

REVELATION

**FROM JESUS CHRIST.
THE FAITHFUL WITNESS.
THE FIRSTBORN OF THE DEAD.
THE RULER OF THE KINGS OF THE EARTH.**

...

**TO HIM BE THE GLORY
AND THE DOMINION
FOREVER AND EVER
AMEN.**

[REVELATION 1:5-6]

Created and revised
by David Fiddament
for use with the Dublin church of Christ; 2020

Other authors/works referenced are cited in-line or in the bibliography

Scripture quotations are taken from the New American Standard Bible (NASB)
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation

CONTENTS

SYLLABUS.....	3
LESSON 1: <i>God has a message!</i>	7
LESSON 2: <i>There is a grand throne room!</i>	12
LESSON 3: <i>Only the Lamb is worthy!</i>	13
LESSON 4: <i>The Lamb sets the day of the Lord in motion!</i>	15
LESSON 5: <i>Seven trumpets proclaim the work of God!</i>	17
LESSON 6: <i>The world belongs to Christ!</i>	21
LESSON 7: <i>Seven bowls containing wrath are poured out!</i>	26
LESSON 8: <i>The Lamb is married and victorious!</i>	28
LESSON 9: <i>God reigns among His people!</i>	30
LESSON 10: <i>Submit to the King!</i>	32
FINAL QUESTIONS:.....	33
APPENDIX	i
DATE:	i
CORRELATIONS BETWEEN SEALS. TRUMPETS. AND BOWLS.....	iii
WORKS CONSULTED.....	iv

The revelation of Jesus the Christ is one of the most wonderful books of the Bible.

As children, we are fascinated by it. I would read Revelation when I was bored in my youth, not understanding its significance. It seemed like other works of fiction to me with all its talk of dragons and war and mighty horsemen. As adults, we are often terrified of it. Terror can come from the unknown and unknowable, and the Revelation is indeed often misunderstood or generally foreign to the reader. But when the childlike and the mature meet, the Revelation presents itself as a powerful play, acting out the great work that God has wrought since the foundation of the world by His power and grace.

The Scripture regularly encourages us to walk the line between the adult and the child. We are supposed to retain the characteristic child-like attitudes of curiosity and humility (Matt. 18:3), but we are also supposed to mature and increase in knowledge (1 Pet. 2:2). With both of these, the Revelation loses its cloudy mystery and gains its shining splendor.

After not having spent any time in Revelation for several years, I finally came back to it relatively recently. I realized how much I missed during the absence, but the only reason I realized this was *because* of the absence. During this time, I spent most of my studies in the prophets of the Old Testament. It is these books that provide the foundation upon which Jesus' revelation sits. Scholars estimate that as many as 278 out of the 404 verses in Revelation contain references to the Old Testament and that over 500 allusions are made in total (Beale). So, much of what John will record here is mentioned in other places in the Bible. What does this mean? First, it means that Revelation is a book for which some level of Biblical literacy is a prerequisite. Second, its language style, similar to allegories or parables, is designed to capture your attention in imagery while talking about otherwise straightforward topics. Its message is designed to sneak up on and convict you.

We must remember that Jesus gave this revelation to several groups of disciples in need of adjustments and encouragement. This "letter" is especially for them. Its contents pertain directly to them. The timing affects them. But should you and I find ourselves in similar positions to them, it has a word for us too. A word that will convict us and turn us to the way of the King.

One of the main impressions conveyed in Revelation is what I like to call the "paradox of opposites." It is so often used in the Scriptures, especially by John in his writings. For instance, there are wise men in the world, but God has called the foolish (1 Cor. 1:18-25). On the other hand, those which the world brands "foolish" are really the only wise ones. "When I am weak, then I am strong" shows the apostle Paul's understanding that the physical realm isn't everything when it comes to God (2 Cor. 12:10). The "seeing" blind man and the "blind" sighted, synagogue leaders from John 9 is another good example. In the book of Revelation, we see the lowly carpenter entering Jerusalem on a donkey as the warrior King, descending from heaven on a mighty charger. We see Satan and sin not as justifiable acquaintances but as untenable beasts and harlots. One of my favorite things about this book is that you see the disparate, rag-tag group of God's people from all over the earth represented as a single, glorious temple-kingdom, shining in the splendor of God's majesty.

You also see an invitation to join them.

The hope is that we will be able to see these things and more as we go through our study and that you will not be afraid of Revelation, but be able to use it as a manifesto for life. The King has won. The enemy is destroyed. The Bride and the Spirit invite. You get to respond.

“Then he said to me, ‘These words are faithful and true.’ And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place. ‘Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book.’”

— Revelation 22:6-7

SYLLABUS

COURSE OBJECTIVES:

- To understand the basic principles of apocalyptic literature.
- To understand the general message of the revelation.
- To emphasize Jesus’ kingship and preeminence.
- To nullify the fear that often sprouts from a misreading of this book.
- To instill the hope that this book intended to inspire.

FORMAT: You can expect to see certain repeating formatting choices in the following lessons to help make the study approachable for various levels of learning. Each lesson should contain a quick description of the chapter/section, followed by a “main point” of the passage. After this, expect to see some questions that will help us wrap our minds around the basic elements of the imagery. At the bottom of at least one page per lesson, you will find a segment that will challenge you for more reading and a better understanding of the overarching themes found across Scripture. Occasionally, there may be an unsettled issue in our text. The options for interpretation of these issues will be represented in a table near other related questions. If a passage is particularly complex or foundational, we will spend some time on it in a lecture, the notes for which will be included.

TITLE AND PURPOSE: Like many of the Biblical writings, this book starts with a preface. It includes important information necessary for the proper use of subsequent information. Verses 1-3 describe the intent, timeframe, audience, and author.

- What = The revelation of Jesus Christ.
- Intent = To show to His servants [the seven churches] what must soon take place.
- Timeframe = Time near at hand.

Right from the start, we need not freak out about Revelation *more* than the other letters. As 1st and 2nd Corinthians are primarily written to Corinth, and Thessalonians to Thessalonica, and Philippians to Philippi, Revelation was written primarily to certain people from a certain place at a certain time. The time “near at hand” must indeed be near at hand for the original readers. Preacher and author Jim McGuiggan put it like this;

“Daniel received a vision in 550BC (Dan. 8:1) which was fulfilled in 164/165BC (8:13-14), and, now get this, he was told ‘shut up the vision; for it belongeth to many days to come’ (8:26). Well? Here is a vision fulfilled in less than 400 years after it was received and God says ‘seal it up, for its fulfillment is a long way away.’ John is told exactly the opposite! ‘Don’t seal it up for the time is at hand!’ Why was John told the opposite of Daniel? Well? Come on, don’t be afraid.”

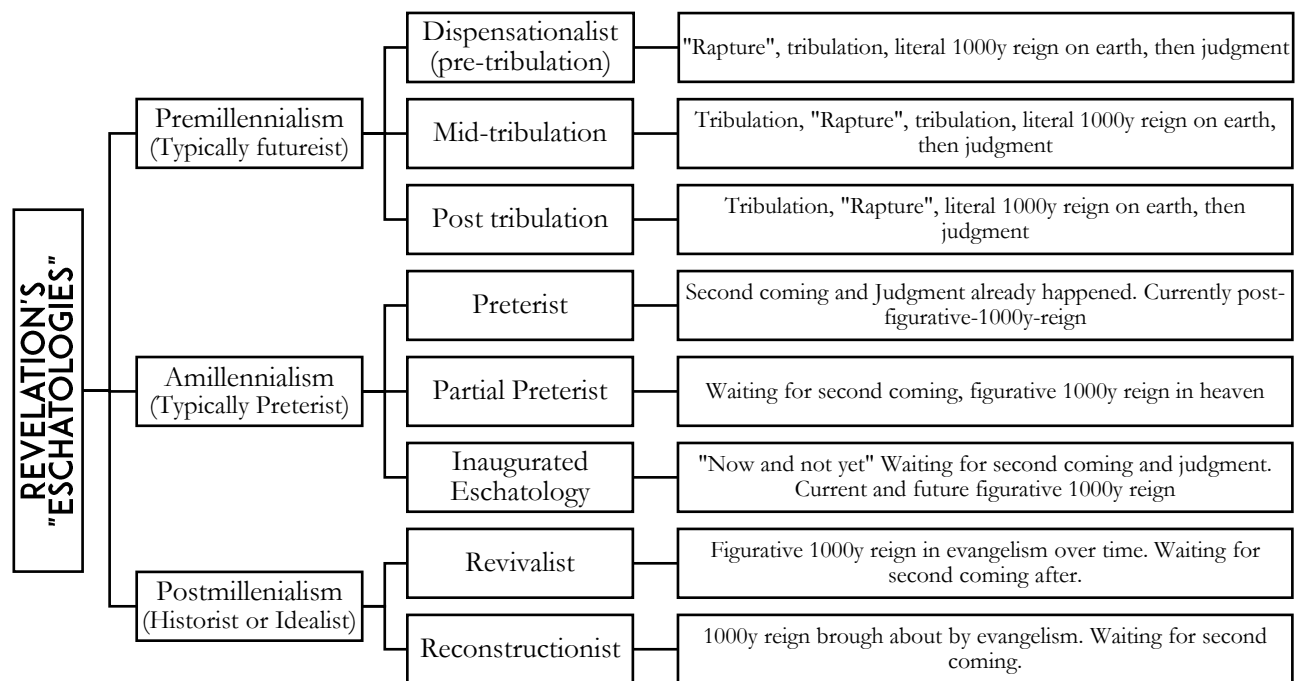
For those of us reading this message almost 2000 years after the fact, the implication is that the message has its primary application way back then too. However, just like we gain lessons and examples from the epistles and the Old Testament, we also learn a great deal of wonderful, authoritative information from this book. Only, let us keep a hold on the perspective established in its content.

DATE: There are two predominant views on the date of the book: **early** (65+AD) and **late** (90+AD). The late view is generally supported by textual critics, whereas traditionalists are split between early and late. Your view of the date will affect your understanding of some of the judgments given later in the book. There are cases to be made for both. I will include these in the appendix. I do believe, however, that the main goal of our study is not impinged upon by the date. The revelation will cover events that will have happened before, during, and after John’s writing. We will do our best to highlight these events which can then be sorted after the fact.

DIFFERENT VIEWS: The book of Revelation has for some time been a source of confusion and differing viewpoints. These views can be broken down a few ways. The first of which is how one interprets the book as a whole. These philosophies typically come in four flavors and are listed below. There are exceptions to each viewpoint within each sub-philosophy.

1. **Preterism:** Many events described in Revelation have already come to pass. Typical symbolic interpretations
2. **Futurism:** Many events in Revelation have yet to come to pass. Typical literal interpretations
3. **Historicism:** The events in Revelation are in the process of fulfillment. Literal or symbolic interpretation depending on exegete and year.
4. **Idealism:** Revelation is an allegory for the general battle between good and evil.

The second way of categorizing viewpoints on the book is in how one interprets the Revelation with respect to the end of time, or, the “eschaton.” Thus, a view of the “end times” is called eschatology. See below.



While I don’t expect there to be 100% agreement with every conclusion made in our study, I do know that there must be one divinely intended message from this book. We will do our best to arrive at it. That said, we must remember some interpretation principles before we make up our minds.

- Our view must corroborate with the stated purposes of the book.
- Our view must corroborate with the rest of Scripture.
- Our view must render the primary application for the original audience.
- Our view must yield to Scripture itself.

HOW TO UNDERSTAND APOCALYPTIC LITERATURE: The book of Revelation is in a genre of literature known by scholars as “Apocalypse.” This word is not synonymous with cataclysm, as it has come to be hijacked in popular culture. It comes from the Greek word “ἀποκάλυψις” [apokalupsis] meaning: “*a disclosure, revealing*.” This word has the connotation of an unveiling ceremony, like when a sheet is pulled off of a work of art. Like any genre in any medium, there are certain tropes that distinguish one genre from another. For instance, we usually categorize the Bible into legal, historical, prophetic, and poetic genres, as well as the epistles. For example, we may know a book of the law because we see “Thou shalt” and “Thou shalt nots”. We expect to see talk of covenants, witnesses, terms, and procedures within legal literature. Every genre has certain characteristics. Of course, a closer study reveals that many books of the Bible cross genres. All the books of the law have historical narrative included within their pages. So too do the prophetic works. Daniel, Ezekiel, and Zechariah are good examples of prophetic books that cross over to apocalyptic language at times.

So, whether you are reading Daniel or Revelation, or uninspired works like 3rd Baruch and 1st Enoch, here are the main things you need to know about apocalyptic literature...

CHARACTERISTICS OF APOCALYPTIC LITERATURE:

1. The author is *shown* images and events more than told of them.
2. The author is shown by a third party; typically, an angel.
3. The author is commanded to record what he sees.
4. The recorded images have a narrative nature.
5. The recorded images are symbolically representative of physical, worldly events.

A COMMON GENRE: Apocalyptic figures were being used by inspired and non-inspired authors long before John implements Revelation’s imagery. As Mark Roberts¹ says, he was tapping into a genre within the medium, just like action, horror, or romance for cinema. Therefore, readers would not have been shocked or confused like we often are. They would have been very aware of what these things meant and what was being implied. The message is not in some sort of code to make it hidden from the authorities or anyone else. Everyone who wanted to understand it, could.

Unlike other apocalyptic authors of the time, this work is titled “Revelation” (1:1) because it is describing real information that could not be ascertained by human means.

Apocalyptic imagery is not inherently designed to predict the future. Daniel’s few apocalyptic chapters do, but not by necessity. This literary tool was often used to engage the people of a given time with subject material that caused the readers to look at contemporary events in a different light.

Let’s get into the text.

¹ Roberts, Mark. *Understanding Apocalyptic Literature: A Guide to Revelation*. Florida College Press, 2011.

“Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.”

The point of chapter 1-3 is:

God has a message for a few congregations of His people

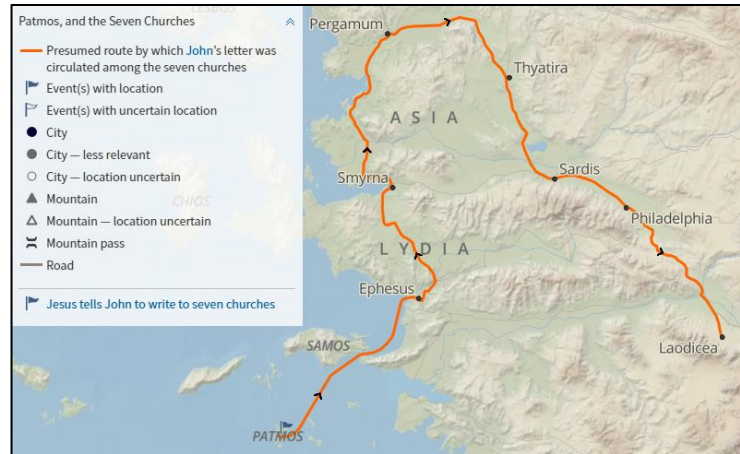
QUESTIONS:

- Who are the authors of this book and what part do they play in the authorship?
 - 1.
 - 2.
 - 3.
 - 4.
- What honors and titles does John give to Jesus in 1:1-7?
- How does John describe himself?
- A speaker figure is introduced during John’s exposition in 1:9-20.
 1. How is this speaker described? (What is heard? What is seen?)
 2. Who is this speaker?
 3. How did you reach this conclusion?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images originate here that continue through the book.</p> <ul style="list-style-type: none"> • Son of Man: 1:13, 12:5, 14:14 • Alpha/Omega: 1:8, 21:6, 22:13 • Zechariah 4 message (Rev. 1:9-2:1, 11:4) • Numbers: Representations/connotations <ul style="list-style-type: none"> ○ 3: Completeness/The Divine Nature ○ 7: perfection/days of creation ○ 40: totality/days of the flood 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Atonement (1:5, Leviticus 1-7, 16) • A new nation (1:6, Ex. 19:6/Isa. 61:6) • Coronation (1:7, Dan. 7:13-14, Zech. 12:10-14, Matt. 24:29-31, etc.) • Description of God (1:8, Ex. 3:14) • Son of Man (1:12-16, Dan. 7:13, 10:5-6) • Preeminence (1:17-18, Isa. 44:6-10, 48:12)

THE SEVEN CHURCHES OF ASIA

John was told to write a message for seven congregations located within 150 miles of each other. In the second and third chapters of this revelation, these congregations are named and addressed. Below is a chart to help us visualize Jesus' messages to the churches. There is a much being said here in such a short amount of space.



EPHESUS	SMYRNA	PERGAMUM	THYATIRA	SARDIS	PHILADELPHIA	LAODICEA
He who holds stars and walks among lampstands	The first and last one who was dead and came to life	He who has the sharp two-edged sword	Son of God with eyes of fire and feet of brass	He who has the seven spirits of God and stars	He who is holy, true, has the key of David, opens and shuts	Faithful and true witness, beginning of creation
I know your works (2:2)	I know your works (2:9)	I know your works (2:13)	I know your works (2:19)	I know your works (3:1)	I know your works (3:8)	I know your works (3:15)
I know of false apostles (2:2)	I know of false Jews (2:9)	I know of your persecution, Nicolaitans (2:13, 15)	I know of Jezebel (2:20)	I know you are dead (3:1, 2)	I know of false Jews (3:9)	I know your poverty (3:17)
You left your love (2:4)	You will be persecuted (2:10)	You hold the doctrine of Balaam (2:14)	She will become sick (2:21)	I will come as a thief (3:3)	I will humble them and protect you (3:9-10)	I rebuke those I love (3:19)
Repent (2:5)	Be faithful (2:10)	Repent (2:16)	Repent (2:21-22)	Repent (3:3)	Hold fast (3:11)	Be zealous and repent (3:19)
I will remove your lampstand (2:5)	I will give you the crown of life (2:10)	I will fight them with the sword of my mouth (2:16)	I am He who searches the minds and hearts (2:23)	I will confess his name before His angels (3:5)	I have opened a door for you (3:8)	I stand at the door (3:20)
Overcome and eat of the tree of life in Paradise (2:7)	Overcome and not be hurt by the second death (2:11)	Overcome and receive hidden manna and name (2:17)	Overcome and receive power over nations and morning star (2:26, 28)	Overcome and have white garments and name in book of life (3:5)	Overcome and become a pillar in temple and receive a new name (3:12)	Overcome and sit on my throne with me (3:21)

Within each lecture, there are seven main points represented by rows in our chart. In order, they are:

1. **A description of Jesus.** This description is related to the course of action Jesus has planned when certain conditions are met.
2. **An indicator of Jesus' awareness of their deeds.** He knows everything, both good and bad.
3. **An indicator of Jesus' awareness of their circumstance.** Sometimes this is something others have done to them. Other times, it is the result of their own spirituality.
4. **Jesus' assessment of their status.** These sometimes include future events; sometimes current.
5. **Jesus' recommendation for their next decision.** These are always the perfect choice.
6. **A description of what Jesus may/will do in the future.** Sometimes, these are ultimatums.
7. **A description of the end for those who overcome.** These things are true now and in the future.

QUESTIONS:

- What applications can we take from these conversations between Jesus and the seven congregations?
- Is it possible to self-diagnose our congregation and the part we play in it?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images originate here which continue throughout the book.</p> <ul style="list-style-type: none"> • Overcoming: (Rev. 5:5, 11:7, 13:7, 17:14, 21:7; John 16:33; 1 John 2:13-14, 4:4, 5:4-5). Look at the other places John uses the term. What can be said about his view of "overcoming"? • Second Death (19:20; 20:6, 14-15; 21:8) What are your initial thoughts on what the "Second Death" is? • Promises to the saints <ul style="list-style-type: none"> ○ Robes (3:5, 18, 4:4, 6:11, 7:9, 13-14, 19:8, 14) ○ Thrones (3:21, 4:4, 4:10) ○ Crowns (2:10, 3:11, 4:4, 4:10) ○ Doors (3:8, 20, 4:1) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Tree of Life (22:2, 14, 19; Gen. 2, 3) • Hidden Manna (Ex .16:31-35, Deut. 8:3, John 6:31-35) • Unknown/New Name (14:3, 19:12, Isa. 56:5, 62:2, 65:15, Ezek. 48:35) • Rule (12:5, 19:15, Psa. 2) • White Garments (Ex. 28:39-43) • Book of Life (13:8, 17:8, 20:12, 15, 21:27, Psa. 69:28, Ex. 32:32-33, Dan. 12:1) • Pillar of Temple (1 Kings 7:15-22, Ezek. 40-48, etc.)

Jesus Himself gives us the means of transition to this next chapter and the beginning of the revelation by telling the churches of His throne (3:21). The same throne He shares with the Father.

NARRATIVE TIMELINE

The rest of the book is going to get a little tricky so it will aid us to have some outlines to keep everything in order.

There are two typical ways to outline the book. The first is often called the “**Recapitulation Position.**”² It is this view that is represented by the accompanying outlines. This follows the belief that the revelation is not always chronological. You can think of it as a Matryoshka doll, where smaller dolls are nested within. Meaning, we will see fully established vignettes tucked within other bigger images. Or perhaps you are familiar with the movie *Inception*. It is all the same dream, or vision, just several interrelated layers deep. It is my belief that if this is forgotten, the dominion of Jesus is undermined or confused. The alternative view is the “Chronological Position”, where the book moves in order from start to finish. If the chronology is linear, then God’s people are saved, then not, Jesus is king, then not. It all becomes more convoluted by the end than it seems at the beginning.

The full address of the book begins and ends with an address to the seven churches. After that, to anyone else who might be listening; much like the rest of the New Testament letters. The middle portion is devoted to showing the churches what is going on, using symbols, and why living to please the Christ is important.

This revelation, then, starts and ends its story in the throne room of the Ancient of Days. Its focus is the kingship of the Lamb. This includes His coronation, His people, the method by which He exercises dominion, and the extent to which He claims victory. Our study may not have all the

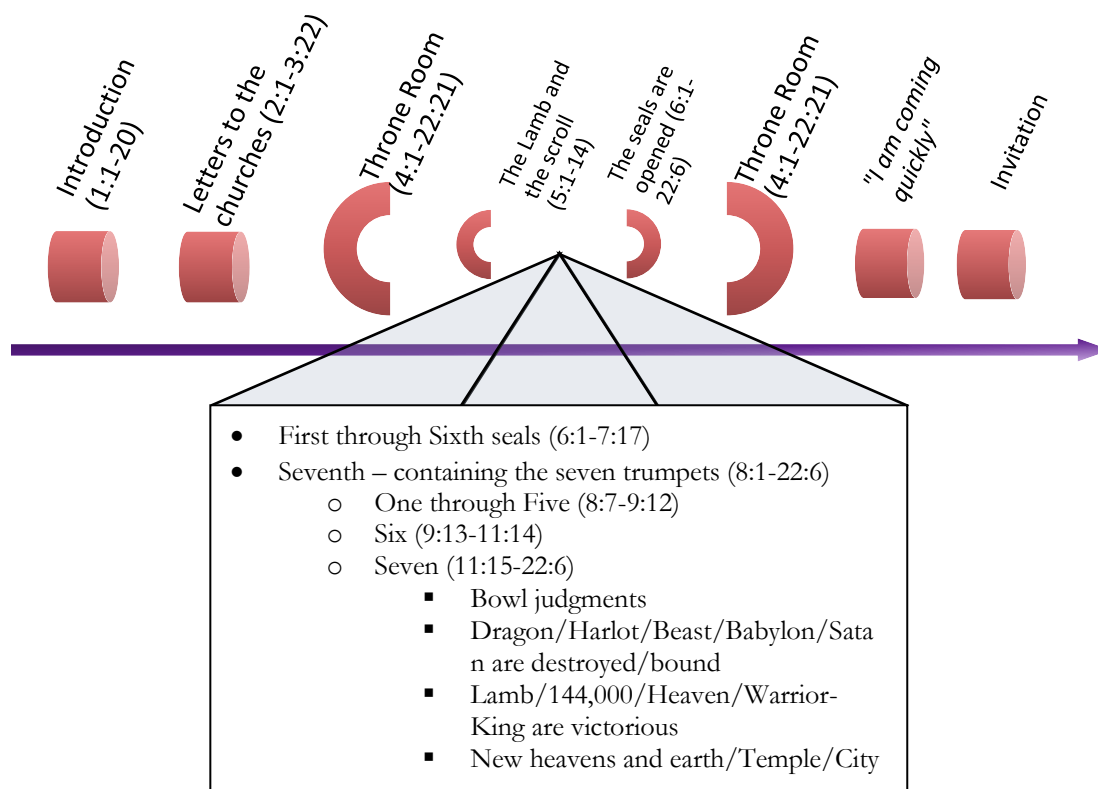
OUTLINE:

- I) Throne Room (4:1-22:21)
 - A) The Lamb and the sealed scroll (5:1-14)
 - B) The seals are opened (6:1-22:6)
 - 1) First (6:1-2)
 - 2) Second (6:3-4)
 - 3) Third (6:5-6)
 - 4) Fourth (6:7-8)
 - 5) Fifth (6:9-11)
 - 6) Sixth (6:12-7:17)
 - 7) Seventh, containing the seven trumpets (8:1-22:6)
 - (a) One (8:7)
 - (b) Two (8:8-9)
 - (c) Three (8:10-11)
 - (d) Four (8:12-13)
 - (e) Five (9:1-12)
 - (f) Six (9:13-11:14)
 - (i) The angels (9:13-21)
 - (ii) The book (10:1-11)
 - (iii) Two witnesses (11:1-14)
 - (g) Seven (11:15-22:6)
 - (i) Seven Bowl judgments
 - (ii) Dragon/Harlot/Beast/ Babylon/Satan are destroyed/bound
 - (iii) Lamb/144,000/Heaven/ Warrior-King are victorious
 - (iv) New heavens and earth/Temple/City
- II) Throne Room pt. 2 (4:1-22:21)
 - A) New Heavens and earth/Temple/City
 - B) I am coming quickly
 - C) Invitation

² Beale, G. K., and David H. Campbell. *Revelation: A Shorter Commentary*. William B. Eerdmans Publishing Company, 2015.

answers for the details, but if we remember that the Scriptures testify of Jesus (Luke 24:25-27, John 5:39), then we can be assured that we got the main point of this book as intended.

VISUAL OUTLINE:



REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images originate here which continue throughout the book.</p> <ul style="list-style-type: none"> • The “climate” of the throne room (4:1, 11:19, 15:5) • The objects in the throne room (4:5, 8:3, 9:13, 16:7) • Number: Multiples of 12: <ul style="list-style-type: none"> ○ Symbols representing Israel’s tribes, but also the new Israel. Consider also that Jesus chose 12 disciples. 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • The Throne Room (<u>Dan. 7:9-14</u>, Psa. 47:8, 2 Chron 18:18, Ezek. 1:22, 26-27) • The creatures (Ezek. 1:1-25; 10:1-22, Isa. 6:1-5, Gen. 3:24, Ex. 26:31-37)

OPEN SCENE: As we continue this singular revelation, we are introduced to a celestially regal scene. In chapter 4, One sits on the throne surrounded by subservient creatures. In attendance are...

- Twenty-four elders [doing what:]
- Seven spirits of God [doing what:]
- Four living creatures [doing what:]

The point of chapter 4 is:

There is a grand throne room in which important things happen

QUESTIONS:

- What characteristics describe the One on the throne?
- There is a sea of glass/crystal around the throne. What impressions does this bring to mind?
- What characteristics describe the four creatures?
- What implications are made here for the original audience?

Issue: The Seven Lamps

Option 1 – The lamps are the churches	Option 2 – The lamps are the Holy Spirit	Option 3 – The lamps are both
Rev. 1:4, 12-13, 20, 2:5, 3:1, 5, 4:5, 5:6	Zech. 3-4, esp. 4:2, 10, 3:9-10	Possible significant difference between word for <i>lamp</i> and <i>lampstand</i>
The churches sit before the throne. The application is that they have a place there and are reminded not to abuse it.	The perfection of God's Spirit is clear as He roams through the world	God has invested His Spirit within His people. As they roam the world, so does He with them.

It is now that John notices, or is directed to notice, something he had not seen at first. A scroll or book. This writing is of significant importance and advances the plot of most of the remaining revelation.

The point of chapter 5 is:

Only the Lamb is worthy to open the scroll which God holds!

QUESTIONS:

- How else is the Lamb described here?
- What things can we understand from this chapter about the scroll/book?
- What do you make of the repeated language in 5:9-10 and 1:6 (see also 20:6)?
- How are the elders'/creatures' proclamations modified in this chapter?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images originate here which continue throughout the book.</p> <ul style="list-style-type: none"> • The Kingship of the Lamb (5:9-10, 11:15-18, 17:14, 19:11-16) • Sea of glass (4:6, 15:2, 21:1) • Take time to reflect on the present reign of Jesus and your part in His kingdom. 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Kingdom of Priests (Ex. 19:6, Rev. 1:6) • The Scroll (Ezek. 2:8-3:4, Isa. 29:11-14ff, Dan. 12:4, 7:10) • Seven Eyes (Zech. 3:8-4:10)

At the close of chapters 4 and 5, it would be worth our time to notice the outstanding similarities between this section, and the vision of Daniel 7. What both of the passages show us is that the kingdom went into the hands of Jesus in His crucifixion/ascension. Daniel's vision is foretelling. John's reminiscent. Below is a chart for your reference.

DANIEL 7	REVELATION 4-5
<p>9 "I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire.</p>	<p>1 After these things I looked, and behold, ... One sitting on the throne.</p> <p>3 And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance.</p>
<p>10 "A river of fire was flowing and coming out from before Him; Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; The court sat, And the books were opened.</p>	<p>5 Out from the throne come flashes of lightning and sounds and peals of thunder [...]</p> <p>10 the twenty-four elders will [...] worship Him who lives forever and ever, [...]</p> <p>5:1 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals.</p>
<p>13 "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.</p>	<p>2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" [...]</p> <p>6 And I saw between the throne [...] and the elders a Lamb standing, as slain [...]</p>
<p>14 "And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.</p>	<p>9 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.</p> <p>10 "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."</p> <p>11 Then I looked, and I heard the voice of many [...] a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."</p>
<p>27 "Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him."</p>	<p>13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."</p> <p>14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.</p>

John now observes as a momentous occasion takes place. The sealed scroll/book is opened by the only one worthy to do so – the Lamb. As He breaks open its seals, frightening events take place culminating in the Lamb’s terrifying presence. His presence among the world of men is feared by many, but to some, this is a great and comforting experience.

The point of chapter 6 and 7 is:

The Lamb sets the day of the Lord in motion!

QUESTIONS:

- What stands out about the first seal/horseman?

- What stands out about the second seal/horseman?

- What stands out about the third seal/horseman?

- What stands out about the fourth seal/horseman?

- What stands out about the fifth seal/martyrs? (cf. Heb. 11, 1 Pet. 1:10-12)

- What three “showcases” are included in the sixth seal?

- Why would Dan not be included in the tribes?

- What did John hear and what did John see? (Keep taking notice of the “heard, then saw” descriptions)

- What is promised to those who come through the tribulation?
- What implications are made here for the original audience?

Chapter 7, or the 6th seal, concludes with a recapitulation of the events in chapter 5. The lamb sits on the throne (5:13, 7:10). His people from all creation worship Him. They serve him forever in His dwelling place (5:14, 7:15). Has he had his place on the throne and then abdicated to once again be resealed? Or are we viewing the events of history again and again to see different perspectives of Christ's sovereignty?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images originate here which continue throughout the book.</p> <ul style="list-style-type: none"> • Testimony of the martyrs (6:9, 12:11, 12:17, 13:15-18, 18:24, 19:10, 20:4) • Mark on the forehead (7:3-4, 9:4, 13:16, 14:1, 9, 20:4, 22:4) • Earthquake (6:12, 8:5, 11:13, 19, 16:18) • The 144,000 (7:4, 14:1-5, 19:14) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • The horsemen (Zech. 1, 6:1-8, Ezek. 14:1-23, Jer. 15:1-4, etc.) • The “day” the sun turned to darkness, etc. (Joel 2, Isa. 2, esp. 10, 11, 19, Mal. 3:1-4, Acts 2) • No more tears (Rev. 21:4, Isa. 25:8, 30:19, 35:10, 49:10, 51:11, 65:19)

The time has come for the seventh seal to be broken. As it cracks, a great hush overtakes the throne room. The contents of the seal are the sounds of seven trumpets heralding the advent of woe and comfort.

The point of chapter 8:1-11:14 is:

Seven trumpets proclaim the work of God!

QUESTIONS:

- What impressions do you get concerning these first five trumpets?
- Who gives the keys, authority, boundaries, etc.?
- What three showcases are included in the sixth trumpet blast? Describe their pertinent features.
- What implications are made here for the original audience?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images originate here which continue throughout the book.</p> <ul style="list-style-type: none"> • Euphrates (9:14, 16:12) • Moses and Elijah (11:5-6, 13:13, cf. Matt. 24:24) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Locusts (Ex. 10:12-15, Joel 1-2, esp. 1:6, Jer. 51:11-27) • Abaddon (Job 26:6, 28:22, Psa. 88:11, Prov. 15:11, 27:20) • Fire from mouth (11:5, 2 Sam. 22:9, Psa. 18:8) • The eaten book (Ezek. 1-3)

You are going to see many references to $3\frac{1}{2}$ periods of time from here on out. These references should not be overlooked since they have been used before in the Scriptures. Notice the references in Revelation 11:2 (42 months is $3\frac{1}{2}$ years), 11:3 (1260 days is $3\frac{1}{2}$ years), 11:11 ($3\frac{1}{2}$ days), 12:6 ($3\frac{1}{2}$ years), 12:14 (time [1], times [2], and half a time [$3\frac{1}{2}$ units of time]), 13:5 ($3\frac{1}{2}$ years). But alas, we are not done! Daniel has many references to this as well, like in 7:25 ($3\frac{1}{2}$ times), 9:27 (middle of “week” = $3\frac{1}{2}$ days), 12:7 ($3\frac{1}{2}$ times), and 12:11-12 ($3\frac{1}{2}$ plus a little more). Since the connections between Daniel and Revelation are so prevalent, it seems good to explore some of their shared imagery in more depth.

DANIEL 7

As Daniel is being shown the future of Israel with similar language like that in Revelation, he is introduced to four beasts.

1. A lion

- How is this described and what does its description bring to mind?



- What does the lion represent?

2. A bear

- How is this described and what does its description bring to mind?



- What does the bear represent?

3. A leopard

- How is this described and what does its description bring to mind?



- What does the leopard represent?

4. A terrible beast

- How is this described and what does its description bring to mind?



- What happens after the saints wait under its terror for $3\frac{1}{2}$ times (v. 25)?
- What does the terrible beast represent?

DANIEL 9

If you aren't sure of what this " $3\frac{1}{2}$ times" might mean, that's ok. Daniel certainly wasn't, and thus it is further explained to him by Gabriel, a messenger from God. He is shown that this " $3\frac{1}{2}$ times" is more akin to half a "week" ($3\frac{1}{2}$ days) in the course of a seventy "week" timeframe.

- What happens by the end of 70 weeks?
- What happens in seven + sixty-two weeks (sixty-nine weeks)?
- What happens over the course of the seventieth week?

DANIEL 12

The context of this chapter finds us having just heard about multiple Grecian “kings” (the Hellenistic Empire, 8:20-26, 11:1-4) doing all sorts of evil things to each other and to the saints. However, Daniel is told that there will be an end to all that.

- What time of great trouble came after the Grecian/Hellenistic Empire?
- What will happen during this trouble?
- What is Daniel told to do with this information?
- What is the answer to the question of “How long shall the fulfillment of these wonders be?” (v. 6)

REVELATION 11

- What clues do we have as to the identity of the witnesses?
- What happens once the witnesses have done their work?
- What implications are there for the original audience?

Victory eternal! As with the first half of this vision, you will see a continued recapitulation here. Though, more pronounced. You can imagine this section as if it were a mural, showing the same events through the lens of different “art styles.” Of all the previous sections, I believe that this seventh trumpet contains the most “soon to come to pass” subject material from the perspective of the original reader.

The point of chapter 11:15-14 is:

The world belongs to Christ and the enemies are destroyed!

QUESTIONS:

- What declarations are made by the elders?
- Now that the Christ is victorious, what happens with the temple?
- What implications are there for the original readers?

THE GREAT BATTLE

What follows is the same battle. Many readers assume that because these are written after each other (as you must, because you can’t legibly write words on top of others) that these events are chronological. Remember that these all occur within the same, final trumpet blast and should be viewed as simultaneous occurrences.

This chart will hopefully provide some assistance in understanding the next few chapters...

ANTAGONIST	PROTAGONIST
Dragon (12)	Child, Mother & Michael (12)
Beasts from Sea & Earth (13)	Lamb and Host (14)
Harlot [Babylon] (17)	The Lord God (19)
Scarlet Beast (19)	Warrior King (19)
Satan (20)	God & The Christ (20)

QUESTIONS ON CHAPTER 12:

THE DRAGON	THE CHILD AND MOTHER
What does he look like?	What did she do?
What does he do?	How long was she in the wilderness?
What happens to him?	Who is she?
Who is he?	Who is the child?

QUESTIONS ON CHAPTER 13-14:

SEA BEAST	EARTH BEAST
What does it look like?	What does it look like?
What does it do?	What does it do?

What happens to it?	What happens to it?
Who is he?	Who is he?

VIEWS ON THE BEAST

SEA BEAST		
Nero/Domitian	Rome	Secular Antagonists
This view is taken from a narrow standpoint dependent upon the date of authorship	This view connects the similarity of the Daniel 7 terrible beast with the sea beast	This generalized view connects the sea beast with all the beasts of Daniel 7
Focus on the individual head's activities	Focus on Daniel's beasts being absorbed by the Roman empire	Focus on completeness symbolism of heads and horns
		O.T. language referring to nations as sea monsters Psa. 74:13-14, 89:10, Isa. 27:1, 30:7, 51:9, Ezek. 29:3, 32:2-3, Hab. 3:8-15

EARTH BEAST		
Emperor Cult/Catholicism	Judaism	Religious Antagonists
Views the beast primarily from the connection to the sea beast in 13:12	Views the beast primarily from the Moses and Elijah references (13:13)	This generalized view looks at the "false prophet" language
Motivates the dead sea beast (13:14)	A continuation of the city from 11:8 / looks like Jesus sounds like Satan (13:11)	"The beast from the earth" is substituted for false prophet in 19:19-20
666 as a number code	666 as a Jewish reference	The number of <i>man</i> (cf. 21:17)

On the topic of the “number of the beast”, it would do well for us to spend a little time. Probably the first and easiest thing to do is interpret the original language with more accuracy. The Greek bears out that this number is six hundred and sixty-six, not a series of three sixes. Along with some other details, this rules out two possibilities; 1) this cannot be a gematria (word/number cipher), and 2) this cannot be a symbol of imperfection.

The gematria option is Kabbalistic (Kabbalah is a middle-ages, Jewish-based, esoteric, mysticism cult) in origin, and I doubt John would have been interested in employing their yet to be developed techniques, especially since his first epistle denounces esoteric mysticism as its primary function. Furthermore, almost any name, with the addition of titles and misspellings can be made to fit the 6,6,6, or 666, number. I have most commonly heard the gematria option used to render Nero’s name and title, but both must be taken from misspelled Aramaic transliterations. If the particular language mattered, John would have pointed it to us for simplicity (as in 9:11 and 16:16). Additionally, if this is a number that is to be wisely appraised, it seems strange to place its meaning in something that both the wise man and the fool can get at if they play with it enough (see Dan. 12:10 as another use of the figure of speech). That is to say, if it is not a gematria and just a simple number replacement cipher, children learn how to do that at a young age. At this point, one feels like one has *missed* the point.

The imperfection symbol finds its difficulty in the value of the hundreds in 666. If the number were 6,6,6, it would fit the paradigm quite nicely. Three sixes would definitely highlight the “perfect imperfection” in comparison to three sevens. However, not only are sevens used in conjunction with the beasts (12:3 and 13:1), somewhat muddying the waters, but *this* number is *six hundred and sixty-six*. If desired, we could factor this to six times one hundred and eleven (111 has no symbolic referent in the Scripture). We could factor the number further, but I think we get the point.

Any futurist rendering of this number has no value for the original audience. Therefore, we are left with, perhaps, one more option available to us. If we let Scripture interpret Scripture, meaning, we let the Revelation’s constant use of the Old Testament take us back, we have a shot. The only other reference to 666 in Scripture is in its use to describe King Solomon’s yearly gold tribute by weight in talents (1 Kings 10:14, 2 Chron. 9:13).

- Describe the Lamb and the Host
 - What do they look like?

 - How are they and those who worship the beasts the same? How are they different?

- What is the end of all those mentioned here respectively?

- Three angels emerge from heaven, what are their respective messages?
 - 1.
 - 2.
 - 3.

- What is symbolized in the image of the reapers?

- What implications are made here for the original audience?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images repeat here and throughout the book.</p> <p>Whatever view one takes on the beasts, it ought to be noticed that each is a parody of the Christ in their own respect.</p> <ul style="list-style-type: none"> • Both slain and “risen” (5:6, 13:3) • Both have marked worshippers (13:6, 14:1) • Both have horns (5:6, 13:1, 13:11) • Both have “authority” (5:9, 7:9, 13:7, 12, 17:12, 15) • Both accept worship (5:8-14, 13:4, 8) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Mt. Zion (Psa. 2:6-7, Isa. 52:7, 59:20, 60:14, 61:3, 62:1-5) • Marks (Ex. 13:9, Deut. 6:8, Ezek. 9:4) • Worship the image (13:15, Dan. 3) • Babylon (Gen. 11, Isa. 29:6-10, 51:17, Jer. 51, esp. v. 7-8) • Reapers/harvest (Joel 3:13-17, see harvest judgment parables, Isa. 63:3, cf. Rev. 19:13, Lam. 1:15)

Salvation is always accompanied by judgment (14:6-7) and the next part of the vision shows this to once again be the case. Earlier in the revelation, we had seen God's people suffering injustice. This, God will not tolerate forever.

The point of chapter 15-16 is:

Seven bowls containing wrath are poured out!

QUESTIONS ON CHAPTER 15-16:

- Why are the victors singing?

- What happens concerning the heavenly temple?

- Describe the effects of the bowls?
 - How would you sum up the bowls?

 - Upon whom do the plagues fall?

 - Describe the 6th bowl with more detail. Are there any apparent connections to the 6th seal or the 6th trumpet?

- What happened in the literal battle in the plains of Megiddo (2 Kings 23:29-30, 2 Chron. 35:20-27)? What bearing might that have on the symbolism in our passage?

- Describe the 7th bowl with more detail. Are there any apparent connections to the 7th seal or the 7th trumpet?

- What is completed at the pouring of the 7th bowl, the sounding of the 7th trumpet, and the loosing of the 7th seal? (v. 17)

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images repeat here which continue throughout the book.</p> <ul style="list-style-type: none"> • See appendix: correlations between seals, trumpets, and bowls • Repentance [or lack thereof] (2:16, 2:21-22, 9:20-21, 16:9-11) • The coming of Jesus (Matt. 24:42-44, Rev. 3:3, 3:11) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • The Exodus (Ex. 7-15) • The cup of God's wrath (Psa. 75:8, Isa. 51:17, Jer. 25:15) • Seven plagues (Lev. 26:21, also 4 judgments of seven and the 4 seals in Rev. 6, Isa. 8:21-9:2ff) • Mountains fleeing (Isa. 40, esp. 1-4)

Earlier in the book, we were introduced to Babylon and its destruction. She was destroyed once (14:8), twice (16:19), and now, a third time. Completely and totally. And who has done this marvelous work?

The point of chapter 17-20:10 is:
The Lamb is married and victorious!

QUESTIONS ON CHAPTER 17-18:

- Describe the woman in chapter 17.
- What is the mystery that is revealed concerning her?
- We did not notice in chapter 13 that the beast carries the woman on its back. What information might that bring to mind here in chapter 17?
- How does the relationship between the beast and the woman develop?
- Who is the woman?
- Who is the beast?
- Why would the kings of the earth mourn her loss, but saints rejoice?

QUESTIONS ON CHAPTER 19-20:

- What events are touched upon in verses 19:1-10?
- Describe the Groom and the Bride.
- Describe the horseman in 19:11-16.
- Who is he?
- Who does war with the horseman and what is their end?
- What is the first resurrection? What benefits are experienced by those who are part of it?
- What is the beloved city? (20:9)

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images repeat here that continue throughout the book.</p> <ul style="list-style-type: none"> • Babylon and harlotry (2:14, 2:20-21, 9:21, 14:8, 17:2-4, 18:3-4, 19:2) • Carried away in the Spirit (17:3, 21:10) • Is, is not, come again (17:8, 17:10-11, 20:1, 2-3, 7-9) • Bride (18:23, 19:7-9, 21:2, 21:9) • Gathered for war (16:14, 19:19, 20:8) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Wilderness vision (Isa. 21:1-10) • Harlot's destruction (Isa. 47, Ezek. 23, 16:15-41, Hosea 2:2-5, 4:12-18, 2 Kings 9:36, etc.) • The Warrior King (Isa. 49:2, 11:4, 63:1-4, Psalms 2:9) • Gog/Magog (Ezek. 38:2-3, 39:1-8, 47:1-2, Zech. 14:1-8)

Judgment is laid out. All the enemies of God and his people have been defeated and had their power stripped from them. The Temple in heaven has been opened. God “tabernacles” among His people (cf. John 1:14). Death no longer exists among God’s people, and He has made a home for them.

The point of chapter 20:11-22:5 is:

God reigns among His people!

QUESTIONS

- Think about the juxtaposition of 20:1-10 with 20:11-15. How do these work into a timeline (remembering that this is symbolism)?
- Describe the “new heavens and a new earth” and their contents.
- Why is there no more sea?
- What does the Alpha and Omega say?
- What is John shown when he hears he will be shown the bride of the Lamb?
- Describe the holy city.

- What is interesting about the foundations?
- What things are unusual about the layout of the city?
- What is the holy city?
 - Find other references to the holy city in the prophets.
 - Explain 21:4 with respect to your answer.
- What is the river that comes from the throne?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images repeat here that continue throughout the book.</p> <ul style="list-style-type: none"> • Seated on the throne (4, 5:12-13, 7:17, 19:4, 21:5, 22:1-3) • Sea (4:6, 13:1, 15:2, 17:1-2, 18:11-19, etc.) • No tears in... (7:17 see notes on pg. 16, 21:4) • Outside the camp (21:7-8, 21:27, 22:14-15, 19) 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • New heavens/earth (Dan. 2:35, Isa. 43:18-19, 65:19-22, 66:22) • New temple city (Ezek. 40-48) • The river and tree (Ezek. 47, Joel 3:18, Gen. 2:9-10, John 7:37-39, Ezek. 36:25-27, Isa. 35:6-10)

And they shall reign forever and ever. And he said to me, "These words are faithful and true."

As true as these words are, so too is the invitation to be a part of God's marvelous works.

The point of chapter 22:6-21 is:

Submit to the King before He comes again!

QUESTIONS ON CHAPTER 22:6-21

- What do you make of verses 6 and 10?
- What other things stand out to you from this chapter?
- What stands out to you about series of invitations?

REPEATING THEMES	O.T. ALLUSIONS
<p>Some themes and images repeat here that continue throughout the book.</p> <ul style="list-style-type: none"> • See notes on chapter 1-3 	<p>What can we learn about these connections to our text?</p> <ul style="list-style-type: none"> • Closing of the vision (Dan. 2:45) • Let the one who... (Dan. 12:10) • The reward (Isa. 40:2-10) • Son and Star (Num. 24:17, 2 Pet. 1:17-19, Isa. 11:1, 10)

FINAL QUESTIONS:

1. What can we learn from the address to the seven churches?
2. Hebrews 4:16 invites us to come before the throne of God. Hebrews 12:18-29 says that we are already there. How does Revelation inform your view of your place before the throne?
3. Do we understand and sympathize with what made John weep (5:4)?
4. What does it mean to you that Jesus is the worthy lamb to whom belongs dominion forever and ever?
5. What message does Revelation have for us today?
6. What does life within Babylon mean for the Lamb's multitude?
7. Satan has been bound, defeated, and received his mortal wound. Yet, Peter says he still lurks for us (1 Pet. 5:8-11). What does that mean in our experience with sin and temptation?
8. The Spirit, the Bride, and the hearers all say come (22:17). To what are they inviting? How do you see your role in that invitation?

9. Tribulation is always conducted underneath and within God's sovereign authority. What does that teach us about the tribulation of God's people throughout time?
10. How would you summarize this book in one sentence?
11. Do you have any more questions about the book? (I mean, who doesn't...)

The Alpha and Omega says “It is done... I will give of the fountain of the water of life freely to him who thirsts.”

The Spirit says, “Come”

The Bride says, “Come”

The hearers say, “Come”

Whoever thirsts, come, drink of the water of life freely!

Jesus wanted these things to be told to the churches (22:16). This revelation was of utmost importance to them and their relationship with God. To those faithful and enduring congregations, the things shown here were to remind them of their presence before and on the throne of the faithful and just God. To those mediocre and loveless churches, they are shown that their place at the throne is in jeopardy, and they risk fighting against the warrior King Himself as servants of Babylon. And while this message is primarily for seven of the congregations in Asia, there is something for us there as well.

As we finish this study, we remember that we had our work cut out for us. There is definitely poison in the intellectual well. But if we remember that Revelation is designed to give us an impression of a thing through Old Testament illustrations, then we start to gain clarity and can drink the pure water. Revelation is not designed to predict future events. It is a message of hope and repentance in the here and now.

If we are faithful, we are included in the great multitude who cries out “Salvation belongs to our God who sits on the throne and to the Lamb!” (7:9-17). If we overcome, then we are those thousands upon thousands that are redeemed from the earth (14:1-5). If we are obedient in word and in deed, we are those armies of heaven who follow the mighty Horseman (19:11-16). Indeed, *“blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it.”*

Speaking of blessings and curses, what we have seen in Revelation is the destruction and formation of covenants. Like with the covenant with Israel, there were blessings and curses for those who kept or forgot the covenant (Deut. 27-30, Rev. 22:1-5, 11-15, 18-19). Like in the Old Testament, when heaven and earth were called as witnesses, they are removed in the Christ’s covenant and replaced with new heaven and earth (Deut. 4:26, 30:19, 31:28, 32:1, Isa. 65:17-66:24, Rev. 21:1). A new covenant needs new witnesses. We saw new kings and priests and temples, and cities, and dominions. We saw the restoration of Eden. We saw the new Mt. Sinai at which we stand (Heb. 12). We saw in revelation is all that the rest of the Bible had already spoken of, put into a new perspective. The perspective of the present and future reigning King of kings.

What we see in Revelation is the culmination of everything that God has planned since before the foundation of the world.

As Paul said in his letter to a church also addressed in this revelation, *“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,*

having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved.” (Eph. 1:3-6)

Since the greatness of Revelation is not found in its readers, but in its King, let us acknowledge this truth in all we do:

TO CHRIST. THE TRUE KING.

**BE POWER AND RICHES AND WISDOM AND STRENGTH AND HONOR
AND GLORY AND BLESSING FOREVER AND EVER.**

AMEN.

APPENDIX

DATE:

There are two typical views of the authorship of Revelation: Early (67+AD) and Late (90+AD).

For the early date, there are a few pros and cons:

- Con: The state of the churches seems chronologically inconsistent with historical events if taken physically.
- Pro: No mention of the destruction of Jerusalem. For a moment so big, you might expect a reference.
- Pro: It makes the beast from the sea perhaps a little easier to interpret.
- Pro: the Syriac version of the New Testament (dating back to the 2nd century A.D.) says the book was written during the reign of Nero.
- Pro: The Muratorian Fragment (170-190 A.D.) and the Monarchian Prologues (250-350 A.D.) claim that Paul wrote to seven churches following the pattern of John's example in Revelation, placing the book of Revelation even before some of the Pauline epistles (*Expositor's Bible Commentary*, Vol. 12; p. 406).
- Internal Evidence (by Philip Schaff, *History of the Church, Vol. 1*):
 - “In Rev. 11:1-14 the temple, which was demolished in August of 70 A.D., is still standing. Advocates of the "late date" naturally understand this passage in a strictly figurative sense. While somewhat figurative, the allusion to the crucifixion of our Lord (Rev. 11:8) compels us to think of the historical Jerusalem.”
 - “In Rev. 17:9-11, we find mention of EIGHT "kings". If these "kings" are emperors of Rome, then starting with Augustus the first FIVE were: Augustus, Tiberius, Caligula, Claudius and Nero (who died June 9, 68 A.D.). Nero's death left the empire in an uproar. This may be the "deadly wound" in Rev. 13:3, 12, 14. Three men (Galba, Otho, and Vitellius) tried vainly to consolidate power over the empire, but it was Vespasian who restored order in 70 A.D. Thus, the "deadly wound" was healed, and Vespasian would be the SIXTH "king" (or the "one is" in Rev. 17:10). This would make Titus the SEVENTH emperor and Domitian the EIGHTH.”
 - “Notice carefully, that in Rev. 17:8, 11 John was told that the beast "is not". It "was", and "is about to come" (ASV), but at the time the Revelation was being given, the beast "IS NOT"! If we understand (as I do) that the "beast" represents imperial Rome as personified in its emperors Nero and Domitian, then Revelation could NOT have been written during the reigns of either Nero or Domitian!”
 - “The condition of persecution that had been experienced already by those in the book is similar to that mentioned by Peter. He wrote to the Christians in Asia Minor also, just a few years before (cf. 1 Pet. 1:1). They were undergoing persecution similar to that described in Rev. 2, 3 (cf. 1 Pet. 1:6; 4:12; 5:9); i.e., persecution by the Jews with the help of Roman authorities, something that had been going on since the days of Paul's first missionary journey.”

For the late date:

- Con: The short-term prophetic nature of the book does not necessitate current persecution.
- Pro: Early church writers testify to a later date, including Polycarp, who was contemporary to the late date, and Irenaeus.
- From Mark Copeland:
 - Therefore, I suggest the internal evidence indicates that the Revelation was given during the reign of VESPASIAN, the SIXTH emperor, while the **"beast is not"**. This would place the date of the book around **the spring of 70 A.D.** (as suggested by Philip Schaff, *History of The Church, Vol. I*). A date between the death of Nero in 68 A.D. and the fall of Jerusalem in 70 A.D. was also favored by F. J. A. Hort, J. B. Lightfoot, and B. F. Westcott (John A. T. Robinson, *Redating the New Testament*, p. 224). Another advocate of an early date is F. F. Bruce.
 - Referring to Philip Schaff, who at one time held the "late date", I find his following quotation to be of interest:
 - "The early date is best suited for the nature and object of the Apocalypse and facilitates its historical understanding. Christ pointed in his eschatological discourses to the destruction of Jerusalem and the preceding tribulation as the great crisis in the history of the theocracy and the type of the judgment of the world. And there never was a more alarming state of society."
 - "The horrors of the French Revolution were confined to one country, but the tribulation of the six years preceding the destruction of Jerusalem extended over the whole Roman empire and embraced wars and rebellions, frequent and unusual conflagrations, earthquakes and famines and plagues, and all sorts of public calamities and miseries untold. It seemed, indeed, that the world, shaken to its very center, was coming to a close, and every Christian must have felt that the prophecies of Christ were being fulfilled before his eyes."
 - "It was at this unique juncture in the history of mankind that St. John, with the consuming fire in Rome and the infernal spectacle of the Neronian persecution behind him, the terrors of the Jewish war and the Roman interregnum around him, and the catastrophe of Jerusalem and the Jewish theocracy before him, received those wonderful visions of the impending conflicts and final triumphs of the Christian church. His was truly a book of the times and for the times and administered to the persecuted brethren the one but all-sufficient consolation: Maranatha! Maranatha!" (*History of The Christian Church, Vol. I*, pp. 836-837)

CORRELATIONS BETWEEN SEALS, TRUMPETS, AND BOWLS

For your reference, here is a comparison between the 6th and 7th iterations of the three main sections of the Revelation. Adapted from Beale's "*Revelation: A Shorter Commentary*"

	Seals	Trumpets	Bowls
1 st	White horse rider conquers	<ul style="list-style-type: none"> Hail, fire, blood on earth wherein 1/3 is burned up Seventh Exodus plague 	<ul style="list-style-type: none"> Poured on earth resulting in sores on unrepentant beast worshippers Sixth Exodus plague
2 nd	Red horse rider removes peace	<ul style="list-style-type: none"> Mountain falls into sea making it blood, 1/3 die First Exodus plague 	<ul style="list-style-type: none"> Bowl poured on seas making them blood First Exodus plague
3 rd	Black horse rider brings famine	<ul style="list-style-type: none"> Wormwood star falls on waters, poisoning them First Exodus plague 	<ul style="list-style-type: none"> Bowl poured on rivers making them blood First Exodus plague
4 th	Ashen horse rider Death brings Hades and kills 1/4	<ul style="list-style-type: none"> 1/3 of heavens struck, darkness Ninth Exodus plague 	<ul style="list-style-type: none"> Bowl poured on Sun, scorching men Seventh Exodus plague
5 th	Martyrs under the altar	<ul style="list-style-type: none"> Pit opened bringing darkness and locusts Eighth/ninth Exodus plague 	<ul style="list-style-type: none"> Bowl poured on throne of beast causing darkness Ninth Exodus plague
6 th	Who can withstand the Day of the Lord?	<ul style="list-style-type: none"> Angels at Euphrates kill 1/3 men with armies 	<ul style="list-style-type: none"> Bowl poured on Euphrates opening way for kings, frogs, and battles Second Exodus plague
7 th	Trumpets begin sounding	<ul style="list-style-type: none"> Loud voices announce arrival of Kingdom, lightning, thunder, earthquake, hail Seventh Exodus plague Mt. Sinai 	<ul style="list-style-type: none"> Bowl poured into air wherein voice from God's throne says "It is done" Seventh Exodus plague Mt. Sinai

WORKS CONSULTED

Beale, G. K., and David H. Campbell. *Revelation: A Shorter Commentary*. William B. Eerdmans Publishing Company, 2015.

Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007. Print.

Goodspeed, Edgar J., and Moses Hadas. *The Apocrypha: An American Translation*. Vintage Books, 1989.

Jackson, Jeffrey Glen, ed. *New Testament Use of the Old Testament*. Bellingham, WA: Faithlife, 2015. Print.

Liddell, Henry George et al. *A Greek-English lexicon* 1996: n. pag. Print.

McGuiggan, Jim. *The Book of Revelation*. International Biblical Resources, Inc., 1976.

Roberts, Mark. *Understanding Apocalyptic Literature: A Guide to Revelation*. Florida College Press, 2011.

Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* 1997: n. pag. Print.