- P¹. 19:11-13. A white horse. He who sat on it/head of diadems/clothed with robe (127-29)
- O¹. 19:11. Behold, I saw heaven opened (129)
- N¹. 19:17. The supper of the great God (133)
- M¹. 19:21. Killed with the sword out of the mouth of God (137)
- L¹. 20:9. They surround the city, fire came down from God out of heaven (146)
- K¹. 20:11-12. Great white throne ... book of life (149)
- J¹. 20:15. Anyone's name was not found in the book of life (152)
- I¹. 21:7. He who overcomes I will give these things (159)
- H¹. 21:12-14. New names written ... the city had twelve foundation stones (164-66)
- G¹. 22:2. The tree of life (181)
- F¹. 22:2. In the midst of its street (181)
- E¹. 22:6. The things which must take place (185)
- D¹. 22:8. When I heard and saw, I fell at his feet (187)
- C¹. 22:13. Alpha/Omega ... beginning/end (192)
- B¹. 22:18. Hears the words of the prophecy (197)
- A¹. 22:20. I am coming quickly (199)

Made up of over 50 word for word or idea for idea parallels that are roughly the exact same distance apart from the center, this chiasm is absolutely gigantic.¹⁵ This matters because it teaches us that the repetition is not in fact chronological, but literary. For example, the book begins by saying that these things “**must take place soon**” **Rev (1:1)**. It ends saying, “**Surely I am coming soon**” (**22:20**). Is this two different “soons?”

Many times, the parallels are **the same**. Sometimes they **contrast** good and evil. Sometimes they **intensify**. But at all times, they force us into understanding the fundamental premise which is that this is not a chronological account of history. Take for example the very **center of the book**, literarily speaking. One might think it should be talking about the middle of the three and a half years of the Great Tribulation or something like that. Instead, immediately after giving us the *birth narrative of Jesus Christ*, **vv. 9-10** give us opposing parallels. In the first verse, **four-fold the dragon-serpent-devil-Satan is thrown down** who deceives the world. In the next, the **fourfold salvation-power-**

¹⁵ I put together this chart based on the dissertation of **Warren Austin Gage** published as, *John's Gospel: A Neglected Key to Revelation?* (Fort Lauderdale, FL: Warren A. Gage, 2001), 165-69. It can be accessed here: https://www.academia.edu/32839111/ST_JOHNS_VISION_OF_THE_HEAVENLY_CITY (pp. 170-81). One of the unique features of his work is how he gives numbers of verses each pair has from the center.

kingdom-authority of God and Christ now throws him down. Everything in the book thus pivots on this great theological truth. Jesus has defeated Satan in his First Coming and therefore as skirmishes rage on he is defeating and will finally defeat Satan in every possible way. God will win the battle of history because he has already won it. This should greatly cheer and encourage your heart, even as it should drive you to look not to the apocalypse of the world's end but to the first coming of Jesus Christ who legally defeated sin and the devil while overcoming in his own person death through his resurrection.

In trying to understand this book, there are a couple more things I think are very helpful. First, we need to [read it with the rest of the Bible in mind](#). This is actually the key to unlocking it. We can do this in two ways. On one hand, we need to think about [the basic story of the Bible](#). Genesis begins with God putting a man in the Garden of Eden near the [Tree of Life](#). Revelation ends by God putting his people into a great city, which is the heavenly Jerusalem or the church. Inside this city he grants his people the right to eat of *the Tree of Life*. To put it another way, all of biblical history is really the story of getting man back to Eden. God kicked us out because of our sin. But Jesus has conquered

sin as the Second Adam and thus wins for himself as a man the right to usher us back into God's blessed presence where we may have eternal life with him. Revelation, in its own unique way, finishes this story. Without this story in our minds, we can quickly become side-tracked by lesser matters.

The **second** thing it means to read it with the rest of the Bible is to understand that Revelation is absolutely **packed full of the OT**. Scholars estimate that as many as 278 of the 404 verses in the book contain some kind of reference to the OT and that there are over 500 allusions to the OT in total. Compare this with all of the Pauline letters which combined have less than 200. This means two things. It means Revelation can teach us incalculably more about the OT than we could learn without it. It also means without knowing and going to the OT, we will be hopelessly lost in trying to understand its meaning. For example, rather than seeing **Huey helicopters** coming out of the abyss in Revelation 9, one would look at the locusts buzzing and rising and think of the 10 plagues of Egypt.

Reversals of Time in Revelation

CHAPTER	EVENT	WHICH RECALLS
Revelation 1	The Lord Jesus Christ, who is Greater than Solomon, expands his temple to western Asia Minor. His 7 churches, like the temple's 7 lampstands, recall the temple of Solomon.	1 Kings 7-8
Revelation 4-5	The Lion of Judah, the Root of David, is enthroned.	2 Samuel 5
Revelation 9-11	Seven trumpets sound, and a great city, which is home to a whore, falls.	Joshua 6
Revelation 15	Having escaped the beast of the sea, the people of God sing the Song of Moses standing on a crystal sea.	Exodus 15
Revelation 20	Fire is poured out from heaven against the wicked of all the earth, which recalls the narrative of the flood.	Genesis 7
Revelation 21-22	We return to the pleasant garden, and the Tree of Life.	Genesis 2
Revelation 21-22	There is a new heavens and earth.	Genesis 1

Combining these ideas of seeing OT images in Revelation and returning to the Garden of Eden, **Warren Gage** gives a fascinating explanation of how **time itself is reversed** as we *move forward* through the book. Revelation 1 and the 7 lampstands of the king remind us of the temple of **Solomon (1Kg 7-8)**. Chs. 4-5 with the Lion of Judah enthroned takes us back to **David (2Sam 5)**. Chs. 9-11 sound the trumpets and a great city falls, reminding us of **Joshua 6**. Revelation 15 sings the song like **Moses** as it pictures a scene similar to **Exodus 15** and the Red Sea. Revelation 20 has judgment poured out against all the wicked, taking us back to **Genesis 7** and the **flood**. Chs. 21-22 take us to **Genesis 2** with the **Tree of Life** and **Genesis 1** with the (new) **heavens and earth**.¹⁶

¹⁶ **Warren Gage**, "Revelation Class with Dr. Warren Gage: Lecture 4," *Grace Community Church* (March 4, 2020), <https://www.gracesarasota.com/gage/week-4>.

Having just completed Daniel, we have a great example of how this impacts our interpretation right at the beginning in **Revelation 1:1**. When John says these things “**must soon take place,**” he is actually alluding to **Daniel 2:28** (LXX). The only difference is that where John says these things must soon take place, Daniel said these things “**must take place in the latter days.**”

So how is this helpful to us? Greg Beale explains that John’s change “is neither random nor purposeless, but provides insight into the relation John sees between Revelation and Daniel ... [John’s change] appears to indicate that fulfillment has begun (that it *is being* fulfilled) or will begin in the near future. Simply put, John understands Daniel’s reference to a distant time as referring to his own era, and he updates the text accordingly. What Daniel expected to occur in the distant ‘latter days’—the defeat of cosmic evil and the ushering in of the divine kingdom—John expects to begin ‘quickly,’ in his own generation, if it has not already begun to happen.” Revelation 1 will have all kinds of allusions back to various parts of Daniel and this “strongly suggest[s] that Daniel 2 and Revelation 1 describe the same event and are linked as promise and fulfillment ... present realities ... that the

fulfillment of Daniel 2 is not merely imminent, but is taking place in John's very presence."¹⁷

What is that fulfillment? During the time of the **fourth empire**, the Roman Empire, with its legs of iron and feet of iron and clay, Nebuchadnezzar saw **a stone cut out by no human hand** that struck the image on its feet and broke them in pieces (**Dan 2:34**). The whole statue became like chaff of the summer threshing floors and the wind carried them away so that no trace could be found. Then the stone became a great mountain and filled the whole earth (**35**). That stone is marvelous in our eyes. It is the **Chief Corner Stone**, the **Rock of Ages**, the **Lord Jesus Christ** who is, not in the past only nor yet to be only in the future, but now ushering in his kingdom through his church.

This thought takes me to **one more interpretive help** that I've been building to. Recall our discussion of a number of parallels between Revelation and the Gospel of John. These parallels are actually astoundingly detailed. In fact, it can be argued that **John and Revelation are actually written together as a single chiasm** (I will **supply charts at the end in an Appendix** for those interested in seeing this).¹⁸ An

¹⁷ **G. K. Beale**, *Revelation*, 153–154.

¹⁸ These also comes from **Gage** in his dissertation. See especially pp. 46-97 in the book or 50-103 in the PDF link (above).

example of how this starts in **John 1:1**, “In the *beginning* was the word...” and ends in **Revelation 22:13**, “I am the *beginning* and the end.” Another is how John ends and Revelation begins. “If they were *written* ... the world could not contain the *books*” (**John 21:25**) and “What you see, *write in a book*” (**Rev 1:11**).

John	Revelation	John	Revelation
* 2:2 “Jesus and His disciples were invited to the wedding ”	* 19:9 “Blessed are those who are invited to the wedding ”	8:3 “And the <i>scribes and the Pharisees</i> brought a woman caught in adultery, and stood her in the midst... and said to Him, ‘Moses commanded us to <i>stone such women...</i> ’”	12:4 “And the <i>dragon stood</i> before the woman ... so that he might <i>devour...</i> ”
2:3 Jesus makes wine. “When they ran out of wine , the mother of Jesus said to Him, ‘They have no wine .’”	19:15 Jesus makes wine. “He treads the winepress of the wine of the rage of the wrath of Almighty God.”	8:6-7, 10 “This they said, testing Him, that they might have something of which to accuse Him ... Jesus said, ‘Let him be the first to cast a stone who is sinless’... And hearing this, <i>they began to go out...</i> Jesus said to her, ‘Woman, where are your accusers? ’”	12:4, 8, 10 “so that he (the dragon) might devour her <i>Child...</i> and no place was found for them any longer... and the great dragon... was cast down... the accuser of our brethren, who accused them before our God night and day, has been cast down”
2:4 “My hour has not yet come .”	18:8, 10 “For in one day her plagues will come ... in one hour your judgment has come .”	11:48 “if all men believe in Him... they will take away our (the religious leaders of the temple) place ”	12:8 “and no place was found for them (those who follow the Dragon) in heaven”

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To put this another way, the beginning of John (his “in the beginning”) focuses on the Word and the *old creation* while the end of Revelation focuses on the Word and the *new creation*. Another fun one is how John quickly moves in the beginning of his Gospel to the **Wedding in Cana** whereas we have another wedding, the **Wedding of the Lamb** that takes us near the end of Revelation. Very interestingly, the center of John has the **accusers cast out of the earthly temple** (John 8) while the center of Revelation has **The Accuser (Satan) cast out of the heavenly temple** (Revelation 12). In this way, there is an earthly-heavenly mirror that is taking place between John and Revelation.

What might this intricate relationship between the two books mean? The way Obviously, the Gospel of John is giving us the **three and a half years of Jesus' earthly ministry**, climaxing in his resurrection from the dead. At the end of Daniel, we spent time thinking about the meaning of the three and a half time periods (time, times, and half a time; 1260; 42 months; etc.) found in both Daniel and Revelation. Three and a half **cuts the seventieth week of Daniel into two equal parts**. I suggested that the first part refers to Jesus' earthly ministry of 3 ½ years that climaxes in his death and resurrection. This is clearly the focus of the Gospel of John. The second 3 ½ refers mystically to Christ's body—the church. Because the church is a heavenly entity, this 3 ½ is not to be understood in earthly time but heavenly time. This is the focus of Revelation. To put it another way, the church will mirror Jesus in its ministry on earth until the King comes for his bride, hence all the parallels to the life of Christ.

This is what the relationship between John's Gospel and Revelation teaches us. John's gospel gives us the **3 ½ years of Jesus' earthly ministry**. Jesus is the Head. Revelation gives us the **3 ½ mystical time frame** (as we will see represented in various ways throughout our study), what we call the church age, as his Body.

The complexities of this are really quite astounding. As we've seen, there are **inverse parallels** between the beginning of John and the end of Revelation, the end of John and the beginning of Revelation.

John		Revelation	
Parallel	Chapter	Chapter	Parallel
The Word and the Old Creation	1	21-22	The Word and the New Creation
The Wedding in Cana	2:1-12	19	The Wedding of the Lamb
Divine Wrath Poured Out from Earthly Temple	2:13-22	15-18	Divine Wrath Poured Out from Heavenly Temple
Out of the Darkness	3	20-21	The City of Light
The Samaritan Woman	4:1-27	17	The Whore of Babylon
The Samaritan Woman	4:28-29	18, 22	The Bride of Christ
The Old Jerusalem	5	18	The Great Babylon
From Shadows	6	14	To Reality
The Accusers Cast Out of the Earthly Temple	8	12	The Accuser Cast out of the Heavenly Temple
The War of Light and Darkness on Earth	8-12	11-14	The War of Light and Darkness in Heaven
Communion on Earth	13-15	7-10	Communion in heaven
The Grace to Persevere	16	5-7	The Reward of Perseverance
The Prayer of the Savior on Earth	17	5-6	The Prayer of the Saints in Heaven
The Arrest of God	18	4	The Worship of God
Suffering Before Glory	18-19	2-3	Suffering Before Glory
Recognizing the Risen Lord	20	1-3	Recognizing the Risen Lord
Jesus Calling Out to His Disciples Across Waters	21	1-3	Jesus Calling Out to His Disciples Across Waters
The Word and the Testimony	21	1	The Word and the Testimony

There are also **direct parallels** between John 1 and Revelation 1, John 2 and Revelation 2, and so on, all the way to the end of both books.

John-Revelation Parallel Correspondence Chart

Gospel of John	Revelation
1:1 John writes about "the Word of God "	1:2 John witnesses to "the Word of God "
1:5 Jesus is "the Light (that) shines in darkness"	1:16 The face of Jesus " shines like the sun"
1:14 "We beheld His glory as the <i>only begotten</i> of the Father"	1:5-6 "Jesus Christ ... the <i>firstborn</i> from the dead ... to Him be glory "

1:23 John the Baptist introduces the earthly Jesus: "I am the voice of one crying, 'In the wilderness' "	1:10 John the Apostle "heard ... a loud voice , as of a trumpet," and sees the heavenly Jesus.
1:42 Jesus gives Peter a new name: " <i>Cephas</i> , which is translated, 'a stone' "	2:17 "To him who overcomes ... I (Jesus) will give a white <i>stone</i> , and on the <i>stone</i> a new name"
2:17 Jesus purges the temple: " Zeal for Your house will consume Me"	3:19 Jesus purifies His church: "Be zealous therefore, and repent"
2:24–25 "Jesus ... knew all men ... for He Himself knew <i>what was in man</i> "	2:23 "all the churches shall know that I (Jesus) am He who <i>searches the minds and hearts</i> "
3:1, 10 "now there was a man of the Pharisees, named Nicodemus ... a teacher in Israel"	2:15 "the teaching of the Nicolaitans " (2:6)
3:20 "he who does evil hates the light ... lest his deeds be reproved "	3:19 "as many as I love I reprove "
3:29 "the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice "	3:20 "Behold, I stand at the door ... if anyone hears My voice ... I will come in to him and dine with him"
4:23 "the hour is coming, and now is, when the true worshippers will worship the <i>Father</i> in spirit and truth"	4:9–10 "Whenever the four living creatures give glory and honor and thanks to <i>Him who sits on the throne</i> ... the twenty-four elders fall down ... and worship Him"
4:44 "For Jesus Himself testified that a prophet has no honor in his own country"	4:11; 5:12–13 "You are worthy, O Lord, to receive ... honor ... Worthy is the Lamb who was slain to receive ... honor ... Blessing and honor ... to the Lamb forever and ever"
5:18 "He (Jesus) ... was breaking the <i>Sabbath</i> " (the seventh day)	5:5 "the Lion of the tribe of Judah ... has prevailed to open the scroll and to break its <i>seven seals</i> "
5:22–23 "the Father has committed all judgment to the Son, that all should honor the <i>Son</i> just as they honor the <i>Father</i> "	5:13 "And every creature ... I heard saying: 'Blessing and honor and glory and power be to <i>Him who sits on the throne</i> , and to the <i>Lamb</i> '"
5:35 John the Baptist "was a burning ... <i>lamp</i> "	4:5 "seven <i>lamps</i> of fire burning ... the seven spirits of God"
6:7–9 "Two hundred denarii worth of bread ... five barley loaves"	6:6 "A quart of wheat for a denarius , and three quarts of barley for a denarius "
6:15 "when Jesus perceived that they were about to come and take Him by force to make Him king , He <i>withdrew</i> to the mountain by Himself "	6:15 "the kings ... the great men ... rich men ... commanders ... mighty men ... <i>hid themselves</i> in the mountains "
6:18, 27 "And the sea was stirred ... a great wind was blowing ... for this one has God the Father sealed "	7:1–3 "so that no wind should blow on the earth or on the sea ... until we have sealed the servants of God "
6:35 "He who comes to Me shall not hunger , and he who believes in Me shall never thirst "	7:16 "they shall hunger no more, neither thirst anymore"
7:38 " <i>rivers</i> of living water will flow from him"	7:17 He "will lead them to <i>springs</i> of the water of life "

8:21–22 “you will **seek** Me, and *where I go you cannot come* (i.e., you will not find Me); You will **die** in your sins ... (they) said, ‘Will He kill Himself?’ ”

9:25, 27 “Though I was blind, now I **see** ... I told you (the Pharisees) ... and you did not **hear**”

10:27 “My sheep **hear** My **voice**, and I know them, and they *follow* Me”

11:14–15 “Lazarus is *dead*, and I **rejoice** for your sakes that I was not there that you might believe ... So when Jesus came, he (Lazarus) had been in the **tomb four days**”

11:43–44 “with a **loud voice** He cried out, ‘Lazarus, *come forth!*’ And *he who had died came out* bound hand and **foot**”

11:48 “if all men believe in Him ... they will take away our (the religious leaders’) **place**”

12:13, 15, 19 “The next day a great multitude ... *cried out*, ‘Hosanna! Blessed is *He* who comes in the name of the **Lord!**’ The **King** of Israel!... ‘Behold, your **King** is coming’ ... The Pharisees therefore **said** ... ‘Look, the **world** has gone after *Him!*’ ”

12:25 “He who *loves* his **life** will *lose* it”

12:28–31 “then a **voice** came from **heaven** ... the people who **heard** ... said it **thundered**. Others said an **angel** spoke ... ‘Now the ruler of this *world* (Satan) will be **cast** out.’ ”

12:32 Jesus says: “And I, if I am *lifted up from the earth*, will draw **all** peoples to Myself”

13:29 Judas, who controlled the purse, should “**buy** those things that we need” Judas challenges: “Why was this fragrant oil not *sold* ...?” (12:5)

14:6 “I am the **way**, the **truth**, and the **life**”

14:15 “If you love Me, you will **keep** My **commandments**”

15:1–6 “I am **the Vine**, you are the branches ... If anyone does not abide in Me, he is **thrown out** as a branch and is **dried up**, and they *gather* them and **throw** them into the **fire**”

9:6 “men will **seek** death, and *will not find it*; they will desire to **die**, and death will flee from them”

9:20 The wicked are like their idols “which can neither **see** nor **hear**”

10:4, 8, 9 “I **heard** a **voice** from heaven ... Then the voice which I **heard** ... spoke ... and said, ‘Go ...’ So I *went* ...”

11:9–10 “(they) will see their *dead bodies* (the two witnesses) for *three and a half days*, and not allow their *dead bodies* to be put into a **tomb**. And those who dwell on the earth will **rejoice** over them”

11:11–12 “Now ... *the breath of God entered them* (the witnesses), and they stood on their **feet** ... and they heard a **loud voice** from heaven saying ... ‘*Come up here!*’ ”

12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”

12:10 “Then I heard a *loud voice* in heaven, ‘Now ... the **kingdom** of our God, and the authority of His *Christ* have come.’ ” “And there were *loud voices* in heaven, **saying**, ‘The **kingdoms** of this **world** have become those of our **Lord** and His *Christ*’ (11:15)

12:11 “they did not *love* their **lives** to *death*”

12:9–10 “and Satan, who deceives the whole *world* ... was **cast** to the earth, and his **angels** ... and I **heard** a loud **voice** in **heaven** ... ‘Now has come salvation.’ ” “there were ... **thunderings**” (11:19)

12:5 “She bore a male Child who was to rule **all** nations with a rod of iron. And her Child was *caught up to God* and His throne”

13:17 The beast controls all who “**buy** and *sell*”

15:3, 7 “just and **true** are Your **ways** ... God who **lives** forever”

14:12 “Here is the perseverance of the saints who **keep** the **commandments**”

14:15, 18–19 “the harvest of the earth was **dried up** ... and another angel who had authority over **fire** ... called ... ‘*gather* the clusters of **the vine** of the earth, for her grapes are **fully ripe.**’ And the

16:8 "He will judge of sin, righteousness , and judgment "	angel threw out his sickle ... <i>gathered</i> the vine ... threw into the winepress"
16:33 "I (Jesus) have overcome the world"	16:7 "true and righteous are Your judgments "
17:12 Judas is "the son of perdition "	17:14 "the Lamb will overcome them"
17:24 "Father, I desire that they also, whom You have given Me ... from the foundation of the world "	17:8, 11 "(the beast) will go to perdition "
18:11 "the cup which My Father has given"	17:8 "And those whose name had not been written in the book of life from the foundation of the world "
18:38 "Pilate said to Him, 'What is truth ?' "	18:6 the harlot Babylon has a " cup of abominations" (17:4)
19:2 "they clothed Him in a purple robe"	19:11 "and He ... was called 'Faithful and True ' "
19:5 "Jesus therefore came out wearing the <i>crown of thorns</i> and a <i>purple robe</i> ... Behold, the Man! "	18:16 the harlot Babylon "was clothed in purple "
19:13 Pilate " sat upon the judgment seat" to " judge " (18:31)	19:11 " behold ... <i>He who was called Faithful and True</i> ... and on His head were many <i>diadems</i> , and His robe was <i>dipped in blood</i> "
19:19 "Pilate wrote a title ... it was written , 'JESUS OF NAZARETH. THE KING OF THE JEWS.'" "	20:11–13 "I saw a great white throne, and He who sat upon it ... judged every man"
19:23 "when they crucified Jesus, they took His outer garments "	19:16 "On His outer garment ... a name was written , ' KING OF KINGS AND LORD OF LORDS' "
19:28, 30, 40, 42 "Jesus, knowing that all things were now finished ... said, 'It is finished! ' ... and they took the body of Jesus and bound it ... and <i>placed it in a tomb.</i> "	19:16 "On his outer garment ... a name was written, ' KING OF KINGS ' "
20:15 "Jesus said ... 'Woman, why are you <i>weeping</i> ?' "	20:2, 3, 5 "He laid hold of the dragon ... and bound him, and <i>shut him in the abyss</i> ... that he should deceive the nations no more until the thousand years were finished ... and the rest of the dead did not live again until the thousand years were finished "
20:17 "Jesus said to her, 'Do not hold to me yet, for I have not yet ascended to My Father ... to My God and your God. ' "	21:4 "and He shall wipe away every tear from their eyes"
20:27 "Be not unbelieving but believing"	21:2 "Then I, John, saw the holy city, New Jerusalem, descending out of heaven from God , prepared as a bride adorned for her husband ..."
21:15 "Feed my lambs "	21:8 "But the fearful and unbelieving "
21:24 "this is the disciple who ... wrote these things; and we know that his <i>witness</i> is true "	19:9 "the wedding <i>supper</i> of the Lamb "
21:25 "And there are many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. " ¹⁹	21:5 "And He said to me, ' Write , for these words are <i>faithful</i> and true "
	22:18–19 " if anyone takes away from the words of the book of this prophecy, God shall take away his part ... from the things which are written in this book. "

¹⁹ Gage, *John's Gospel*, 46–92.

Finally, we have to remember that **neither Revelation nor John's Gospel is strictly historically chronological**. Some of the material in John is rearranged slightly for dramatic effect. And we've already talked about seven repeating cycles in Revelation.

Therefore, we are **not to go looking for time stamps** in Jesus' life and try to peg them to historical events in church history. Rather, it is that the things that happened to Jesus are also going to happen to the church. And yes, the church is also distinct from Christ—he is the King and we are the Bride and therefore there will be differences. But this point of their unity is very often missed. We are one in mystical union through faith and the Holy Spirit. If this is true, then a close reading of the two books together necessitates that we read Revelation *ideally* rather than historically, futuristically, or in the past. As I said, all of those approaches are able to have meaning in an ideal reading of Revelation, but they are not the primary focus of the book.

Rather, its focus is to give you **great cheer and encouragement**, through its brutal honesty of suffering and persecution for the sake of the name, the dramatic and otherworldly predictions of both our own past (to John it was not past) and future, and the firm knowledge that Jesus

Christ, the King of kings cannot be stopped by any power in heaven or on earth. He will come for us. He will win. As the title of Poythress' book tells us, he is *The Returning King*. Therefore, as the title of Hendriksen's book tells us, we are *More than Conquerors*.

That reminds me again of the blessing we find in **Revelation 1:2**. “Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.” And this, in turn, because of the parallels within the book itself, reminds me of the end of Revelation. It has both **a blessing, but also a curse**. May this curse be a **warning** to each of us up front. “I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book” (**Rev 22:18-19**).

Essentially, to add or to take away means that you do not believe its message about the Coming King, about his victory over sin, death, and the devil, and about how you may be hidden in Christ and saved from the wrath to come. **Turn to him by faith**. You do not want such things to

happen to you. Nor need they happen. God extends his mercy and grace to you this very hour through his Word. Therefore it says, “Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates” (14).

John-Revelation Concentric Correspondence Charts

The Word and the Old Creation	The Word and the New Creation
<p>1:1 "In the beginning was <i>the Word</i>"</p> <p>1:3 "all things came into being by Him"</p> <p>1:5, 9 "the light shines in <i>darkness</i> ... He (Jesus) was the true light which gives light to every man"</p> <p>1:14 "the <i>Word</i> became flesh, and tabernacled among us"</p> <p>1:17 "grace and truth came by Jesus Christ"</p> <p>1:28, 48 "these things took place ... beyond <i>the Jordan</i> ... 'when you were under <i>the fig tree</i>, I saw you.' "</p> <p>1:29 "the Lamb of God who <i>takes away the sin of the world</i>"</p> <p>1:32 "<i>I beheld</i> the Spirit descending out of heaven like a dove, and He remained upon Him (whom John identifies as the Bridegroom, 3:29)</p> <p>1:39, 46 Jesus says, "Come and see!" Philip, who hears, says, "Come and see!"</p> <p>1:42 Peter, one of the apostles, is given a new name, "Cephas," meaning "<i>stone</i>"</p> <p>1:45, 49 "Behold, a true Israelite <i>in whom there is no guile</i> ... You (Jesus) are the King of Israel"</p> <p>1:51 "you (pl.) shall see heaven opened and the angels of God ascending and descending upon the <i>Son of Man</i>"</p>	<p>22:13 "<i>I am</i> ... the beginning and the end"</p> <p>21:5 "behold, <i>I make all things</i> new"</p> <p>22:5 "there shall be no <i>night</i> there; they need no lamp nor light, for the Lord God gives them light"</p> <p>21:3 "the tabernacle of <i>God</i> is among mankind and He will tabernacle among them"</p> <p>22:21 "grace of our Lord Jesus Christ be with you"</p> <p>22:1-2 "And he showed me <i>the river of the water of life</i> ... and <i>the tree of life</i>"</p> <p>22:3 "there is <i>no more curse</i>; the throne of God and the Lamb is there"</p> <p>21:2 "And <i>I saw</i> the holy city, New Jerusalem, descending out of heaven from God, made ready as a bride adorned for her husband"</p> <p>22:17 "the Spirit and the bride say, 'Come!' " and "let him who hears say, 'Come!' "</p> <p>21:14, 19 the New Jerusalem has twelve foundation "<i>stones</i>," inscribed with the names of the apostles.</p> <p>19:11, 16 "Behold, ... One (Jesus) called <i>Faithful</i> and True ... 'King of Kings' "</p> <p>19:11 "now I saw heaven opened and ... He who ... is called <i>Faithful and True</i>" The first "angel" shows "the beast ascending" (17:8). The last "angel" shows "the holy city descending" (21:10).</p>

The Wedding in Cana	The Wedding of the Lamb
<p>2:2 "Jesus and His disciples were invited to the wedding"</p> <p>2:3 Jesus makes wine. "When they ran out of wine, the mother of Jesus said to Him, 'They have no wine.'" "</p>	<p>19:9 "Blessed are those who are invited to the wedding"</p> <p>19:15 Jesus makes wine. "He treads the winepress of the wine of the rage of the wrath of Almighty God."</p>

<p>2:4 “My hour has not yet come.”</p> <p>2:4, 7, 10 “ ‘Woman, what do I have to do with you?... Fill the waterpots with water’ ... they have become drunk with the <i>worse wine</i>”</p> <p>3:29 “he (John the Baptist) rejoices because he hears the voice of the Bridegroom” who is the one who “has the bride.”</p>	<p>18:8, 10 “For in one day her plagues will come ... in one hour your judgment has <i>come</i>.”</p> <p>17:1–2, 4, 6 “and the woman (who sat on many waters) ... had in her hand a golden cup filled with abominations ... they have drunk the wine of her <i>fornication</i> ... the woman (was) drunk with the blood of the saints”</p> <p>18:23 “the voice of the bridegroom and the bride is heard no longer,” “let us rejoice ... for the wedding of the Lamb has come”</p>
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Divine Wrath Poured Out in the Earthly Temple	Divine Wrath Poured Out in the Heavenly Temple
<p>2:15 Jesus “poured out” the coins of the moneychangers, and “<i>drove them all out of the temple</i>”</p> <p>2:16 “make not My Father’s house a house of merchandise.”</p> <p>2:17 “zeal for Your house has consumed Me.”</p> <p>2:18 “The Jews said, ‘What sign do You show us that You do these things?’ ”</p> <p>2:19, 21 “ ‘<i>Destroy this temple ...</i>’ He (Jesus) was speaking of the temple of His body.”</p>	<p>16:1–4, 6, 8, 10, 12, 17 Angels from the heavenly temple “pour out” the bowls of divine wrath. “<i>no man was able to enter the temple</i>” (15:8)</p> <p>18:3, 11, 15 “the merchants of the earth ... the great men ... shall stand afar off for the fear of her (Babylon’s) torment”</p> <p>20:9 “fire came down from God ... and consumed them”</p> <p>15:1 Angels from the heavenly temple pour out wrath upon Babylon: “And I saw another great sign in heaven”</p> <p>21:22 “And I saw no temple in it ... for <i>the Lamb</i> is its temple.”</p>

Out of the Darkness	The City of Light
<p>3:2 “this man (Nicodemus) came to him (from Jerusalem) by night”</p> <p>3:5 “Can a man enter a second time into his mother’s womb and be <i>born</i>? (i.e. second birth)”</p> <p>3:13, 29 “He who descended out of heaven, even the <i>Son of Man</i> ... the Bridegroom”</p> <p>3:14 “And as Moses <i>lifted up the serpent</i> ...”</p> <p>3:17–21 “that the world through Him might be saved ... light has come into the world, and men loved <i>darkness</i> rather than light”</p>	<p>21:23–25 “and the city (New Jerusalem) has no need of the sun or the moon ... its lamp is the Lamb ... for there is no night there.”</p> <p>20:6 “holy is the one who has a part in the first resurrection; over these the second death has no power.”</p> <p>21:2 “I saw ... New Jerusalem, descending out of heaven from God, made ready as a bride”</p> <p>20:2 “And he laid hold of the dragon, the serpent of old ... and <i>threw him into the abyss</i>”</p> <p>21:25–27 “the nations of those who are saved shall walk in its (New Jerusalem’s) light ... its gates shall not be shut by day, and</p>

because their deeds were evil ... but he who **practices the truth comes to the light**"

3:24 "for John (the Baptist) had not yet been **cast into prison**"

3:36 "he who does not obey the Son ... **the wrath of God** abides on him"

there shall be no *night* there ... and nothing unclean, and no one who **practices ... lying ... shall ever come into it**"

20:3-4, 7 "and he **cast him into** the abyss ... and I saw *the souls of those who had been beheaded because of the testimony of Jesus ... Satan will be released from his prison*"

19:15 "He will rule them with a rod of iron ... **the wrath of God Almighty.**"

The Samaritan Woman

4:7 The Samaritan woman, who has come "to draw **water**" says, "*I have no husband*" (4:17)

4:18 Jesus describes the Samaritan woman's old life in the city: "you have had **five** husbands, and the *one* you now have is **not** your husband" "(Jesus) **remained** there two days" (4:40)

4:21 "neither on this **mountain**, nor in Jerusalem"

4:27 "His disciples ... **marveled** that he spoke with a **woman**"

The Whore of Babylon

17:1 The Babylonian harlot, who sits upon "the **waters**," says, "*I am not a widow*" (18:7)

17:10 The angel describes the life of the Babylonian harlot in the city: "**five** (kings) have fallen, and *one is*, the other has **not** yet come; when he (the seventh) comes, he shall **remain** a little while"

16:20 "and the **mountains** were not found"

17:6 John the disciple writes, "And when I saw the **woman ... I marveled**"

The Samaritan Woman

4:29-30 The Samaritan woman calls for the people to " 'Come' ... (and) they **came out** of the city"

4:10, 28-29 "I would have *given you living water* ... So the woman *left her waterpot*, and went into the city, and said to the men, 'Come ...' "

The Bride of Christ

18:4 A voice from heaven calls: "**Come out** of her (the city of the harlot), My people"

22:17 "And the Spirit and the bride say, 'Come ...' And let *the one who thirsts* come ... let the one who will take **the water of life without cost.**"

The Old Jerusalem

5:2-4 "now there is in *Jerusalem* ... a pool with five porticoes. In these lay *a multitude of those who were sick, blind, lame, and withered* ... for an **angel descended** at certain seasons and *stirred the waters* ..."

5:27 The Father "has given **Him** (Jesus) authority to execute **judgment** also, because He is the Son of Man."

5:35 "He (John the Baptist) was the burning and **shining lamp**, and you (Jerusalem) were willing for a time to rejoice in his **light**"

The Great Babylon

18:1-2 "I saw another **angel descending** from heaven ... fallen is *Babylon the Great*. She has become *a dwelling place of demons and a prison place of every unclean spirit*" "and a strong **angel** took a stone ... and *threw it into the sea*" (18:21)

19:11 "in righteousness **He** (Jesus) **judges** and makes war"

18:23 "The **light** of the a **lamp** shall not **shine** in you (Babylon) anymore"

5:44 “you (the Jews of the temple) receive **glory** from one another”

18:7 “she (the harlot) **glorified** herself”

From Shadows

To Reality

6:3, 10 “And *Jesus went up on the mountain*, and there he sat **with His disciples** ... in number about five **thousand**”
6:19 “when they had rowed about twenty-five or thirty **furlongs**, they *saw Jesus walking on the sea*”
7:12, 47 Some complain concerning Jesus: “He **deceives** the multitude.” The Pharisees challenge the officers: “Are you **deceived** also?”

14:1 “I looked, and behold, *a Lamb standing on Mount Zion*, and **with him** one hundred and forty-four **thousand**”
14:20; 15:2 “one thousand six hundred **furlongs** ... I *saw* ... the ones who overcame the beast **standing on the sea**”
13:14 The beast “**deceives** those who dwell on the earth”

The Accusers Cast Out of the Earthly Temple

The Accuser Cast Out of the Heavenly Temple

8:3 “And *the scribes and the Pharisees* brought a **woman** caught in adultery, and **stood** her in the midst ... and said to Him, ‘Moses commanded us *to stone such women* ...’ ”
8:6–7, 10 “This they said, testing Him, that they might have something of which to **accuse Him** ... Jesus said “Let him be the first to **cast** a stone who is sinless’ ... And hearing this, *they began to go out* ... Jesus said to her, ‘Woman, where are your **accusers?**’ ”
11:48 “if all men believe in Him ... they will take away our (the religious leaders of the temple) **place**”

12:4 “And *the dragon stood* before the **woman** ... so that he might *devour* ...”
12:4, 8, 10 “so that he (the dragon) might devour her *Child* ... and *no place was found for them any longer* ... and the great dragon ... was **cast** down ... the **accuser** of our brethren, who **accused** them before our God night and day, has been **cast** down”
12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”

The War of Light and Darkness on Earth

The War of Light and Darkness in Heaven

8:32, 34–36 “the truth will set you **free** ... whoever commits sin is a **slave** of sin. And a **slave** does not abide in the house forever ... if the Son makes you **free**, you shall be **free** indeed.”
8:41 “And they (the religious leaders of the temple) said to Him, ‘We were not born of **fornication**’ ”
8:44 “**the devil** ... *speaks a lie* ... for he is a liar”
9:16 “How can a Man (Jesus) who is a sinner do such **signs?**”

13:16 “He (the beast) causes all, both small and great, rich and poor, **free** and **slave**, to receive a mark on their right hand or on their forehead”
14:8 “she (the whore of Babylon) has made all nations drink of the wine of the wrath of her **fornication**”
12:9 “**the devil** ... *deceives* the whole world.”
13:13 And he (the beast) performs great **signs**”

10:19 "There was a division among the Jews ... many of them saying, 'He has a *demon* ...' Others said, 'These are not the words of one who has a *demon*.' "

11:53 "From that day on they (the religious leaders of the temple) plotted to **kill** him (Lazarus)."

12:28–29 "a **voice** came **from heaven** ... Therefore the people who stood by and **heard** it said that it had **thundered**"

12:7 "And war broke out in heaven: Michael and his angels fought with the *dragon*; and the *dragon* and his angels fought ..."

11:7 "When they finish their testimony, the beast ... will **kill** them (the two witnesses)."

10:3–4 "seven **thunders** uttered their **voices** ... I **heard a voice from heaven**"

Communion on Earth

13:26–27 "So when he had dipped the morsel, He took and gave it to Judas ... and *after the morsel, Satan then entered into him*"

13:27 "What you do, do quickly."

13:28 "Now *no one* reclining at the table *knew* (except John and Peter)"

14:1–2 "Let not your heart be troubled ... in My Father's house are many dwelling places"

14:6 "I am the **way**, the truth, and the life."

14:23 "If anyone loves Me ... My Father will love him, and *We will come and make Our abode with him.*"

15:6 "they will gather the dried branches, and cast them into the fire, and they will be **burned up.**"

Communion in Heaven

10:9–10 "And he said, "Take and eat ...' and it was in my mouth sweet as honey, but *when I had eaten it, in my stomach it was bitter.*'

10:6 "*there should be delay no longer*"

10:4 "Seal up the things which the seven thunders have spoken (to John) and *do not write them*"

7:15, 17 "He shall spread *His tabernacle* upon them ... and God shall *wipe every tear from their eyes.*"

7:17 "the Lamb ... shall **guide** them ..."

7:15 "they serve Him day and night in His temple, and *He who sits on the throne shall spread His tabernacle upon them.*"

8:7 "and a third of the trees were **burned up**"

The Grace to Persevere

16:13 Jesus will send "the Spirit of truth (who) will **guide** you into all truth"

16:20, 28, 33 "I tell you that you will **weep** ... but *your sorrow will be turned to joy* ... I am *going* to the Father ... take courage, I have **overcome** the world."

16:21, 33 "when she has given birth, she no longer remembers the **tribulation** ... in the world you will have **tribulation**"

16:33 "These things I have spoken unto you, that in Me you may have **peace**"

The Reward of Perseverance

7:17 "the Lamb ... will **guide** them to springs of living water"

5:4, 5, 7 "And I began to **weep** greatly ... and one of the elders said, '*Stop weeping* ... the Lion of Judah has **overcome** ... and He *came* (to the Father)"

7:14 "These (the redeemed) are the ones who have come out of great **tribulation**"

6:4 "it was granted to the one who sat on it (the red horse) to take **peace** from the earth"

The Prayer of the Savior on Earth

The Prayer of the Saints in Heaven

<p>17:11, 13 “I (Jesus) am no more in the world ... I come to You”</p> <p>17:12 “I have kept them ... <i>whom You have given Me ... and not one of them perished ...</i>”</p> <p>17:17–19 “Sanctify them in the truth. Your word is truth.”</p>	<p>5:7 “And <i>He</i> (the Lamb) came, and He took it (the sealed book) out of the right hand of <i>Him who sat on the throne</i>”</p> <p>6:11 “they were told they should rest a while, until <i>the number of their fellow servants ... should be completed</i>.”</p> <p>6:11 “How long, O Lord, holy and true ...?”</p>
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The Arrest of God	The Worship of God
<p>18:3, 6 “Then <i>the cohort</i> ... came with lanterns and torches ... when He said, ‘<i>I am,</i>’ they drew back and fell to the ground”</p> <p>18:25, 27 “Peter denied it and said, “I am not.””</p> <p>18:37 “for this cause I (Jesus) have come into the world, that I should bear witness to the truth”</p>	<p>4:5–6, 10 “seven lamps of fire burning before the throne ... <i>four living creatures full of eyes in front and behind</i> ... the twenty four elders fall before <i>Him</i>”</p> <p>3:8 “You have kept My word, and have not denied My name.”</p> <p>3:14 “These things says the Amen, the faithful and True Witness.”</p>

Suffering Before Glory	Suffering Before Glory
<p>18:20 “I spoke openly to the world. I always taught in synagogues and in the temple”</p> <p>18:37 “for this cause <i>I</i> have come into the world, that I should bear witness to the truth”</p> <p>19:2 “they clothed him in a purple garment”</p> <p>19:2, 5 “the soldiers twisted a crown of thorns ... Then Jesus came out wearing the crown of thorns”</p> <p>19:18 “they crucified Him with two other men ... and <i>Jesus in the midst</i>.”</p> <p>19:21–22 “The Jews said to Pilate, ‘Do not write ... Pilate answered, “<i>What I have written, I have written</i>.”</p> <p>19:29, 30, 36 “a vessel full of sour wine was sitting there ... when Jesus had received the sour wine, He said, ‘It is finished’ ... that the Scripture might be fulfilled, ‘Not one of His bones shall be broken’</p> <p>19:37 “they will see Him whom they pierced”</p>	<p>3:9 “those of the synagogue of Satan, who say they are Jews and are not”</p> <p>3:14 “These things says <i>the Amen</i>, the faithful and true witness”</p> <p>3:5 The overcomer “shall be clothed in white garments”</p> <p>2:10 “Be faithful unto death, and I will give you the crown of life”</p> <p>2:1 “the <i>One</i> who walks in the midst of the seven lampstands”</p> <p>3:5 “<i>I</i> (Jesus) <i>will not erase</i> his name from the book of life.”</p> <p>2:26–27 “And he who overcomes and keeps My works until the end, to him I will give power over the nations ... ‘they shall be broken like clay vessels’ as I also received from My Father”</p> <p>1:7 “they who pierced Him will see Him”</p>

Recognizing the Risen Lord	Recognizing the Risen Lord
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20:1 “And on the *first day of the week*, Mary Magdalene came ...”

20:6–7 “Simon Peter ... saw ... the face cloth, which had been on **His head** ...”

20:9 “For as yet they did not understand the Scripture that *He must rise again* from the **dead**.”

20:14 “she (Mary Magdalene) **turned** around, and *behold, Jesus* ...”

20:19 “when the **doors** were **shut** ... Jesus came and stood in their midst”

20:22 “He (Jesus) breathed on them, and said, ‘*Receive the Holy Spirit*’ ”

1:10 “And I (John) was in the Spirit *on the Lord’s day* ...”

1:14 “**His head** and His hair were white like wool”

1:18 “I (Jesus) was **dead**, and behold, *I am alive* forevermore.”

1:12–13 “I (John) **turned** to see ... and having **turned** I *saw* ... One like the *Son of Man*”

3:7–8 “The One having the key of David, who opens and no one can **shut** ... I have given you an open **door**.”

2:7, 11, 17, 29, 3:6, 13, 22 “He who has an ear, *let him hear* what the **Spirit** says to the churches.”

Jesus Calling Out to His Disciples Across the Waters

21:2, 4–6 Jesus calls out to “Simon Peter, Thomas ... Nathanael ... the sons of Zebedee, and two other disciples” (*seven disciples*) from the shore across the waters.

21:4 “But when the morning had come, Jesus stood upon the shore, but the disciples did *not know* that it was *Jesus*.”

21:7 “Simon Peter ... *girded himself*, for he was **naked**.”

21:13 “*Jesus* ... took *bread* and **gave** it to them”

21:14 “This is now the *third time Jesus showed Himself* to His disciples.”

21:15 Jesus asks Peter, “Do you **love** Me?”

21:17 Peter says, “Lord, You **know** all things; You **know** that I *love You*.”

21:19 Jesus tells Peter “by what **death** he would *glorify God*”

Jesus Calling Out to His Disciples Across the Waters

1:9–11 Jesus speaks to “the *seven churches*, to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea” from an island across the waters.

3:3 To Sardis: “if you do not watch, I will come to you ... and you will *not know* what hour *I* will come upon you.”

3:18 To Laodicea: “*clothe yourself*, lest the shame of your **nakedness** be revealed”

2:7 To Ephesus: “To him who overcomes *I* (Jesus) will **give to eat** from the tree of life”

1:4 “Grace ... and peace from Him *who is and who was and who is to come*.”

2:4 To Ephesus: “you have left your first **love**”

2:19 To Thyatira: “*I* (Jesus) **know** your deeds, and **your love** ...”

2:10 To Smyrna: “be faithful unto **death**, and I will give you a *crown*”

The Word and the Testimony

20:29 “**blessed** are they that ... *believe*”

21:20 “*The disciple whom Jesus loved*, the one who had leaned upon His *breast*”

21:20, 23 “Peter, **turning** around, **saw** following them the disciple whom Jesus

The Word and the Testimony

1:3 “**blessed** is the one who *reads*”

1:12–13 “And *I* (John) saw ... His *breast* girded with a golden band”

1:12, 17 “having **turned**, I (John) **saw** ... when I saw Him, *I* fell at His feet as though *dead*”

loved ... *this disciple* should not *die* ... till He come”

21:24 “this is the *disciple* (John) who **testifies** concerning these things”

21:25 “if they were **written** ... the world could not contain the **books**”

1:1–2 “*John*, who **testifies** ... of the things he saw”

1:11 “what you see **write** in a **book**”

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