

# X Marks the Spot

## Jesus vs. Satan

**Revelation 11:18** The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth.

<sup>18</sup> Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

<sup>12:1</sup> And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

<sup>2</sup> She was pregnant and was crying out in birth pains and the agony of giving birth.

<sup>3</sup> And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems.

<sup>4</sup> His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it.

<sup>5</sup> She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,

<sup>6</sup> and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

<sup>7</sup> Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back,

<sup>8</sup> but he was defeated, and there was no longer any place for them in heaven.

<sup>9</sup> And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world-- he was thrown down to the earth, and his angels were thrown down with him.

<sup>10</sup> And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ

have come, for the accuser of our brothers has been **thrown down**, who accuses them day and night before our God.

<sup>11</sup> And **they have conquered** him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

<sup>12</sup> Therefore, rejoice, **O heavens** and you who dwell in them! But woe to you, O earth and sea, for **the devil** has come down to you in great wrath, because he knows that his time is short!"

<sup>13</sup> And when the dragon saw that he had been thrown down to the earth, he pursued **the woman who had given birth to the male child**.

<sup>14</sup> But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be **nourished for a time, and times, and half a time**.

<sup>15</sup> The **serpent poured water like a river out of his mouth** after the woman, **to sweep her away** with a flood.

<sup>16</sup> But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth.

<sup>17</sup> Then **the dragon became furious** with **the woman** and went off to make war on the rest of **her offspring**, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

<sup>13:1</sup> And I saw a beast rising out of the sea, with **ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads**.

(Revelation 11:18-13:1)

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## Diptych to the Left, Diptych to the Right

I did my **undergrad** education at a four-year midwestern **liberal arts Christians college**. The idea behind this goes back

to the Greeks and Romans. Unlike the mere learning of a trade for purely economic reasons which is the education a slave received, the point of a liberal arts degree is to learn to think like a freeman so that they may be prepared to live in a free world. To be free, you must learn your history in all of its forms, so that you can learn from the best and worst. Therefore, as Freshman, every student had to take two classes: CWC and CIFA.

CWC was the most politically incorrect class you could take because it was about *Christianity* and *Western Culture*. I mean, Christianity *and* Western Culture together? Everyone today knows that Western Culture is nothing but a racist patriarchal misogynistic power play of privileged European white men trying to enslave the world. And, of course, Christianity is the most intolerant of all myths, giving rise only to hate and bigotry and murder in the name of God. At least, [that's what our schools are telling the kiddos](#) these days. If we must teach a new generation about either, it should only be to learn what a grotesque blight both have been and to overthrow this Bourgeoisie. “Workers of the land, Unite!”

The other class was CIFA—[Creativity in the Fine Arts](#). In this class, you interact with music, theatre, dance,

literature, film, and the [visual arts](#) and learn how they have impacted our culture. When we did this, it was deeply tied to CWC, and so was itself almost as politically incorrect. At any rate, I remember one experience where we all went downtown to one of the many art centers in Minneapolis. Our assignment was to look at the paintings, choose one, draw a rough sketch of it, learn all about it, and then write a paper. For the next few minutes, I want you to imagine yourself on this field trip. But we are not going to a little museum in Minneapolis or Denver. Instead, we are going to the [Metropolitan Museum of Art](#) in New York.

Having arrived together, we make our way through the front doors and up the stairs directly ahead where we come to the European paintings section. Each one of us begins to look at the different masterpieces at a leisurely pace, when suddenly, the group moves into a new room and the teacher calls your attention to a panel painted sometime near 1430 by [Jan van Eyck](#), a father of Early



Jan van Eyck, self-portrait  
25.5 x 19cm; 1433  
National Gallery, London

Northern Renaissance art and innovator of what became known as Early Netherlandish painting.

Van Eyck had been appointed **court painter** by Philip the Good, Duke of Burgundy where he was paid handsomely. During that time, he was commissioned to portray many biblical scenes, including **the crucifixion**. Now, some of us are averse to pictures of Jesus, but since this is an art class and we are learning history and interacting with it, we must each save our response to this painting for our own paper to the teacher.

At any rate, I show you a panel 22 x 7 inches—very long and tall. The small masterpiece is oil on canvas, the mediums the master chose to expose the event. The rare **vertical rendering** of the scene (true, just the crucifixion was often on a vertical canvas, but this is the entire scene) must cram a lot into even less space now that he has chosen not to paint on a horizontal canvas.

The painting is **divided into thirds**, merging three separate time frames of that day into one scene. **The bottom third**, the foreground, shows a handful of Christ's followers grieving in the depths of despair, closest to us. Two sybils (prophetesses) on either side draw our gaze upward to **the mid-ground** where we see a densely packed crowd— some



carrying on business, some laughing, a couple watching, one throwing up his hands in repentance, another spearing the side of the Lord. They are all dressed in medieval garb. This work isn't meant to portray the actual scene, but to appropriate its meaning to a modern European audience. Our eyes continue to move upward to **the top third** as three elongated solitary crosses, much taller than usual, tower above everything but a darkening sky yet above. The two thieves are blindfolded. One is writing in pain. The Lord is dead on his cross.

If you desired, you could learn much more about the details of the painting in order to write your paper telling the teacher exactly van Eyck was depicting. But **no matter how much information you gathered**, your presentation would only yield a grade of 50% at best. Not because what you said



wasn't good and true, but because what I didn't allow you to see was **the other half of the work of art**. For this scene of the crucifixion is only half of what is called a diptych.

**What is a diptych?** The word comes from the Greek *diptuchon* from *di* meaning “**two**” and *ptychē* meaning “**fold**.” A diptych is any object with *two* flat plates which form a pair, attached by a hinge. In this case, the diptych depicts the crucifixion on the left panel *and the Last Judgment* on the right. They are a pair.

**Comparing the two** is extremely informative to what is going on in the mind of the artist. What we find is that the Last Judgment scene is also broken into **three segments**. Like the crucifixion, the Lord Jesus takes center stage in the **upper third** and center. But of course, **now he is resurrected and glorified**. He is still depicted, however, with the top of the cross and its sign over his head: King of kings. Instead of two thieves at his side, now it is Mary and John flanking him (they were weeping in the foreground before). The sky is no longer dark and empty (save for clouds) but filled with heavenly angels. **The mid-sections** both parallel one another. Now, the crazy crowd—each one doing his own thing—gives way to the twelve apostles, the virgins, and



throng of  
worshiping people,  
not on earth, but  
raised in glory to  
heaven. The  
Archangel Michael  
stands in the center,  
one foot on the land,  
one in the sea. His  
sword in hand gives  
him the power over  
life and death. He  
stands directly on top  
of the bottom third,  
directly over a large  
skeleton—Death,



Jan van Eyck's *Crucifixion and Last Judgment* diptych  
c. 1430. Oil on canvas (22.25 in x 7.75 in)  
Metropolitan Museum of Art, NY

who presides over hordes of pitiable people being thrown  
headfirst into hellish torment. This literal hell in the  
bottom third parallels the foreground of the other panel where  
Jesus's friends and family were distraught and in torment  
over the death of Jesus. In short, what we find in this brief  
comparison is that you cannot understand fully the one  
panel without its conjoined panel on the other side. The two



mutually interpret one another. They are deliberately parallel.

There is a huge problem facing the interpreter of Revelation. It is a problem that surfaces and resurfaces throughout the reading of the book. We've seen it before. When do its events take place? Revelation 12 is no exception. The problem does not appear immediately in the chapter, although on some readings even from the first verse things can seem quite out of place.

Rev 12:1 introduces us the first of two signs. A woman appears, pregnant, but clothed with the sun and the moon is under her feet. She is about to give birth. Vs. 3 introduces us to a second sign. A great red dragon, with seven heads and ten horns, and seven diadems on his head rises and sweeps a third of the stars of heaven with his tail, casting them to the earth. He then stands over the woman so that when her baby comes, he might devour it.

This introduces us to the first of three stages of conflict in the chapter (4-6, 7-12, 13-17). The first stage has the baby escaping into the wilderness for 1,260 days, curiously, the same time frame that the two witnesses proclaim their message (Rev 11:3). The second stage describes a great war in heaven that sees the dragon defeated and thus no longer

allowed in heaven. He is thrown down to earth, inaugurating **the third stage** where the dragon pursues the woman and her offspring. This is often how the chapter is outlined.

## I. OUTLINE

2. The woman, the dragon, and the child (11:19–12:17)
  - b. Introduction of the *dramatis personae*: the pregnant woman and the dragon (12:1–4a)
  - c. The first stage of conflict: the birth and escape of the child and the flight of the woman (vv 4b–6)
  - d. The second stage of the conflict: the dragon's defeat and its positive and negative effects (vv 7–12)
  - e. The third stage of the conflict: the dragon pursues the woman and her offspring (vv 13–17)<sup>1</sup>

On a purely linear reading of the chapter like this, we are faced with immediate questions—**who is this woman, when and who is this dragon attacking, when is this war in heaven, and so on?**

The **dragon is clearly Satan**, John tells us that (**vs. 9**). Almost everyone agrees that the woman and her child in one

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<sup>1</sup> **David E. Aune**, *Revelation 6–16*, vol. 52B, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 657–660. I have kept his letting/numbering in tact, but greatly abbreviated the outline. I use his because he—like myself—begins the section not in 12:1, but in 11:19, which I have erased for lessening the confusion at this point.

way or another point us to Mary and Jesus, for “*she gave birth to a male child, one who is to rule all the nations with a rod of iron*” (5), a quote from Psalm 2 about the Messiah. Almost no one sees the symbolism ending there, as we will see later today and next time. But we might ask, *why after all these seals and trumpets of destruction does John start to suddenly talk about the birth of Jesus?* This problem is magnified when you take a linear, chronological reading of the entire book.

For example, if we were reading Revelation as Dispensationalists do, with everything since ch. 3 being about a future Great Tribulation, we would find ourselves somewhere smack dab in the middle of it in ch. 12. Without getting too complicated, we see this from that number 1260 days. This equals 3 ½ years or half of seven years and seven years is the Great Tribulation—the last of Daniel’s seventy weeks, and the only one still in the future. But again, we are suddenly talking about Jesus’ *birth* which is nowhere near the Great Tribulation.

I want to focus for a moment on how they can see the future Great Tribulation here even though it is talking about Jesus’ birth. First, they identify the woman as symbolic of the nation of Israel—God’s wife in the OT. The woman in no way symbolizes the church, because the church has been

raptured out of the world many chapters ago. While Mary is in mind because of Jesus, the picture expands to the woman's offspring, which are the 144,000 Jews saved during the Great Tribulation.

The war in heaven is the key. They read it as simultaneous with these future events, which are necessitated by the way they have read the book up to this chapter. MacArthur writes, "The tumultuous events on earth during the tribulation find their counterpart in heaven."<sup>2</sup> Robert Thomas says, "The war is an end-time event, occurring midway through Daniel's seventieth week."<sup>3</sup> They have two points here. First, they note that Satan had access to heaven in the OT (see Job 1:6 for example). But starting with this war, he is never allowed back there again (Rev 12:8). They take that literally. Second, they read the verses strictly chronologically.

1. Satan tried to kill Christ at his birth (4).
2. Then, Jesus ascends to heaven after the resurrection where Satan can't harm him (5).
3. Then, the woman flees into the wilderness for 1,260 days (6).
4. Then, a war in heaven arises and Satan is thrown out (7-9).
5. Then, Satan rages because his time is short (12)
6. Then, Satan goes after woman and the rest of her offspring (13-17)

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<sup>2</sup> John MacArthur, *ESV MacArthur Study Bible*, note on Rev 12:7.

<sup>3</sup> Robert L. Thomas, *Revelation 8-22: An Exegetical Commentary* (Chicago: Moody, 1995), 129.



How do they move from the birth and ascension of Christ 2000 years ago (vs. 5) to a Great Tribulation still in our own future (vs. 6) in less than one verse? They insert what they call the great parenthesis of biblical prophecy, the church age, a gap which no one foresaw. Gaebelin explains, “The present Christian age began [at the ascension, but] it is not recorded in this vision at all.”<sup>4</sup>

Larkin summarizes this from the older but still probably most popular view of Dispensationalism. It’s worth hearing a longer quotation for understanding.

Here is where many interpreters of this chapter have been led astray. They have supposed that the “Woman” flees into the Wilderness **immediately after the birth of her child**, and because the **time** of her flight is in the “Middle of the Week” (for the 1260 days of her preservation in the Wilderness corresponds with the “last half” of the “Week”), they cannot see how her “**Child**” can be Christ, for Christ was born and “caught up” to His Father’s Throne centuries ago, while this event is still future. But they overlook the fact that between the 5th and 6th verses of this chapter the present **CHURCH PERIOD** comes in. Between these verses the “**GAP**” between the “Sixty-ninth” and the

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<sup>4</sup> Arno C. Gaebelin, *The Revelation: An Analysis and Exposition of the Last Book of the Bible* (Bellingham, WA: Logos Bible Software, 2009), 75.

“Seventieth” Week of Daniel’s “Seventy Weeks” is found. The 5th verse describes the “**BIRTH**” of Christ, and His “**ASCENSION**,” and then John jumps over the “**GAP**,” and describes in the 6th verse the “Flight” of the Woman **ISRAEL** into the Wilderness to escape from the Antichrist. The reason for this is that John is not dealing here with the Church, and having introduced the “Woman” and her “Child” to account for the “Dragon’s” wrath against her because he did not succeed in destroying her “Child” (Christ) when He was born, John jumps over the “**GAP**,” that he may again take up God’s dealing with **ISRAEL**. The “Flight” of the “Woman” is mentioned here by anticipation, for she does not flee until **after** the “War in Heaven.”<sup>5</sup>

I’m raising this here to show you that a very popular reading of our chapter sees a time frame and some of the characters here very differently than, say, I would. Of course, we can attribute different readings to different presuppositions that we bring to this chapter, presuppositions that we hopefully have gotten from earlier in the book. But just here, I want to say that to rest your case upon something that isn’t stated anywhere in the text is to rest it on silence, and this is probably not the best way to go about interpreting

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<sup>5</sup> **Clarence Larkin**, *The Book of Revelation: A Study of the Last Prophetic Book of Holy Scripture* (Philadelphia, PA: Rev. Clarence Larkin Estate, 1919), 94.

something like Revelations 12. To me, it is almost like they have [one of van Eyck’s panels](#), but not the other. In fact, as I hope to show you, that is very much exactly what it is like.

## Structure and Context of Revelation 12

Perhaps more than any other place in Revelation, it is [vital to talk about the structure](#) of Revelation 12. In the commentaries, the structure is almost always put forward as a traditional outline (see above). Based on what I’m about to share, I thought it would be fun to see [how many of our most beloved commentaries talk about the chiasm of Revelation 12](#). To my chagrin, I found [only one](#) (Leithart) that discussed it at all (he properly sees several within a large one). Even worse, most have the word “chiasm” appear in *their entire commentary* [less than two times](#), with the majority of those having not a single solitary use of the word at all.<sup>6</sup> I

<sup>6</sup> Logos is a beautiful thing. Here is a list.

Author	Date	Commentary Set (if applies)	Number of uses of “chiasm” in the book
R. H. Charles	1920	International Critical Commentary	0
R. C. H. Lenski	1935		1 (Rev 13:16)
Arno Gaebelein	1960		0
George Ladd	1972		0
Adela Yarbro Collins	1976	(Dissertation)	0
Robert Mounce	1977/97	NICNT	0
Leon Morris	1987	Tyndale NT	0
Robert Thomas	1995		0
David Aune	1998	Word Biblical Commentary (3 vols)	3 (Rev 14:9-11; 18:4) and Shae’s art.
Simon Kistemaker	2001	Baker NT Commentary	1 (songs of Rev 18)
Ian Boxall	2006	Black’s NT Commentary	0
Brian Blount	2009	New Testament Library	0

found only a handful of commentaries that even suggest at all that Revelation as a whole is chiastic.<sup>7</sup> This has potentially massive implications on how one reads the book.

Nevertheless, what the commentaries won't do, more specialized studies will.<sup>8</sup> And when you look into this, what

Gordon Fee	2011	New Covenant Commentary	0
Paige Patterson	2012	New American Commentary	0
Craig Koester	2014	Anchor Yale	3 (Rev 21 and Shae's art. Twice)
G. K. Beale	2015	(His shorter commentary)	0

<sup>7</sup> Beale's larger commentary has the word 13 times and on p. 130 he suggests Revelation "can possibly be discerned" as chiastic. He cites Kline on the minor prophets and Fiorenza (1998, p. 175-76). James Hamilton has the entire book "structured as a chiasm, with the celebration of the kingdom of Christ in 11:15-19 right in the middle" (p. 232-33). Leithart's commentary is by far the most extensive, with nearly 70 references to chiasms. It is strange that biblical scholars are reticent to see what ancients just did naturally and ubiquitously.

<sup>8</sup> Cf. Nils Lund, *Chiasmus in the New Testament* (Chapel Hill: University of North Carolina Press, 1942); Kenneth A. Strand, "Chiastic Structure and Some Motifs in the Book of Revelation," *Andrews University Studies* 16 (1978): 401-08; <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1420&context=auss>; John W. Welch, *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildesheim: Gerstenberg Verlag, 1981); M. W. Wilson, "The Structure of Revelation and the Seven Letters," *A Pie in a Very Bleak Sky?* (University of South Africa: D.Litt. et Phil. thesis, 1996), esp. 102-28, [http://uir.unisa.ac.za/bitstream/handle/10500/16495/thesis\\_wilson\\_mw.pdf?sequence=1](http://uir.unisa.ac.za/bitstream/handle/10500/16495/thesis_wilson_mw.pdf?sequence=1); William H. Shea, "The Chiastic Structure of Revelation 12:1-15:4 The Great Controversy Vision," *Andrews University Studies* 38.2 (Autumn 2000): 269-92. <https://core.ac.uk/download/pdf/232862669.pdf>; Shea, "The Controversy Over the Commandments In the Central Chiasm of Revelation." *Journal of the Adventist Theological Society* 11/1-2 (2000): 216-231, <http://archive.atsjats.org/JATS11-21Shea.pdf>; Ranko Stefanovic, "Finding Meaning in the Literary Patterns of Revelation," *Journal of the Adventist Theological Society* 13.1 (Spring 2002): 27-43; <http://archive.atsjats.org/JATS13.1-04Stefanovic.pdf>; Warren Austin Gage, *John's Gospel: A Neglected Key to Revelation?* (Fort Lauderdale, FL: Warren A. Gage, 2001). Antonius King Wai Siew, *The War Between the Two Beasts and the Two Witnesses: A Chiastic Reading of Revelation 11.1-14.5*, Library of New Testament Studies (New York: T&T Clark, 2005); Duncan McLellan, "A Double Chiasm in the Book of Revelation," *Zion Lutheran Church* (Aug 14, 2016), <https://static1.squarespace.com/static/55a05678e4b0bb17f7ab8bc3/t/57ae1b7d9f745636e6381667/1471028094276/Revelation+Double+Chiasm.pdf>; Stephen Shephard, "Chiastic Structure: The Book of Revelation," *Stephen Shephard* (Feb 2, 2019), <https://www.stephenshephard.com/blog/2019/2/2/chiastic-structure-the-book-of-revelation>.



you discover is something that all the commentaries know implicitly. Something important takes place in Revelation 12, specifically vv. 9-10. From a chiastic point of view, this is the very center of Revelation, the heart and soul of the book. Let's see these two verses:

- <sup>9</sup> And the great dragon *was thrown down*, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world-- he *was thrown down* to the earth, and his angels were thrown down with him.
- <sup>10</sup> And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers *has been thrown down*, who accuses them day and night before our God."

The verses have both parallel language and parallel opposites. Connecting them together is the idea of the dragon-Satan-the devil being "*thrown down*." Yet, the two verses present us with opposites: *two opposite supernatural entities travel in two opposite directions through two different kinds of theological storytelling*: second-hand

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David Lackey, *A Revelation of Jesus* (ASPECT Books, 2015). An interesting yet very skeptical article criticizing authors who proposed macro-structures in Revelation is David A. deSilva, "X Marks the Spot? A Critique of the Use of Chiasmus in Macro-Structural Analyses of Revelation," *Journal for the Study of the New Testament* 30.3 (2008): 343-71. <https://scihub.do/10.1177/0142064X07088407>. I found his skepticism rather strange.

narration and first-hand song. That is, the dragon is being thrown down and cast out while Christ is being lifted up in song. This is the heart of Revelation. That is its literal central message. If you get nothing else out of this book, you need to grasp this. If you need to start trying to understand what this book is about, this is where you should begin.

But how do I know this is the center of the book? It's because, beginning in the verses on either side (8 and 11) and working our way out, literally all the way to Rev 1:1 and 22:21, we have pairings of passages that parallel one another. Let's look at how this works in ch. 12.

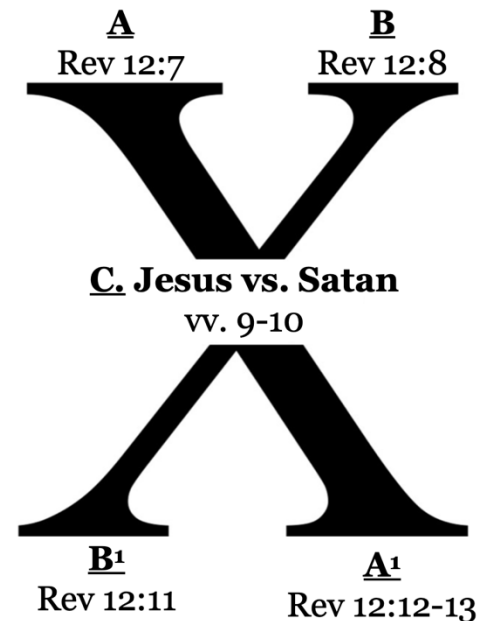
Just prior to vs. 9 we have vs. 8 which tells us the dragon “was defeated.” Just after vs. 10 we have vs. 11 which tells us that the “brothers” of Christ “have conquered” the dragon. Again, moving outward, vs. 7 says, “war arose in heaven” and Michael fought against “the dragon.” Meanwhile, vv. 12 says, “Rejoice, O heavens ... but woe to you, I earth and sea, for the devil has come down to you.” Moving one more step outward, vs. 6 says, “The woman fled into the wilderness ... to be nourished for 1,260 days.” Vv. 13-14 say, “the woman” went into the wilderness “to be nourished for a time, and times, and half a time.” In vv. 5 and 15 we have the exact same language that the woman

gave “birth to a male child.” In vs. 4, the dragon’s tail sweeps a third of the stars from heaven. In vs. 15-16, the serpent pours water like a river out of his mouth “to sweep” away the woman. Vs. 3 describes the dragon. He is great and red and has seven heads with seven diadems and ten horns. Skipping just one verse on the other side, Rev 13:1 repeats this with a slight change. Now it is not the dragon but the beast, and while also having seven heads and ten horns, it has ten diadems on its horns. Finally, vs. 17 tells us that the dragon became furious (*orgizō*). But back in 11:18, it was the nations who were enraged (*orgizō*). Dr. Gage has shown how this occurs at least 43 more times going back to the first and last verses of Revelation.<sup>9</sup>

- 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
- YY<sup>1</sup>. 12:10. Salvation/power/kingdom/authority of God and Christ ... accuser is thrown down
- XX<sup>1</sup>. 12:11. Martyrs overcame them (1)
- WW<sup>1</sup>. 12:12-13. Rejoice O heaven! Dragon thrown to earth (2-3)
- VV<sup>1</sup>. 12:13-14. Woman with wings ... fly to wilderness/place/nourished (3-4)
- UU<sup>1</sup>. 12:13. Woman gave birth to a male child (3)
- TT<sup>1</sup>. 12:15-16. Serpent’s mouth to sweep away/earth helped the woman (5-6)
- SS<sup>1</sup>. 13:1. Beast with ten horns/seven heads/ten diadems (8)
- RR<sup>1</sup>. 12:17. Dragon enraged at woman and her offspring (10)

<sup>9</sup> Warren Austin Gage, *John’s Gospel: A Neglected Key to Revelation?* (Fort Lauderdale, FL: Warren A. Gage, 2001).

Why does this matter? It matters for the simple reason that this chapter (and book) are clearly **not giving us a chronological sequencing of events**. They are repeating old ideas, not introducing new ones. It gives **us a central event which becomes the hinge** upon which the two sides turn and mirror one another. As a chiasm, we could say **X marks the spot** where the two sides intersect. At the very least, this should cause us to at least question if the six sequences of events I gave earlier are really happening consecutively.



Now, I wanted to extend the chiasm back into the end of ch. 11 in our minds for another reason. There is a **sharp debate** in among scholars over the relationship of **Rev 11:19** and **12:1**. Some see them as sharply divided from one another. Others see them as part of the same unit. The way the chiasm works, it hints to us that they are part of the same unit. Those who argue for a sharp division rightly see ch. 12 as starting a new vision.<sup>10</sup> The problem is, “**Every major**

<sup>10</sup> One of the few that see Revelation divided into two or more divisions who doesn't see ch. 12, but ch. 11 as the break is **Mark Seaborn Hall**, “The Hook Interlocking Structure of Revelation: The Most Important Verses in the Book and How They May Unify Its Structure,” *Novum*



vision of Revelation is introduced by a heavenly temple scene.”<sup>11</sup> If this is a new vision in 12:1, there is no heavenly introduction. However, this is exactly what 11:19 gives us. Furthermore, the phrase “there was seen,” (*ōphthe*) which appears only three times in the entire book, shows up in 11:19; 12:1; and 12:3.<sup>12</sup> They clearly go together.

This matters for several reasons. I’ll give three here. First, theologically, the only time the ark of the covenant appears in Revelation is in 11:19. It is the object that went before Joshua as they marched around Jericho, which we have seen is the type of the seventh trumpet and the loud voices in heaven shouting in heaven that the kingdom of the world has become the kingdom of Christ (11:15) and that he has taken his great power and begun to reign (17). But what is the ark? It is Christ—the King’s throne. Christ went before Joshua as

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*Testamentum* 44.3 (July 2002): 278:296, [https://www.jstor.org/stable/1561213?seq=19#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/1561213?seq=19#metadata_info_tab_contents). But like so many others, Hall also does not mention even a single chiasm in his piece in order to interact with how this might impact our exegesis.

Along with the chiasm, another interesting feature of the book takes place beginning in 12:1, arguing that it really is here and not in Ch. 11 that the break occurs. Rev 12:1 introduces us to the first of seven “signs” in the last half of Revelation (12:1, 3; 13:13, 14; 15:1; 16:14; 19:20). There are no signs prior to this. This is the first of seven signs in the last half of Revelation.

<sup>11</sup> László Gallusz, *The Throne Motif in the Book of Revelation*, A Dissertation to Károli Gáspár University of the Reformed Church in Hungary (May 2011): 251.

<sup>12</sup> Add to this that all three are explicitly said to be seen “in heaven,” making the link even tighter. This will have implications next time when we look at the unity of the story of the woman and dragon in relation to Christ’s birth. The next paragraph will help us identify Michael.

the Angel of the LORD, the Commander of the armies of heaven (**Josh 5:14**), **fighting the enemy for his people. In Revelation, he now goes before us in war.** Remember, the seventh trumpet is only just now blowing. It isn't past. So the ark's presence signals that war is *beginning*. It isn't looking backward at the six trumpets, but forward to what follows from the blowing of the seventh. But guess what? We are almost immediately introduced to a war in ch. 12.

A **second** theological point established by this link is **the weather phenomena**: flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail. This is the language of **God coming—Christ**. We learned about this in Psalm 29 and the seven voices of God thundering in the Flood-storm. We learn about this at Mt. Sinai, when God comes down to the mountain. We learn about this throughout the OT. Therefore, God in Christ is coming again. **But how?** Oh, it's so unexpected! Everyone thinks *Second Coming*...

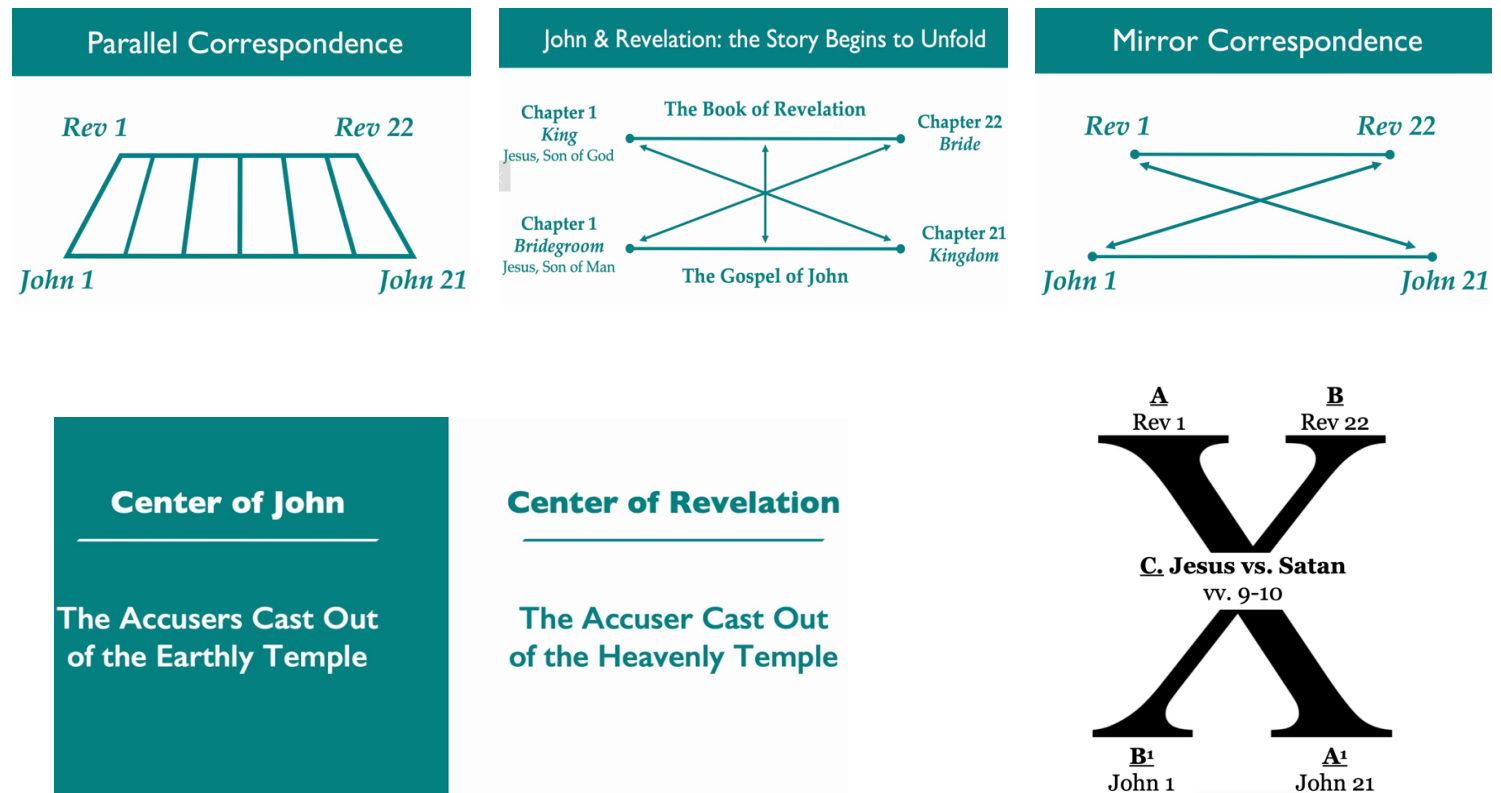
Finally, the new vision coincides with **a new cycle. Ch. 12** introduces the fourth cycle of the book (**chs. 12-14**). But, just as **Ch. 12** has the central verses, so also this fourth cycle is the central cycle. As a cycle, this means we are **starting over in time**, not continuing from where we left off. This is why

Jesus appears *at his birth* rather than at the Second Coming. All of these things are obviously related. Thus, if we could redo the chapter breaks, either **Rev 11:15** or **11:19** would be better than **12:1**.

Now, rather than go into the many details of the chapter—because there are far too many for the time we have remaining, I want to spend the time returning to our idea of a *diptych*. From the point of view of this kind of artist painting, all we have done so far is look at one panel: Revelation. But as we have seen time and again, Revelation is really meant to be viewed as a diptych with the Gospel of John. Hence, I've been giving **parallels between the two nearly every chance I get**.

I've been doing this because I believe John is *a fundamental key* to interpreting Revelation properly. Simply put, the Gospel of John is to Jesus' 3 ½ year human earthly ministry as Revelation is to the churches 3 ½ year heavenly ministry. The human ministry is carried out in sun and moon time (solar and lunar calendars). The heavenly ministry is carried out in heavenly time, where a day is like a thousand years and there is no sun to mark the seasons, for this is the kingdom of summer where the fruit is always ripe on the trees and the light of Christ is our light (**Rev 21:23; 22:2, 5**).

We've seen how John and Revelation form both a chiasm and an inverse chiasm:



The parallels move forward as ch. 1 of each book parallel all the way to the last chapters which parallel. **They meet in ch. 12 of both books.** Again, X Marks the spot. Again, the inverse parallels have John 1 matching Revelation 22 and John 21 matching Revelation 1. Here, the centers are bigger with John 8-12 matching Revelation 11-14. But overall, it is still the same center whether we work backwards or forwards.

John		Revelation	
Inverse Parallel	Chapter	Chapter	Inverse 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

In Revelation 11, we looked at some of the parallels with John 11 and the Lazarus story. These are sometimes **exact verbal matches** and other times **conceptual parallels** that link the passages together like hinges. For example, Lazarus had “**died**” and Jesus says, “**I am glad**” I was not there, but Lazarus had “**been in the tomb four days**” (**John 11:14-17**). This parallels the two witnesses who “**for three**



and a half days” (very similar) the peoples gazed at their “dead bodies” and refused to let them be placed in “tombs” but instead “rejoiced over them” (Rev 11:9-10).

Another striking parallel is the two witnesses themselves, as someone in our congregation pointed out to me recently: Mary and Martha. What’s so interesting here is that Revelation 11:3-4 tells us there will be two witnesses who will prophesy (that is, proclaim the law and the gospel). It calls them two olive trees and two lampstands that stand before the Lord. In the Lazarus story, Mary and Martha are very obviously singled out. One anoints Jesus’ feet with some nard, an aromatic oil while Martha speaks for the truth that Jesus is the “anointed.” Both do so before the Lord who has just said if anyone walks in the day, he does not stumble, because he sees the light of this world (John 11:1-2, 25, 27).

John		Revelation	
11:1-2, 25	The village of Mary and her sister Martha. It was Mary who anointed the Lord with ointment ... [Martha] said to him, “Yes, Lord: I believe that you are the Anointed, the Son of God.” ... If anyone walks in the day, he does not stumble, because he sees the light of this world.	Rev 11:3-4	I will grant authority to my two witnesses, and they will prophesy ... These are the two olive trees and the two lampstands that stand before the lord of the earth.

11:14-17	Lazarus has <i>died</i> , and for your sake I am <i>glad</i> that I was not there, so that you may believe. But let us go to him ... Now when Jesus came, he found that Lazarus had already been in the <i>tomb four days</i> .	11:9-10	For <i>three and a half days</i> some from the peoples and tribes and languages and nations will gaze at their <i>dead bodies</i> and refuse to let them be placed in a <i>tomb</i> , and those who dwell on the earth will <i>rejoice</i> over them.
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What do we find when we continue this into ch. 12? We find *a whole series of vital connections that teach us how to interpret Revelation 12!* For example, John 12 continues parallels with the two witnesses, this time connecting both Jesus and the raised Lazarus to them, as they are singled out by the Pharisees as the two people who are leading all these Jews to believe in Jesus as the Messiah, so they desperately want to kill them both (recall, I've said the whole history of the Bible has two witnesses; we need not be stuck with two and only two. Revelation is symbolic).

John 12 is essentially the witness of *Mary anointing* Jesus's feet (*John 12:1-8*); the plot to *kill Lazarus* (*9-11*); the *triumphal entry* of Jesus into Jerusalem (*12-19*); a discourse of Jesus to the Greeks about his *coming trial* (*20-36*); the *unbelief* of the people in spite of his many *signs* (*37-43*); and the declaration that Jesus came to *save the world* (*44-50*). At one point Jesus says, "*When I am lifted up from the earth, I will draw all people to myself*" (*12:32*). This is directly

parallel in **Revelation 12:5** to the woman who gave birth to a male child “**who is to rule all the nations,**” but her child was “**caught up to God and to his throne.**”

Now, no one questions in John that **Jesus drawing all people to himself happens after his is lifted up, that is at the cross and ascension.** That’s precisely the point of the belief of the disciples in his resurrected body and, later, Pentecost. But people do question when Jesus will rule all the nations in Rev 12. Some think this is happening right now. Others think it won’t happen until the future, specifically in the coming millennium. Yet, all agree that the woman’s child being “**caught up to God**” does refer to his ascension. But if **we read them together,** would not the paralleling of drawing all people to himself in John that happens beginning in the resurrection/ascension events **be the same time frame** as Jesus ruling all the nations in **Revelation 12:5**? I mean, we’ve been seeing time and again how the host of heaven have been praising Jesus for precisely this since **Revelation 4-5.** There is no gap in John, why should there be in Revelation?

Indeed, **we are supposed to read them together.** There’s just no way around that. There are too many impossible

links in these two books to chalk them all off as coincidence. So let's continue.

**Revelation 12:7** speaks of the great war in heaven with **Michael** fighting against the dragon and his angels. But, the dragon “**was defeated, and there was no longer any place for them in heaven**” (**8**). A parallel to this is found at the very end of John 11. The Pharisees say, “**If ... everyone will believe in him, the Romans will come and take away ... our place**” (**John 11:48**). What is that place? The temple. Who are these people? Children of their father, the devil (**John 8:44**).

Here I want to raise **one final reason why it matters** that the vision of Revelation 12 begins in **11:19** and the temple scene. If 11:19 is actually the beginning of the vision as I think it must be, then we are not merely in heaven in this war, we are **in the heavenly temple**. The dragon isn't just being cast out of heaven; he is being cast away from the heavenly temple.

But this is precisely what we find John's Gospel unfolding about the Pharisees for **nearly five full chapters** (see chart above in orange). The woman caught in adultery as a trap of the Pharisees—*happens in the temple* (**John 8:2**). The long exchange about Jesus having a devil and the Pharisees having their father as the devil—*happens in the*

temple (8:44-59). The Pharisees wanting to kill Jesus for blasphemy—*happens in the temple* (10:23ff). Their final plot to arrest him—*takes place in the temple* (11:56). The place they are so desperately afraid of losing is the temple. They are afraid of being cast out of it. But this is exactly what’s happening in heavenly places as the dragon is cast out of heaven.

Isn’t it curious then that in Revelation 12:9, “The devil ... deceives the whole world.” But in one of those temple scenes in John, “The devil ... speaks a lie ... for he is a liar” (John 8:44). And isn’t it interesting that in Revelation, “War broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought” back (Rev 12:7). But in the middle of these scenes in John, “There was a division among the Jews ... many of them saying, ‘He has a demon ...’ Other said, ‘These are not the words of one who has a demon’” (John 10:19).

The War of Light & Darkness on Earth	The War of Light & Darkness in Heaven
8:44 “the devil ... speaks a lie ... for he is a liar”	12:9 “the devil ... deceives the whole world.”
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.’ ”	12:7 “And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought ...”



There is war taking place in heaven in Revelation in the very same place that war is taking place on earth in John. Both enemies are linked to Satan. And in the place where *Jesus* is battling the Pharisees in John's Gospel, there were find *Michael* battling Satan in Revelation. I'll say more about this next week.

There's more! Immediately after Jesus raises Lazarus, Mary anoints him, and the plot to kill Lazarus by the Jews, Jesus enters the city in triumph, like the great kings of old. It tells us, "The next day the large crowd ... cried out, 'Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!' ... The Pharisees said ... 'Look, the world has gone after him'" (John 12-13, 19). But two songs, one in Rev 12:10 and the other beginning the seventh trumpet in 11:15 say, I heard a loud voice in heaven, saying, "Now ... the kingdom of our God and the authority of his Christ have come ... and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of his Christ'" (Rev 12:10; 11:15). Both passages center on the announcement of Christ's kingdom. Is this just a coincidence?

12:12-13, 19	The next day the large crowd ... <i>cried out</i> , "Hosanna! Blessed is <i>he</i> who comes in the name of the <i>Lord</i> , even the <i>King</i> of Israel!" ... The Pharisees <i>said</i> ... "Look, the <i>world</i> has gone after <i>him</i> ."	12:10; 11:15	And I heard <i>a loud voice</i> in heaven, saying, "Now ... the <i>kingdom</i> of our God and the authority of his <i>Christ</i> have come ... and there were <i>loud voices</i> in heaven, <i>saying</i> , "The <i>kingdom</i> of the <i>world</i> has become the kingdom of our <i>Lord</i> and of his <i>Christ</i> ."
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We are coming very near now to the absolute center of both books. These occur in **Revelation 12:9-10** and **John 12:31-32**, and in them we have ideas that are found nowhere else in either book, yet they just so happen to appear exactly here. Let's compare them. **Revelation 12:9** tells us that the great dragon was "**thrown down**." It then defines him very specifically as "**that ancient serpent**." This is the one who tempted Eve. In fact, there are **parallels here with the Garden story** and with **the first Gospel** of the serpent bruising the heel, but the seed of the woman crushing his head (**Gen 3:15**).<sup>13</sup> He is called "**the devil**" (adversary) and "**Satan, the deceiver of the whole world**." Again, it says he was "**thrown down**," not "**to the earth**," and his angels were thrown down with him.

<sup>13</sup> **Peter J. Leithart**, *Revelation*, ed. Michael Allen and Scott R. Swain, vol. 2, The International Theological Commentary on the Holy Scripture of the Old and New Testaments (London; Oxford; New York; New Delhi; Sydney: Bloomsbury; Bloomsbury T&T Clark: An Imprint of Bloomsbury Publishing Plc, 2018), 11-14. See here his chart on the days of creation as well as his five chiasms.

Immediately after this we read, “And I heard a loud voice in heaven, saying, ‘Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.’” (Rev 12:10). Remember, this is said of the child who was “caught up to God” (5). The reason salvation and power and the kingdom have come is because the accuser has been thrown down. It is past, over, done.

The parallel in John is, “Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself” (John 12:31-32). They are almost identical.

12:31-32	Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.	12:9-10	(5: She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne ...) And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world-- he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.
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Who is the “**ruler of this world?**” It is **Satan**, the same one who is thrown out of heaven. Here, in John, he is also “**cast out.**” When is he cast out? “**Now**” (*nun*). Satan is cast out *now*. Why whom? By Jesus. Sounds like Michael and the Dragon. But when is the “now?” “**When he is lifted up from the earth.**” When is that? In the future? No. At his **cross** (a lifting up over the earth on an instrument of death), his **resurrection** (a lifting up of the body from the depths of the earth), and his **ascension** (a lifting up of his resurrected body into heaven).

By the way, though Jesus is conveying this information to the crowds, it comes on the heels of the crowd hearing a voice from heaven. When they heard it, they thought it had **thundered** (29). **This is the only use of “thunder”** in John’s Gospel (he doesn’t even call the two disciples the “sons of thunder”). When happens in heaven to begin our vision? It **thunders** (**Rev 11:19**). And one more connection is worth seeing. Not only are the fall of Satan and the cross-resurrection-ascension of Christ connected together in John and in Revelation, so also they are in the center verse of 1 John. “**The reason the Son of God appeared was to destroy the works of the devil**” (**1Jn 3:8**).

Jn 12:31-32	Now is the judg-ment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.	Rev 12:9-10	(5: She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne ...) And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world-- he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.	1Jn 3:8	The reason the Son of God appeared was to destroy the works of the devil.
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Are you seeing yet when this war in heaven actually took place? Though many people have rightly understood that it took place during Jesus' last days on the earth in his First coming without seeing these connections directly,<sup>14</sup> it is crystal clear when you compare the two panels of diptych. The hinge of both books is the very same story. Jesus came

<sup>14</sup> It is curious that many still see these connections between John 12:31-32 and Revelation 12:9-10 without even seeing the chiasms or the much larger connections in the books. See for example George R. Beasley-Murray, *John*, vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 213; Milton S. Terry, *Biblical Apocalypics: A Study of the Most Notable Revelations of God and of Christ in the Canonical Scriptures* (New York; Cincinnati: Eaton & Mains; Curts & Jennings, 1898), 405; and many others.



to crush the head of the serpent. He cast him out of heaven as the Lord of Armies. He did it as he was being lifted up from the earth. One looks at it from the earthly perspective; the other from the heavenly; one from the natural perspective (mostly the Jewish leaders vs. Jesus); the other from the supernatural (the Dragon and his angels vs. Michael and his angels).

In looking [only at the right panel](#), Revelation, too many people have looked for this great war to be in the future. In it, they miss the power of Christ in the foolishness of the cross right before their eyes. Warren Gage says,

To be lifted up from the earth, that language specifically refers not to His glorification or His ascension, but to [His crucifixion](#). That's when He, in truth, enters into His kingdom ... The kingdom is being handed over. All authority ... but you have to recognize [how ironic that is](#). You have to see that through the eyes of faith.”

I would add, you have to be consumed with [the ironic power of the cross](#). Too many people want the speculation when they are being shown the cross! There's a reason why Paul says [the cross is foolishness](#) and [a stumbling block](#). We have to be told of its power, because we can't see it with our

eyes. This is not some nice icon to make a necklace out of. It is the very power of God to crush the head of the serpent. Gage continues,

What you see is [that] what is happening on earth is happening in heaven. [Simultaneously]. These two points in time coincide. When Jesus sees Satan cast out of heaven, in heaven, they see war in heaven and Satan is cast down to the earth. It's the very center of John's thinking [in three of his five books]. Christ will be lifted up. Satan will be cast down...

It's this great reversal ... Jesus says, “And I, if I'm lifted up from the earth, I will draw people to myself.” Everybody comes to the cross. He's lifted up and all nations come to believe in Him ... [But] “No place was found for them...” — that is those who follow the dragon ... They were concerned about their earthly place, but in that concern about their earthly place, they lost their promise of a place in heaven. What's true for you? Do you believe in the Lord? Do you believe He's gone? What has He gone for? He's gone to prepare what? A place for you in heaven. In Revelation 12, it says He prepares a place for us. Even in the wilderness, you will not, beloved, be dispossessed.<sup>15</sup>

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<sup>15</sup> Warren Gage, “Revelation-Warren Gage-GCC-Class 02 (transcript),” *Grace Community Church* (Jan 22, 2020), <https://www.gracesarasota.com/gage/week-2>.

## The Great Reversal:

*The Son is lifted up (John 12:28–31)  
Satan is cast down (Revelation 12:9–10)<sup>16</sup>*

It's curious, in John 14, Jesus says the same thing. “I go to prepare a place for you” (John 14:2). That's more intentional paralleling of ideas found nowhere else in the same way. But only those who believe him, that he not only has power over death and hell and the evil one who seeks to destroy all, but that he has it right now. The songs of Revelation aren't awaiting the future. They are singing of the past. He isn't awaiting the coming of his power or his kingdom. Jesus reigns today. Satan is cast out now. Jesus is drawing the nations to himself now. He does it through his word, the word of his Gospel that you are hearing now. And you either bow your knee now or you rebel against his kingdom and Lordship now.

Don't put off into a nebulous future Great Tribulation what John so clearly sees as being already fulfilled in the First Coming. If you do, you miss so much. If you do, you *could* miss everything.

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<sup>16</sup> Gage, *John's Gospel*, 100.

What does this mean for you? Amazingly, Jesus says to the people **just before** telling them about casting out Satan in John's Gospel, "**Whoever loves his life loses it**" (**John 12:25**). He says about the saints immediately after hearing about Satan being cast down to earth, "**They loved not their lives even unto death**" (**Rev 12:11**). Its the same thing. They are parallel. Revelation is the heavenly counterpart of the earthly ministry of Christ. It belongs to all the saints since our Lord ascended to his power and sent us his Spirit to bind us together. It will belong to us all until he returns for us in Glory.

John		Revelation	
11:1-2, 25	The village of <b>Mary</b> and her sister <b>Martha</b> . It was Mary who anointed the Lord with <b>ointment</b> ... [Martha] said to him, " <b>Yes, Lord</b> : I believe that you are the <b>Anointed</b> , the Son of God." ... If anyone walks in the day, he does not stumble, because he sees the <b>light</b> of this world.	11:3-4	I will grant authority to my <b>two witnesses</b> , and they will prophesy ... These are the <b>two olive trees</b> and the <b>two lampstands</b> that <b>stand before the lord</b> of the earth.
11:14-17	Lazarus has <b>died</b> , and for your sake I am <b>glad</b> that I was not there, so that you	11:9-10	For <b>three and a half days</b> some from the peoples and tribes and languages and nations will gaze at

	may believe. But let us go to him ... Now when Jesus came, he found that Lazarus had already been in the <b>tomb</b> <i>four days</i> .		their <i>dead bodies</i> and refuse to let them be placed in a <b>tomb</b> , and those who dwell on the earth will <b>rejoice</b> over them.
11:48	If ... everyone will believe in him, the Romans will come and take away ... our [the religious leaders] <b>place</b> .	12:8	there was no longer any <b>place</b> for [those who follow the dragon] in heaven.
12:12-13, 19	The next day the large crowd ... <i>cried out</i> , "Hosanna! Blessed is <i>he</i> who comes in the name of the <b>Lord</b> , even the <b>King</b> of Israel!" ... The Pharisees <b>said</b> ... "Look, the <b>world</b> has gone after <i>him</i> ."	12:10 11:15	And I heard <i>a loud voice</i> in heaven, saying, "Now ... the <b>kingdom</b> of our God and the authority of his <i>Christ</i> have come ... and there were <i>loud voices</i> in heaven, <b>saying</b> , "The <b>kingdom</b> of the <b>world</b> has become the kingdom of our <b>Lord</b> and of his <i>Christ</i> ."
12:25	Whoever <i>loves</i> his <b>life</b> <i>loses it</i> .	12:11	They <i>loved</i> not their <b>lives</b> even unto <i>death</i> .
12:28-31	Then a <b>voice</b> came from <b>heaven</b> ... The crowd that stood there and <b>heard</b> it said that it had <b>thundered</b> . Others said, "An <b>angel</b> has spoken ... now will the ruler of this <i>world</i> (Satan) be <b>cast out</b> ."	12:9-10; 11:19	... and Satan, the deceiver of the whole <i>world</i> -- he was <b>thrown down</b> to the earth, and his <b>angels</b> ... And I <b>heard</b> a loud <b>voice</b> in <b>heaven</b> , saying, "Now salvation ... has come ... There were ... <b>peals of thunder</b> ."
12:31-32	Now is the judgment of this world; now will <b>the ruler of this world</b> be <b>cast out</b> . And I, when <b>I am lifted up from the earth</b> ,	12:9-10	(5: She gave birth to a male child, one <b>who is to rule all the nations</b> with a rod of iron, but her child was <b>caught up to God and to his throne</b> ...) And <b>the great dragon</b> was



	will draw all people to myself.		thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world-- he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.
12:32	And I (Jesus), "When I am lifted up from the earth, will draw all people to myself."	12:5	She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne.

The War of Light and Darkness on Earth	The War of Light and Darkness in Heaven
8:44 "the devil ... speaks a lie ... for he is a liar"	12:9 "the devil ... deceives the whole world."
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.' "	12:7 "And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought ..."

Jn 12:31- 32	Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.	Rev 12:9- 10	(5: She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne ...) And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world-- he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.	1Jn 3:8	The reason the Son of God appeared was to destroy the works of the devil.
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