

Expositional Study of Revelation: Study Handbook

by

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Introduction

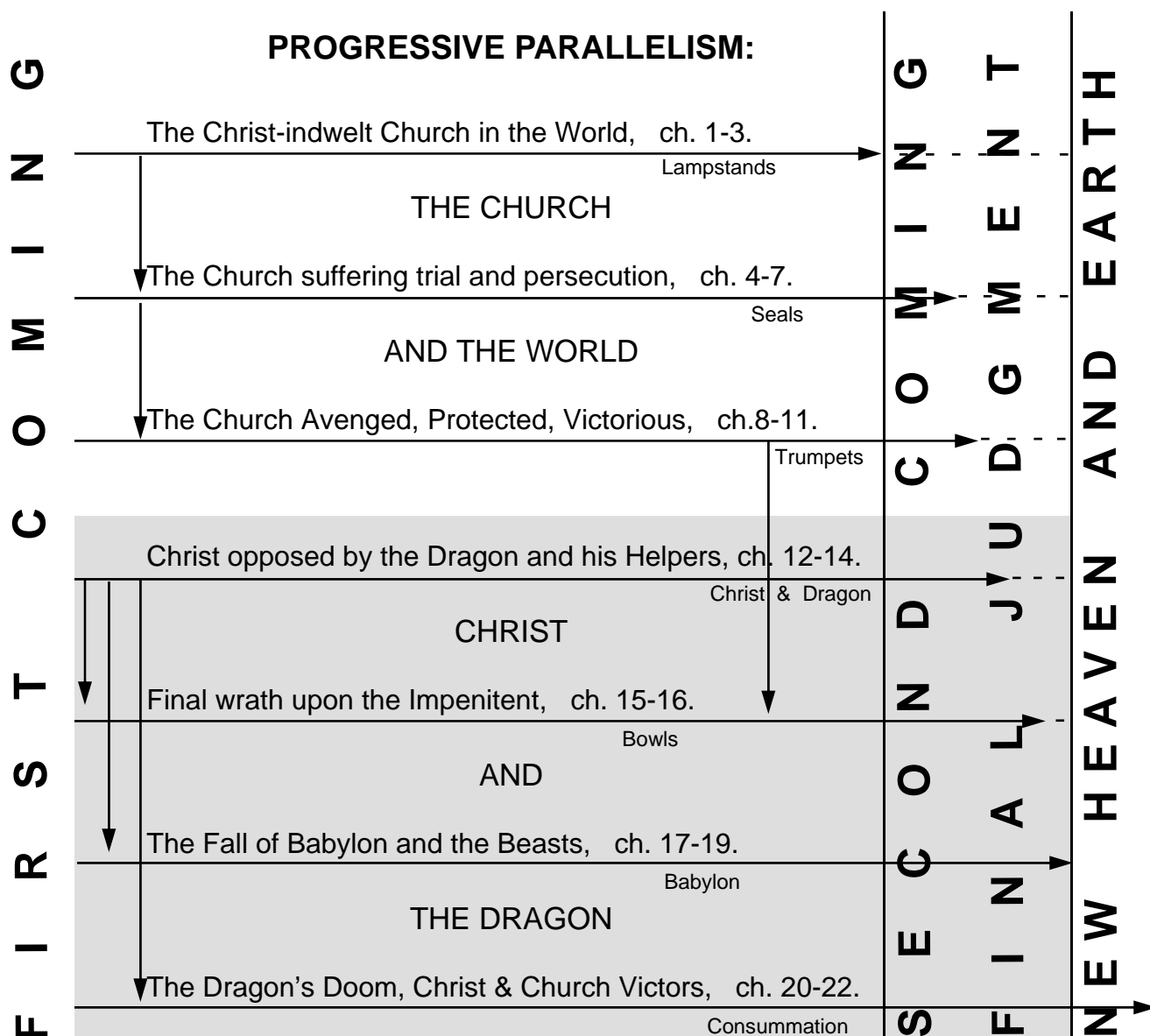
This handbook is designed to accompany my series of expositional lectures through the book of Revelation. It contains several features designed to help you in your own study of Revelation.

- ***Illustrations*** -- I have included two major illustrations, one that illustrates the structure of Revelation and one that diagrams the various millennial views.
- ***Comparative and Illustrative Tables*** -- I found myself creating tables in my notes so I could see the parallels between various passages of Scripture, especially between the Old and New Testaments. It is much easier to see the passages side-by-side rather than flipping back and forth in your Bible. The tables are numbered according to the chapter to which they correspond and the order in which they appear in the lecture. For example, Table 12.2 refers to Revelation, chapter 12, and it is the second table that appears in the lecture. Note, there are gaps in the numbers because not every lecture has tables. Also, all Scripture, unless otherwise noted, is taken from the New King James Translation.
- ***Bibliography*** – Over the eight months of preparing these lectures I found myself using and reading many different sources. I will frequently reference them throughout the study or refer you to good resources for further study. I have included complete bibliographic information for this purpose.
- ***Glossary*** – Every discipline contains a horde of special terms and Theology is certainly no exception. I have done my best to include a list of frequently used terms to spare you the headaches of having to look them up.

Now, keep in mind that this handbook will not make much sense apart from the lectures. It will simply save you from having to break your hand trying to furiously scribble notes and instead allow you to focus your attention upon the material.

“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Rev. 11.15).

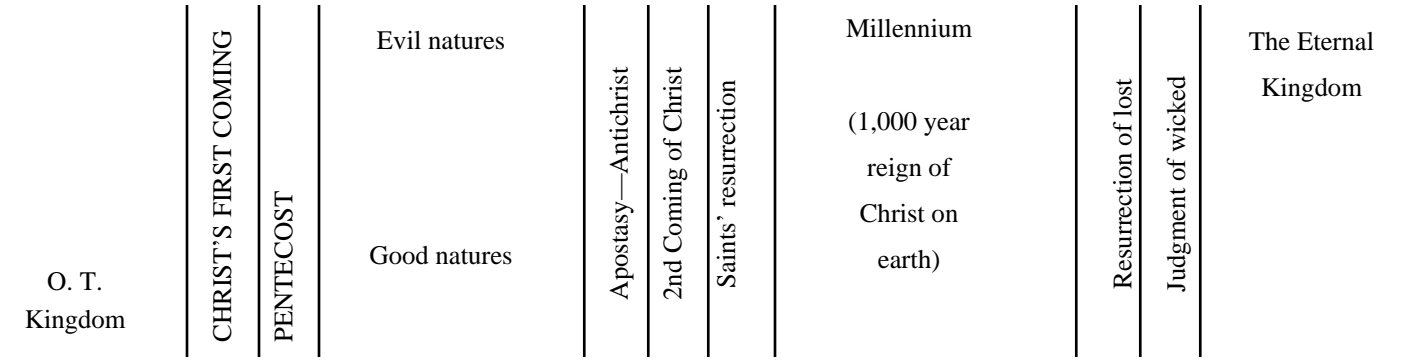
Soli Deo Gloria,



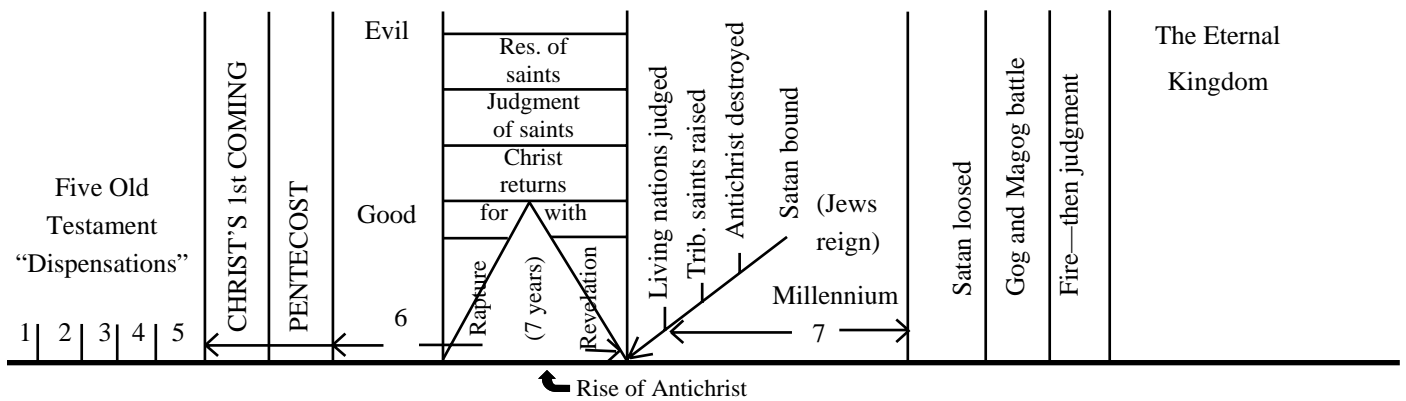
EXPLANATION:

- (1) Parallelism. The parallel lines = indicate the seven parallel sections. See Proposition I, chapter II.
- (2) Progress in intensity of spiritual conflict. Notice light and shaded portion. See Proposition II, chapter II.
- (3) Progress in the revelation of the principles of human conduct and of divine, moral government; inner, organic unity. Seals of persecution bring about (▼) trumpets of judgment, etc. See Prop. III, chapter III.
- (4) Progress in eschatological emphasis. Notice arrows (►). See Proposition IV, chapter IV.

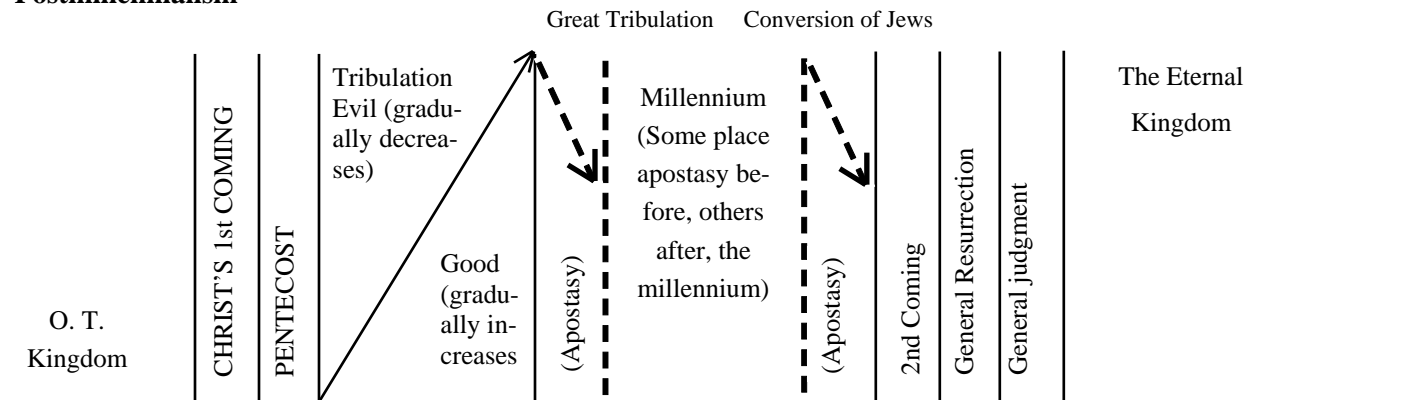
(Hendricksen, *More Than Conquerors*, p. 48).



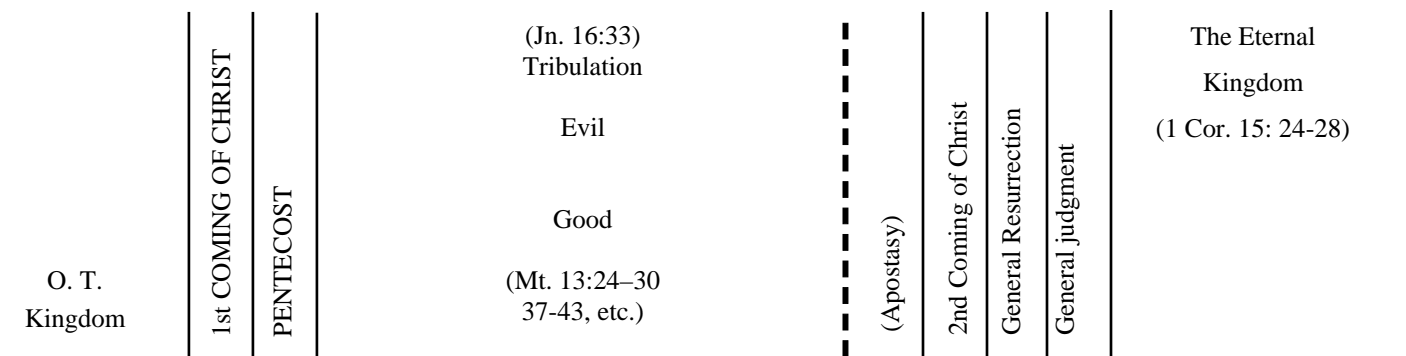
Modern Dispensational Premillennialism



Postmillennialism



Amillennialism



Comparative and Illustrative Tables

Table 1.1: Tracing the possession of Revelation (Rev. 1.1)

God the Father to Jesus the Son	“The Revelation of Jesus Christ, which God gave Him . . .”
Jesus to an angel	“And He sent and signified it by His angel”
Angel to John	“to His servant John”
John to the Servants (aka, the Church)	“which God gave Him to show His servants”

Table 2.1: Dispensational explanation of the seven letters

Church	Period in History	Reason
Ephesus (2.1-7)	Apostolic	“They note that Ephesus seems to be characteristic of the Apostolic Period” (Walvoord, p. 52).
Smyrna (2.8-11)	Early Church	“Just as the church at Ephesus in large measure is representative of the spiritual state of the church of Jesus Christ in the world at the close of the first century, the fruit of apostolic ministry and faithful labor, so the trials of the church in Smyrna symbolize the persecution and trials of the early church endured until the time of Constantine in the beginning of the fourth century” (Walvoord, p. 65).
Pergamos (2.12-17)	Constantine embraces Christianity	“The parallel in the history of the church to the temptation and failure foreshadowed at Pergamos is all too evident to students of church history. With the so-called conversion of Constantine the Emperor, the time of persecution which the church had previously endured was replaced by a period in which the church was favored by the government” (Walvoord, p. 69).
Thyatira (2.18-29)	Middle Ages	“The message to the assembly in Thyatira seems to foreshadow that period of church history known as the Middle Ages preceding the Protestant Reformation. In that period the church became corrupt as it sought to combine Christianity with pagan philosophy and heathen religious rites so that much of the ritual of the church of that period is directly traceable to comparable ceremonies in heathen religion. During this period also there began that exaltation of Mary the mother of our Lord which has tended to exalt her to the plane of a female deity through whom intercession to God should be made . . .” (Walvoord, p. 75).

Church	Period in History	Reason
Sardis (3.1-6)	Reformation	“The characteristics of the church in Sardis remarkably parallel those of the church in the period of the Protestant Reformation” (Walvoord, p. 83).
Philadelphia (3.7-13)	World-wide Evangelism	“If the church at Philadelphia foreshadows a future period of church history just as other churches seem to do, the promises given to this church can be taken as given to all churches bearing a true witness for Christ even down to the present day” (Walvoord, p. 88).
Laodicea (3.14-22)	The Last Days	“The prophetic foreshadowing provided in the seven churches as representative of churches found throughout the entire history of the church has special application in connection with the church at Laodicea. Under this point of view the state of this church is typical of the church of the last days and is therefore an exhortation to self-judgment and dedication to the will of God especially appropriate for consideration in modern days” (Walvoord, p. 97).

Table 2.2: Chiastic pattern in the seven letters (Beale, pp. 226-27)

Church	Situation	Pattern
Ephesus (2.1-7)	Falling away: “Repent and do the first works, or else I will come to you quickly and remove your lampstand from its place” (v. 5).	A
Smyrna (2.8-11)	Faithful though persecuted: “Do not fear any of those things which you are about to suffer” (v. 10).	B
Pergamos (2.12-17)	Positive / Negative: “And you hold fast to My name, and did not deny My faith . . . But I have a few things against you” (vv. 13-14).	C
Thyatira (2.18-29)	Positive / Negative: “I know your works, love, service, faith, and your patience . . . Nevertheless I have a few things against you” (vv. 19-20).	C
Sardis (3.1-6)	Positive / Negative: “I know your works, that you have a name that you are alive, but you are dead” (3.1).	C
Philadelphia (3.7-13)	Faithful though persecuted: “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name” (3.8).	B
Laodicea (3.14-22)	Falling away: “So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth” (3.16).	A

Table 3.1: Explanations of the “hour of trial” (Rev. 3.10)

Commentator	Argument	Plausibility
Beale	Beale argues that this could be a universal trial because of the phrase, “come upon the whole world [ἐπὶ τῆς οἰκουμένης ὅλης],” as well as what follows, “those who dwell on the earth [ἐπὶ τῆς γῆς].” This would then refer to the time of persecution for the church near the Second Advent, or a “trial to come imminently on all in Asia Minor or in the limited known world of that time” (Beale, p. 290).	This is possible, but seems to be a stretch when he argues that it could be both a local and universal period of trial. Though, one aspect that he does pick up on is the universality—this does appear to be universal with the phrase, “come upon the whole world.”
Chilton	Follows the preterist understanding by arguing that this refers to the coming tribulation upon the <i>land</i> (argument largely supported on this word), the destruction of the temple. He argues that it is only an “hour of trial” and this supports his claim (Chilton, pp. 129-30).	Not plausible when we consider the fact that Jerusalem, the center of the “hour of trial,” was more than 600 miles away by way of the crow and more than 1000 miles away by foot (measured from Ephesus). Would the Roman armies cut a path of destruction this wide? Moreover, the people at this church are largely Gentile. What would they care about the destruction of the temple?
Walvoord	Argues that “rapture of the church is in view.” He goes on to argue contra posttribulationists that “if this promise has any bearing on the question of pretribulationism, however, what is said emphasizes deliverance <i>from</i> rather than deliverance <i>through</i> ” (Walvoord, p. 87).	This appears as the worst of all of the answers because it is totally foreign to the text. Not to mention that why would Christ promise to rapture them if it would not happen? Moreover, given Christ’s priestly prayer, this argument is unlikely: “I do not pray that You should take them out of the world, but that You should keep them from the evil one” (John 17.15). It appears that this is merely a grid placed over the verse rather than exegeted from it.
Mounce	Argues this is the period that precedes the Second Coming. He says it has precedence in the following vss: Dan. 12.2; Mark 13.19; and 2 Thess. 2.1-12 (Mounce, p. 103).	Runs into the problem of the apparent proximity of the hour of trial.

Commentator	Argument	Plausibility
Ramsey	Ramsey argues that “this is not to be taken as the prediction of a specific time of trial that was to come and pass away once for all, but as the announcements of the fact that none in any age, or place, or circumstances, can escape this hour. It must come upon all generations, as well as all nations and churches. No sphere of duty or usefulness, no degree of Christian attainment is secure, no place in the church so high or so low as to escape it. It shall come upon all the world, to try all them that dwell on the earth” (Ramsey, pp. 176-77).	This appears to be the most plausible answer to this verse. It seems to be in line, for example, with what Christ preaches in the Sermon on the Mount (Matt. 5.1-16).

Table 5.1: Comparison between Daniel 12.4 and Rev. 5.9b

Rev. 5.9b	Greek NT	Dan. 12.4	Septuagint (LXX)
You are worthy to take the scroll, And to open its seals	λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ	But you, Daniel, shut up the words, and seal the book until the time of the end	σφράγισαι τὸ βιβλίον ἕως καιροῦ συντελείας

Table 6.1: Comparison between Isa. 34.4 and Rev. 6.13-14a

Isa. 34.4	Rev. 6.13-14a
All the host of heaven shall be dissolved, And the heavens shall be rolled up like a scroll; All their host shall fall down As the leaf falls from the vine, And as fruit falling from a fig tree.	And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. [14] Then the sky receded as a scroll when it is rolled up . . .

Table 8.1: Parallels between Rev. 5-6 and Rev. 8.3

Parallel	Rev. 5-6	Rev. 8.3
1. <i>Altar</i>	“I saw under the altar [θυσιαστηρίου] the souls of those who had been slain” (Rev. 6.9).	“Then another angel, having a golden censer, came and stood at the altar [θυσιαστηρίου].”
2. <i>Incense and prayers of the saints</i>	“Golden bowls full of incense, which are the prayers of the saints” (Rev. 5.8).	“He was given much incense, that he should offer it with the <i>prayers of all the saints</i> ” (emphasis).

Table 8.2: Other passages speaking of the Final Judgment

Rev. 4.5	And from the throne proceeded lightnings, thunderings, and voices.
Rev. 8.5	And there were noises, thunderings, lightnings, and an earthquake.
Rev. 11.18-19	The nations were angry, and Your wrath has come . . . there were lightnings, noises, thunderings, an earthquake, and great hail.
Rev. 16.18-19	And there were noises and thunderings and lightnings; and there was a great earthquake . . . and the cities of the nations fell.

Table 8.3: Parallel between the Trumpets and the plagues of Exodus (Beale, pp. 465-67). Also compare Table 16.1.

Number	Revelation Trumpet	Exodus Plague
First	“Hail and fire followed, mingled with blood, and they were thrown to the earth ” (Rev. 8.7).	“Stretch out your hand toward heaven, that there may be hail in all the land of Egypt -- on man, on beast, and on every herb of the field, throughout the land of Egypt” (Exo. 9.22).
Second & Third	“A third of the sea became blood. . . . many men died from the water, because it was made bitter” (Rev. 8.8-11).	“And all the waters that <i>were</i> in the river were turned to blood” (Exo. 7.20).
Fourth	“And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened” (Rev. 8.12).	“Stretch out your hand toward heaven, that there may be darkness over the land of Egypt” (Exo. 10.21).
Fifth	“Then out of the smoke locusts came upon the earth” (Rev. 9.3).	“Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt” (Exo. 10.12).

Table 8.4: Comparison between Rev. 8.7 and Exo. 9.25. Also compare Table 16.1

Rev. 8.7	Exo. 9.25
The first angel sounded: And <i>hail</i> and fire followed, mingled with blood, and <i>they were thrown to the earth</i> . And a third of <i>the trees were burned up</i> , and <i>all green grass was burned up</i> .	And the <i>hail struck throughout the whole land</i> of Egypt, all that was in the field, both man and beast; and <i>the hail struck every herb</i> of the field and broke <i>every tree of the field</i> .

Table 8.5: Parallel between Exo. 7.19 and Rev. 8.10

Exo. 7.19	Rev. 8.10
Say to Aaron, "Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, [τὰ ὑδάτα Αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ ἐπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἕλη αὐτῶν καὶ ἐπὶ πᾶν συνεσθηκὸς ὑδῶρ] that they may become blood.	And it fell on a third of the rivers and on the springs of water [τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων]. Note: ὑδῶρ and πηγὰς are synonymous.

Table 9.1: Names of the King of the Locusts (Rev. 9.11)

English	Greek	Hebrew	Literal
Apollyon	Ἀπολλύων	-----	<i>Destroyer</i>
Abaddon	Ἀβαδδὼν	אָבַדְדֹן	<i>Destruction</i> (Prov. 15.11)

Table 9.2: Parallel between Rev. 9.20-21 and Exo. 20--The Ten Commandments

Rev. 9.20-21	Exo. 20--Ten Commandments
"They did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk" (v. 20).	"You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them" (vv. 4-5).
"And they did not repent of their murders . . .	"You shall not murder" (v. 13).
or their sorceries . . .	See above, vv. 4-5.
or their sexual immorality . . .	"You shall not commit adultery" (v. 14).
or their thefts" (v. 21).	"You shall not steal" (v. 15).

Table 11.1: Parallel between Rev. 11.7 and Dan. 7.21

Rev. 11.7	Dan 7.21
When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.	I was watching; and the same horn was making war against the saints, and prevailing against them . . .

Table 11.2: Destruction of the Beast repeated in Rev. 11.7; 17.8; and 20.7

Rev. 11.7	Rev. 17.8	Rev. 20.7
When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.	The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.	Now when the thousand years have expired, Satan will be released from his prison . . .

Table 11.3: Parallel between Rev. 4.1-2 and 11.12

Rev. 4.1-2	Rev. 11.12
And the first voice which I heard <i>was</i> like a trumpet speaking with me, saying, ‘Come up here, [ἦν ἤκουσα ὡς σάλπιγγος λαλοῦσης μετ’ ἐμοῦ λέγων, Ἐνάβα ὧδε] and I will show you things which must take place after this.’ [2] Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.	And they heard a loud voice from heaven saying to them, ‘Come up here.’ [φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἐνάβατε ὧδε] And they ascended to heaven in a cloud . . .

Table 12.1: Parallel between Rev. 12.10 and Ps. 2.2

Rev. 12.10	Psa. 2.2
Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come [βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ] . . .	“The kings of the earth set themselves, And the rulers take counsel together, Against the LORD [יהוה / κυρίου] and against His Anointed [משיח / χριστοῦ]” (Psa. 2.2).

Table 12.2: Parallel between Israelite Exodus and NT Church Exodus

OT Exodus (Israel)	NT Exodus (Church)
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“You divided the sea by Your strength; You broke the heads of the sea serpents in the waters. [14] You broke the heads of Leviathan in pieces” (Psa. 74.13-14).	“The earth opened its mouth and swallowed up the flood” (Rev. 12.16).
“You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation” (Exo. 15.13).	“Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days” (Rev. 12.6).

Table 13.1: Parallel between the Beasts of Dan. 7 and Rev. 13

Daniel 7.3-8	Rev. 13.2
“The first was like a lion” (v. 4).	“His mouth like the mouth of a lion.”
“A second, like a bear” (v. 5).	“His feet were like <i>the feet of a bear.</i> ”
“Another like a leopard” (v. 6).	“Now the beast which I saw was like a leopard.”
“A fourth, dreadful and terrible, exceedingly strong” (v. 7).	“The dragon gave him his power, his throne, and great authority.”

Table 13.2: Parallels between Dragon of Rev. 12.3 and Beast of Rev. 13.1

Dragon of Rev. 12.3	Beast of Rev. 13.1
And another sign appeared in heaven: behold, a great, fiery red dragon having <i>seven heads</i> and <i>ten horns</i> , and <i>seven diadems</i> [διαδήματα] on his heads.	Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having <i>seven heads</i> and <i>ten horns</i> , and on his horns <i>ten crowns</i> [διαδήματα], and on his heads a blasphemous name.

Table 13.3: Preterist explanation of 666 using Gematria (Gentry, *Beast of Revelation*, p. 34)

Hebrew Letter	Value
נ	50
ך	200
ו	6
נ	50
Hebrew	Value

ק	100
ט	60
ך	200

נרון קסר = *Neron Kaisar* = Nero Caesar = 666

Table 13.4: Futurist explanation of 666 using ASCII (source: Internet)

B = 66 G = 71
 I = 73 A = 65
 L = 76 T = 84
 L = 76 E = 69
 S = 83
 I = 1
 I = 1
 I = 1

Table 13.5: Parallel between Rev. 13.18 and 21.17 (Beale, p. 724)

Rev. 13.18	Rev. 21.17	NKJ	NAS	NIV
ἀριθμὸς γὰρ ἄνθρώπου ἐστίν	μέτρον ἀνθρώπου	according to the measure of a man	according to human measurements	by man's measurement

Table 15.1: Repeated OT praise themes

Jer. 10.7	Rev. 15.3b-4a
Who would not fear You, O King of the nations?	O King of the saints! Who shall not fear You . . .
Psa. 86.9-10	Rev. 15.4
All nations whom You have made Shall come and worship before You, O Lord, And shall glorify Your name. For You are great, and do wondrous things; You alone are God.	Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested.
Psa. 98.2	Rev. 15.4c
The LORD has made known His salvation; His righteousness He has revealed in the sight of the nations.	Nations shall come and worship before You, For Your judgments have been manifested.

Table 16.1: Parallels between the Trumpets of Rev. 8ff, the Bowls of Rev. 16ff, and the Plagues of Exodus (Beale, pp. 809-10). Compare with Tables 8.3-4.

Trumpet 1: “And hail and fire followed, mingled with blood, and they were thrown <i>to the earth</i> ” (Rev. 8.7).	Bowl 1: “So the first went and poured out his bowl <i>upon the earth</i> ” (Rev. 16.2).
“Stretch out your hand toward heaven, that there may be <i>hail</i> in all the land of Egypt” (Exo. 9.22).	
“Entreat the LORD, that there may be no more mighty thundering and <i>hail</i> ” (Exo. 9.28).	

<p>Trumpet 2: “A great mountain burning with fire was thrown <i>into the sea</i>, and a third of the <i>sea became blood</i>. [9] And a third of <i>the living creatures in the sea died</i>, and a third of the ships were destroyed” (vv. 8-9).</p>	<p>Bowl 2: “Then the second angel poured out his bowl <i>on the sea</i>, and <i>it became blood</i> as of a dead man; and <i>every living creature in the sea died</i>” (v. 3).</p>
<p>“I will strike the waters . . . and they shall be turned to <i>blood</i>” (Exo. 7.17ff).</p>	
<p>Trumpet 3: “A great star fell from heaven, burning like a torch, and it fell on a third of <i>the rivers and on the springs of water</i>” (v. 10).</p>	<p>Bowl 3: “Then the third angel poured out his bowl <i>on the rivers and springs of water</i>, and they became <i>blood</i>” (v. 4).</p>
<p>“I will strike the waters . . . and they shall be turned to <i>blood</i>” (Exo. 7.17ff).</p>	
<p>Trumpet 4: “And a third of the <i>sun</i> was struck, a third of the <i>moon</i>, and a third of the <i>stars</i>, so that a third of them were <i>darkened</i>” (v. 12).</p>	<p>Bowl 4: “Then the fourth angel poured out his bowl on the <i>sun</i>, and power was given to him to scorch men with fire” (v. 8).</p>
<p>“Stretch out your hand toward heaven, that there may be <i>darkness</i> over the land of Egypt” (Exo. 10.21ff).</p>	
<p>Trumpet 5: “And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So <i>the sun and the air were darkened because of the smoke of the pit</i>. [3]Then out of the smoke <i>locusts</i> came upon the earth” (Rev. 9.2-3).</p>	<p>Bowl 5: “Then the fifth angel poured out his bowl on the throne of the beast, <i>and his kingdom became full of darkness</i>” (v. 10).</p>
<p>“Or else, if you refuse to let My people go, behold, tomorrow I will bring <i>locusts</i> into your territory” (Exo. 10.4ff).</p>	
<p>“Stretch out your hand toward heaven, that there may be <i>darkness</i> over the land of Egypt” (Exo. 10.21ff).</p>	
<p>Trumpet 6: ““Release the four angels who are bound at <i>the great river Euphrates</i>.’ [15] So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind” (vv. 14-15).</p>	<p>Bowl 6: “Then the sixth angel poured out his bowl on <i>the great river Euphrates</i>, and its water was dried up, so that the way of the kings from the east might be prepared. [13] And I saw three unclean spirits like <i>frogs</i> coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet” (vv. 12-13).</p>
<p>“I will smite all your territory with <i>frogs</i>” (Exo. 8.2).</p>	

<p>Trumpet 7: “And there were <i>loud voices in heaven</i>, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’ . . . And there were <i>lightnings, noises, thunderings, an earthquake</i>, and great <i>hail</i>” (Rev. 11.15, 19).</p>	<p>Bowl 7: “A <i>loud voice came out of the temple of heaven</i>, from the throne, saying, ‘It is done!’ [18] And there were noises and <i>thunderings and lightnings; and there was a great earthquake</i>, such a mighty and great earthquake as had not occurred since men were on the earth” (vv. 17-18).</p>
<p>“Then the LORD said to Moses, ‘Stretch out your hand toward heaven, that there may be <i>hail</i> in all the land of Egypt -- on man, on beast, and on every herb of the field, throughout the land of Egypt’” (Exo. 9.22ff).</p> <p>“Then it came to pass on the third day, in the morning, that there were <i>thunderings and lightnings</i>, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who <i>were</i> in the camp trembled. [17] And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. [18] Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and <i>the whole mountain quaked greatly</i>. [19] And when the blast of the trumpet sounded long and became <i>louder and louder</i>, Moses spoke, and God answered him by <i>voice</i>” (Exo. 19.16-19).</p>	

Table 16.2: Pattern of events in Rev. 12-22

Pattern	Chp.	Event
A	12.1-2	People of God w/ imagery of Light and Creation
B	12.3-6	Dragon
C	13.1-18	Beast and False Prophet
D	17.1-6	Babylon
D	17.15-18.24	Babylon Destroyed
C	19.11-21	Beast and False Prophet are defeated
B	20.1-10	Defeat of the Dragon
A	21.1-22.5	People of God w/ imagery of Light and Creation

Table 16.3: Parallel judgment language

Jer. 10.25 (NAS)	Psa. 79.6	Rev. 16.1
<p>Pour out Thy wrath on the nations that do not know Thee, And on the families that do not call Thy name; For they have devoured Jacob; They have devoured him and consumed him, And have laid waste his habitation.</p>	<p>Pour out Your wrath on the nations that do not know You, And on the kingdoms that do not call on Your name.</p>	<p>Go and pour out the bowls of the wrath of God on the earth.</p>

Table 16.4: Parallel between Rev. 16.20; 6.14; and 20.11

Rev. 6.14 (assoc. w/ the Great Day of Wrath, v. 17).	Rev. 16.20	Rev. 20.11 (prior to opening the Book of Life).
Every mountain and island was moved out of its place.	Every island fled away, and the mountains were not found.	Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

Table 17.1: Explanation of Rev. 17.8a

was	“That serpent of old” (Rev. 20.2).
is not	“He . . . bound him for a thousand years; [3] and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more” (Rev. 20.2-3).
when he does ascend	“But after these things he must be released for a little while” (Rev. 20.3).

Table 17.2: Parallel between the Beasts of Dan. 7 and Rev. 13.2

Dan. 7.3-8	Rev. 13.2
“The first was like a lion” (v. 4).	“His mouth like the mouth of a lion.”
“A second, like a bear” (v. 5).	“His feet were like the feet of a bear.”
“Another like a leopard” (v. 6).	“Now the beast which I saw was like a leopard.”
“A fourth, dreadful and terrible, exceedingly strong” (v. 7).	The dragon gave him his power, his throne, and great authority.

Table 17.3: Parallel between Rev. 17.8 and 17.10

Beast’s Existence, Rev. 17.8 (NAS)	The Seven Kings, Rev. 17.10
that he was and is not	Five have fallen
and will come	one is, and the other has not yet come

Table 17.4: Is the Beast a Roman Emperor? Possible answers (Beale, p. 874)

Date of Reign	Emperor	Possible Enumerations				
		1	1			
49-44 BC	Caesar	1	1			
31BC - AD 14	Augustus	2	2	1	1	
14-37	Tiberius	3	3	2	2	
37-41	Caligula	4	4	3	3	1
41-54	Claudius	5	5	4	4	2
54-68	Nero	6	6	5	5	3
68-69	Galba	7		6		
69	Otho	8		7		
69	Vitellius			8		
69-79	Vespasian		7		6	4
79-81	Titus		8		7	5
81-96	Domitian				8	6

Table 17.5: Correct translation of Rev. 17.11 by NKJ contra NAS; RSV; NIV

NKJ	is of [or <i>from</i>] the seven
NAS	and is one of the seven
RSV	belongs to the seven
NIV	He belongs to the seven

Table 17.6: Chilton's odd translation of Rev. 17.18

Version	Rev. 17.18
Chilton	has a Kingdom over all the kings of the earth
NKJ	which reigns over the kings of the earth
RSV	has dominion over the kings of the earth
NAS	which reigns over the kings of the earth
KJV	which reigneth over the kings of the earth
NIV	rules over the kings of the earth

Table 18.1: Apparent contradiction of the *Lex Talionis*

Rev. 18.6	Judgment to Sin Ratio
Render to her just as she rendered to you,	1 to 1
and repay her double according to her works;	2 to 1
in the cup which she has mixed, mix double for her	2 to 1

Table 18.2: Parallels between the judgment on historic and symbolic Babylon

Historical Babylon	Symbolic Babylon (Rev. 18.8)
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“These two things shall come to you In a moment, in one day” (Isa. 47.9).	“Her plagues will come in one day.”
“The fire shall burn them” (Isa. 47.14).	“And she will be utterly burned with fire.”

Table 18.3: Chilton’s inconsistent translation of γῆ throughout chp. 18

Verse	Translation of γῆ
18.3	Kings of the earth Merchants of the earth (p. 445).
18.9	Kings of the earth (p. 452).
18.11	Merchants of the Land (p. 454).
18.17	Sailors of the nations (pp. 457-58).
18.23	Identifies as Israelite merchants (pp. 463-64).

Table 19.1: Answer of the saints’ prayers

Rev. 6.10	Rev. 19.2
How long . . . until You judge and avenge our blood on those who dwell on the earth?	He has avenged on her the blood of His servants . . .

Table 19.2: Metaphorical use of clothing in OT

Isa. 61.10	Rev. 19.7-8
I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.	‘Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’ [8] And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Table 19.3: Parallel between bestowal of grace / salvation and clothing of Rev. 19.7-8

Eph. 2.8-10	Rev. 19.7-8
“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (vv. 8-9).	“And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen” (Rev. 19.8).
“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (v. 10).	“His wife has made herself ready. . . . the fine linen is the righteous acts of the saints” (Rev. 19.7).

Table 19.4: Comparison between the crowns of the Beast / Dragon and Christ

Rev. 12.3; 13.1	Rev. 19.12
<p>A great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads [ἑπτὰ διαδήματα] . . .</p> <p>I saw a beast . . . having seven heads and ten horns, and on his horns ten crowns [δέκα διαδήματα] . . .</p>	<p>On His head were many crowns [διαδήματα πολλά].</p>

Table 19.5: OT parallel on the judgment of Gog

Ezekiel 39.4, 17-20	Rev. 19.17-18
<p>“I will give you to birds of prey of every sort and to the beasts of the field to be devoured . . . Speak to every sort of bird and to every beast of the field: ‘Assemble yourselves and come . . . That you may eat flesh and drink blood. You shall eat the flesh of the mighty, Drink the blood of the princes of the earth . . . You shall be filled at My table With horses and riders, With mighty men And with all the men of war,’ says the Lord GOD” (vv. 17-20).</p>	<p>“Saying to all the birds that fly in the midst of heaven, ‘Come and gather together for the supper of the great God, [18] that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.’”</p>

Table 20.1: Parallel between Rev. 12.7-12 and 20.1-6

Rev. 12.7-12	Rev. 20.1-6
“War broke out in heaven” (v. 7).	“I saw an angel coming down from heaven” (v. 1).
“Michael and his angels fought . . .” (vv. 7-8).	“He laid hold of the dragon . . . and bound him for a thousand years” (v. 2).
“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him” (v. 9).	“He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished” (vv. 2- 3).
“For the devil has come down to you, having great wrath, because he knows that he has a short time” (v. 12b).	“But after these things he must be released for a little while” (v. 3).
“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death” (v. 11).	“Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years” (v. 4).

Table 20.2: Typological application of Ezek. 38-39’s Magog and Gog

Rev. 20.8-9’s Magog and Gog	Ezekiel’s Magog and Gog
“Number is as the sand of the sea” (v. 8).	You and many peoples with you, all of them riding on horses, a great company and a mighty army (38.15).
They went up [ἀναβαίνω] on the breadth of the earth [γῆς] and surrounded the camp (v. 9).	You will say, ‘I will go up [ἀναβαίνω] against a land [γῆς]’ (38.11). You will come up [ἀναβαίνω] against My people Israel like a cloud, to cover the land [γῆς]. It will be in the latter days that I will bring you against My land, so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes (v. 38.16).
And fire came down from God out of heaven and devoured them (v. 9).	And I will send fire on Magog (39.6).

Table 21.1: Repetition of language in Rev. 17.1, 3 and 21.9-10

Rev. 17.1, 3	Rev. 21.9-10
<p>“Then one of the seven angels who had the seven bowls came and talked with me, saying to me, ‘Come, I will show you the judgment of the great harlot . . .’ So he carried me away in the Spirit into the wilderness.”</p>	<p>“Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, ‘Come, I will show you the bride, the Lamb's wife.’ And he carried me away in the Spirit to a great and high mountain.</p>

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