



Revelation Introduction

Blessed is the one who reads aloud the words of this prophecy,
and blessed are those who hear it and take to heart what is written in it,
because the time is near. 1:3

The Message of Revelation

The message of the Book of Revelation is one of comfort and encouragement to beleaguered believers. **Be strong in the faith! Take courage and persevere!** Things are not as they seem! It may appear that the forces of evil are triumphant on every side but that is not true. God remains in control of His universe and all that takes place within it. Past, present, and future are in His hands alone. Do not despair. **With the eyes of faith, look behind the deceiving facade of things as they appear to be and see things as they truly are.** With the din of desperate battle raging all around us, listen with the ears of faith to the “distant triumph song” already resounding in the halls of heaven. The foe has already been defeated. Christ has won the victory. Dr. L. L. White, [Revelation](#), p.5

“Apocalypse”

The **first word of the book** is the key to its content and purpose: “Apocalypse,” **revelation**¹. The word means uncovering, unveiling. Christ is unveiled and the future of the church is unveiled. Unveiling is the key to the book. The word opens wide doors, and magnificent visions of conflict and victory and great glory appear. The unveiling of Christ, and the final truth about Christ and His Church, is the purpose of the last book of the Bible.

- † The central truth which the writer seeks to impress upon his readers is that **the world and all of its events and affairs are under the control of Christ**. History with all of its powers and forces, is under His direction; and He will ultimately bring about the full and final victory of good.
- † In the midst of persecution and peril, the Christian should fear none of those things which he is called upon to suffer, but **be faithful** in his witness to Christ; and in the end he shall receive the crown of life.
- † **The Revelation is the symbolic story of the Church’s journey through the wilderness of the world into the land of promise....**The story of the Church is a story of unceasing conflict, but also of increasing victory; and in the end, the devil and all his works will go down before her, and she shall emerge from the field of battle forever triumphant. That is the message of John, and that is the Christian’s sure conviction.” Richardson, pp. 13-14

Revelation is Jesus' last word to us before we see him face to face.

W. Mueller, Northwestern Lutheran, March 1996

John stood on a par with the prophets of old. And to him as the last of such prophets was granted prophecy in the form of visions. By inspiration of the Holy Ghost he was honored to declare in writing what he had been shown. Georgi, [Revelation](#), p.2

¹ The Book of Revelation calls itself the “**Apocalypse**” (Revelation 1:1) from the Greek word ἀποκάλυψις which means “to remove the cover from” or “to reveal.” [THIS IS SPECIAL REVELATION!](#)

The Author and Date of Revelation

The author of the Book of Revelation tells us four times that his name is “John” (Revelation 1:1,4,9; 22:8) ... It is the overwhelming testimony of the fathers of the early church that St. John the Apostle, the son of Zebedee and brother of James, was the author of the Book of Revelation. Dr. L. L. White, [Revelation](#), p.8



- † Tradition indicates that St. John spent the last years of his life in the Greek city of Ephesus, on the western coast of the Roman Province of Asia. It is conjectured that John arrived in the city in the year 69 or 70 A.D. The fathers further indicate that John was later banished from the city to the nearby **Island of Patmos** in the Aegean Sea, during the persecution of the Roman Emperor Domitian who reigned from 81-96 A.D. (SEE PICTURE OF PATMOS ISLAND)
- † St. Jerome (ca. 400AD) reports: *“In the fourteenth year then after Nero, Domitian having raised a second persecution, John was banished to the island of Patmos, and wrote the Apocalypse on which Justin Martyr and Irenaeus later wrote commentaries. But Domitian having been put to death, and his acts, on account of his excessive cruelty, having been annulled by the senate, he returned to Ephesus under [Emperor] Nerva Pertinax and continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-ninth year after our Lord’s passion and was buried near the same city.”* Dr. White, [Revelation](#), p.9
- † The date of the Book of Revelation would seem to be in the early to mid nineties, during the last decade of the first century. (Most date it 95-96AD). Note that the Apostle John was the only Apostle not martyred.

Emperor Worship

In the year 67 A.D. Emperor Nero had been proclaimed "Lord of the whole world." By the time of Domitian's reign (81-96), it was the custom to introduce imperial edicts with the words, "Our Lord and God commands...." So the emperor was a divine person and loyal subjects of the Roman Empire were to acknowledge him as such. A sacrifice at the imperial altar, a pinch of incense before his statue, some act to prove allegiance to the state and to the religion of the state was required. John refused to do it . . . because he confessed, "Jesus is Lord," and refused to go through the "formality" of acknowledging Domitian as a divinity. “Amen. Come, Lord Jesus”, R.D.Balge

Interpretation

The interpretation of Revelation is limited by two factors:

- † **First** God has here told us more than we can understand. Most of the book can be understood and that which cannot be understood and believed should simply be believed, just as we believe the Trinity, though we cannot explain it.

- † **Second** Trying to understand Revelation before you really know the rest of Scripture is like trying to understand the last chapter of an advanced chemistry book without ever having studied chemistry. For this reason the study of Revelation is really the study of the whole rest of the Bible.

THE KEY to understanding Revelation is really the key to understanding all of the Bible: **Christ is at the center of this book, too, and it is given to make us wise unto salvation.** Rev. Paul Bartz, [Revelation](#)

Difficult Book?

This simple guide to understanding the Bible --- **KEEP JESUS AT THE CENTER** --- is often left behind by those who delve into *Revelation*. All kinds of strange “isms” -- millennialism, futurism, dispensationalism -- claim the Revelation for their support. Those who try to explain the Revelation without putting Jesus at the center have left the impression that the Bible's last book is too complicated to be of any benefit to the common Christian. I'm afraid this widespread impression has kept many Christians from reading this book and deriving the confidence the Savior offers to face the last days.... Keep in mind that Jesus gave us this book, and Revelation will **not** be too murky to offer any benefit. Jesus promised the opposite: "*Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it*".

HEADS UP!

Revelation is **not** about the exotic, weird, and wild imagination of recent false teachers, nor is it scary and frightening for Christians. Be sure not to get distracted by the plethora of unbiblical ideas out there. Keep Jesus as the center, and you will understand the Book of Revelation!

Four Views of the Book of Revelation Dr. L. L. White, [Revelation](#), p.14-16

There are four basic interpretive approaches to the Book of Revelation. Their perspectives may be summarized as follows:

1. THE PRETERIST VIEW Latin “past”

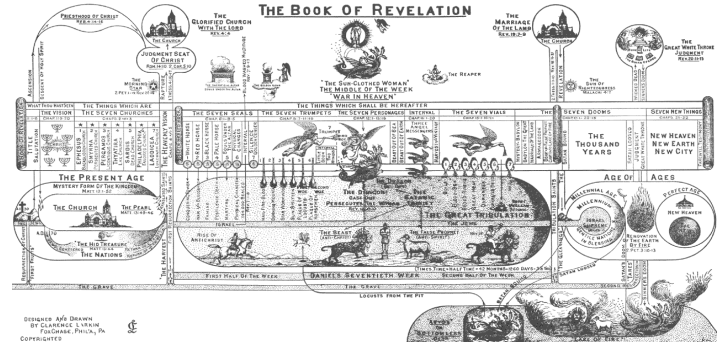
This view is favored by **theological liberals and those who reject the inspiration of Scripture** and the possibility of predictive prophecy. The Preterist View assumes that Revelation is no different than any other example of apocalyptic literature from the period. The author ... is describing events *from the recent past and the present as if he were foretelling future events*. According to this view the book is a tract on contemporary history written for the First Century. It deals with nothing more than Roman or Jewish persecution of the Christian Church during that period.

2. THE FUTURIST VIEW

This view is favored by fundamentalists who subscribe to the theory of **dispensational pre-millennialism**. It is sometimes called “**Dispensational Futurism**.” According to this view the visions of chapters 4-22 refer exclusively to a **future time immediately preceding the end of history**. Dispensational Futurists emphasize a rigid literalism through which they decipher a **hidden time line for the end of the age**. The timeline usually includes some combination of these events:

- The restoration of ethnic Israel to its promised land
- The rapture of the Gentile church into heaven
- A seven year tribulation period
- The thousand year (*millennial*) reign of Christ on earth
- The reign of the Antichrist in Jerusalem during the Tribulation Period

- The gathering of the godless nations to battle for Jerusalem
- The triumphant return of Christ to defeat His foes in the battle of Armageddon
- The destruction of Satan and the eternal reign of Christ in heaven
- They create elaborate maps and charts to illustrate their timeline ... see example ➔



3. THE HISTORICIST VIEW

There are many varieties of the Historicist view. It is the **traditional viewpoint of mainstream Christendom**. In this view, Revelation is seen as predicting the major events and movements of Christian history throughout the first and second comings of Christ. *Individual symbols and signs within the Book are specifically identified with personalities, places, and events in Christian history providing a chronological sequence of prophecies which are being continuously and successively fulfilled from the days of John the Revelator until the Last Day.* The difficulty with these specific identifications is that they cannot be validated in the text and often tend to focus the applications of the text to persons and events contemporary to the interpreter . . . usually western European history!

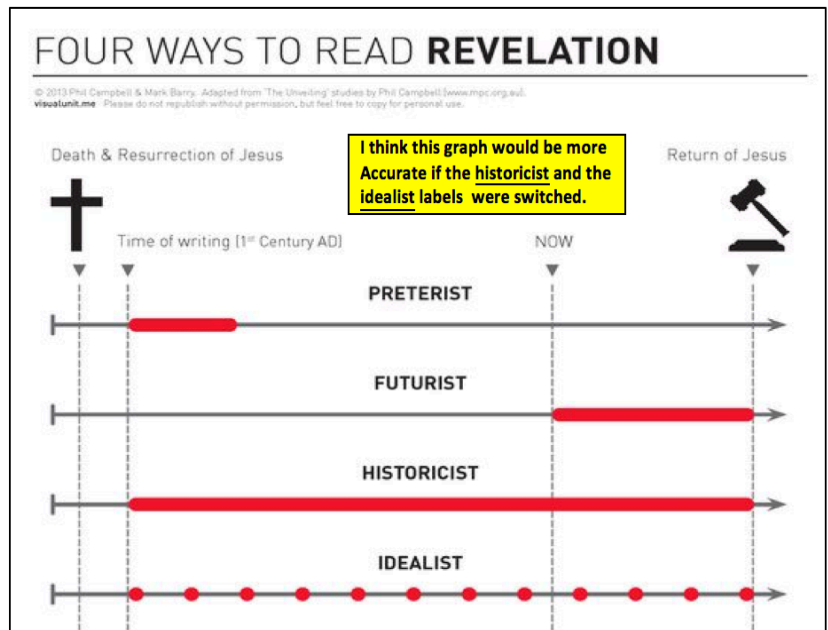
4. THE IDEALIST VIEW This is our approach as conservative Lutheran Christians

The fourth and final view is, in a sense, a variation of the Historicist viewpoint that has prevailed throughout much of Christian tradition. The Idealist agrees that Revelation describes and predicts persons and events throughout the New Testament era. However, **he generally refuses to limit the identification of the symbol or application of the prophecy to only one historical reality.** Such specific individual application may be made only when it is facilitated and required by the text of Revelation itself. However, in most cases, **the prophecies of Revelation portray events and patterns that are repeated over and over again throughout history.** In this way, Revelation is relevant for

God's people in every time and place, as pertinent to us today as it was to the First Century believers of John's original audience.

† **The idealistic or church historical interpretations are really the grammatical-historical method of interpretation applied to this particular form of literature.** And it ought to be stressed again and again that the words of the text itself tell us that we are dealing with symbols that stand for something else...The idealistic interpretation is the literal interpretation.” Becker,

Revelation, p. 18-19



Each vision spans the entire period of the New Testament, from Christ's birth to the Day of His second coming, including today. **The Apocalypse does not line up the church's history or world history in sequence, providing a schedule of events to be checked off.** It does not provide a blueprint in detail of events which we can mark on our calendars. Rather, *it sheds light on the entire history of the church in the world*, the course of the gospel and of opposition to it, in such a way that we can say of all history: "There God was judging the nations and controlling His events and preserving His elect, and that's what He's doing now." And, if we will hear and believe it, we can say: "In all of this, Christ is the Victor and we are winners with Him." When the times are out of joint, when disaster strikes, when things seem terribly wrong—in history or in current events-- we can know that the just and holy God is punishing unbelief and at the same time delivering his own people from every evil. *Come, Lord Jesus", R.D.Balge*

Themes Running Through Revelation

PURPOSE OF LETTER

- Encourage Christians in every age who must suffer because of their faith in Christ
- Unveil the reign of Christ **now** amid all the enmity of the world; illustrates the Scriptural truth that Christ "sits at the right hand of God the Father almighty..."
- Offers a "**Philosophy of History**" Although it may seem that Satan and evil rule this universe, God is still in control. The Ascended Savior is Lord over all; He rules all things both now and forever. Therefore, we can live with joy and confidence in the midst of the darkest days.

"History is HIS-story"

- Points us to a brighter future in Heaven.
- It is also a missionary book. We have been called by God to be His instruments; through His word at work within us, He draws men of every nation and tribe to Himself.
- Revelation is essentially a commentary on **Acts 14:22** and **Matthew 16:18**

URGENCY TO REPENT

Christ is coming soon, the end is near! "**Repent and believe the Gospel!**" (See 1:1-3, 3:2-3, 16:15, 22:12, 20-21. Compare to Matthew 24:44, 25:13, Mark 13:33.

- **REPENTANCE is the only way to be ready for the Last Day; the unbelievers refuse to repent.** (2:5ff, 9:20-21, 16:9, 11, 21.)

From its opening words to the closing prayer, the Bible's last book pleads for the attention of its readers. At the outset, John wrote that those who hear and take to heart what is written in the Revelation will be blessed. Why? "**Because the time is near**" (1:3). At the end of the book, Jesus promises, "**Yes, I am coming soon.**" And John prays, "**Amen. Come, Lord Jesus**" (22:20) *There is an urgency to repentance!*

Look, I am coming soon!
22:7
Look, I am coming soon!
22:12
Yes, I am coming soon!
22:20

The present life, which seems like man's whole existence to those who don't know better, shall be but a moment of the past.

Rev. Paul Bartz, Revelation

The Revelation's **URGENT CALL** to sinners is a matter of life and death -- eternal life or eternal death. If we become comfortable with our sins, we lose our sense of urgency. ... Our preparation for Christ's return must include **constant vigilance**. ... *So Christian life is not fearful watchfulness. It is vigilance linked with anticipation.* The urgent theme of the Bible's last book echoes the warning and comfort offered by all the holy writers. Before He ascended into heaven, Jesus provided His followers a mission and urged them to pursue it with purpose. "**As long as it is day,**" he said, "**we must do the work of him who sent me. Night is coming when no one can work**" (John 9:4). He described all the signs of the last days and warned, "**When you see all these things, you know that it is near, right at the door**" (Mt 24:33). What all Scripture teaches about urgency, Jesus punctuates in the Bible's closing words. Three times in the last chapter Jesus breaks in to John's narrative with, "**I am coming soon**" (22:7, 12, 20). The warning to lax sinners is unmistakable: repent! We pray with St. John, "**Amen. Come, Lord Jesus**" (22:20). Mueller, Northwestern Lutheran, July 1996

TRIBULATION

The world will get worse and worse as we get closer and closer to the End. We clearly see it in the physical world (signs of the end are "everywhere all the time!"), in spiritual matters (a multitude of false teachers and ever-increasing apostasy), in evil (terrorism, persecution, crime, violence, etc).

- "In the first part of Revelation John pictures the outward struggle between the church and the world. Now, in these next chapters (12ff), the underlying cause of this hostility is revealed. It is the age-long conflict between God and Satan that accounts for the persecution that the church experiences. Study Guide p. 55" See 3:3 11, 22:20, **Mt 24:1-22**, Lk 12:36-39, 1 Thessalonians 3:4, 5:2-6.
- Tribulation is the essence of the visions of the 7 Seals, the 7 Trumpets, and the 7 Bowls.
- Luther: "**The world continues to exist because the church is in the world. Otherwise heaven and earth would burst into a blaze of fire in a moment; for the world, being full of blasphemy and godlessness, is not worth one grain of wheat. But because the church is in the midst of the godless, God for her sake permits them also to enjoy the common blessings of life; and whatever the world has, it has for the sake of the church.**" What Luther Says, p. 1527-1528, Concordia Publishing House, 1959.
- The immediate context of John's day included persecution from Pagans, Jews, and Romans. The Cult of Emperor Worship required the worship of the Roman Emperor as god or be declared an enemy of the state, tortured, exiled, or killed.

SAFETY

God's people will be safe through all the tribulation of the end times. See the "interludes": **7:1-8** (safety after the *terrible Seals*), **14:1-5, 13** (safety from the *unholy trinity*).

- Jesus prepared the Christians for impending persecution and assured them of divine power, protection, and blessing. It must be noted that Christians in every generation face similar situations and temptations and they too have **the Lord's presence, promise and protection** to see them through. Study Guide, page 19

SUPREMACY OF CHRIST

Through it all, Christ reigns supreme and He is working everything out for good for His Bride, the Church. His Coronation in Rev 4-5 highlights that. “Christ is supreme” is the essence of the title in 22:13: *I am Alpha and Omega, the beginning and the end, the first and the last.* The exalted Christ is present among His people and rules all things for the ultimate welfare of His followers.

The overarching theme of Revelation is to unveil for Christians of every age, including those of first century Asia, the reign of Jesus Christ now amid all the enmity of the world. It offers to suffering believers a philosophy of history. Although it may seem that Satan and evil rule this universe, God is still in control. Our Savior who lived among us for our redemption has ascended to the Father. There He, with the Father and the Holy Spirit, rule all things both now and forever. Therefore, we can live each moment, in spite of all difficulties, in joy and confidence because our Lord God reigns!

Study Guide p.12

UNHOLY TRINITY

God has clearly revealed that there is a personal evil being (Dragon: *Satan*) and he works through pagan government and deceptive false teachers to attempt to destroy the Church. The **UNHOLY TRINITY** mocks the Holy Trinity; it consists of the **Dragon**, the **Beast**, and the **False Prophet** (*Harlot*). The number of the beast is 666 --- seen in satanically influenced humanism, rebellion, and immorality.

OLD TESTAMENT

Almost, *if not all*, the images used in Revelation are first used in the Old Testament, to help us interrupt the book of Revelation.

† **“John makes extensive use of the Old Testament in Revelation. While rarely quoting it directly, John creates a mosaic using word patterns, phrases and thoughts from the Old Testament scriptures.”** Revelation ITP, CPH, p. 7

† Of the 404 versus in the book of Revelation, a total of 278 contain references to Old Testament symbols or stories. In other words, almost 70% of Revelation is tied to the Old Testament! Good News, p.10

† Instead of the simple and correct Greek of [John’s] other works, Revelation has the strangest, harshest, and least correct Greek in the New Testament; **it is Hebrew thinking transferred directly to Greek**, and the most elementary laws of Greek grammar seem to be arbitrarily violated. Lutheran Bible Companion, p. 772

† Apocalyptic literature itself drew heavily on the Old Testament, John draws even more heavily. **No other New Testament book can compare with it in the numerous number of allusions to the Old Testament.** In fact, it is the Old Testament itself and not apocalyptic literature that constitutes the immediate background and the richest source for Revelation. Revelation is at bottom much more deeply akin to the Old Testament than it is to the apocalyptic literature that it resembles so strongly. Lutheran Bible Companion, p.779

Sample of OT References		
IMAGE	OLD TESTAMENT	REVELATION
Jezebel	1 Kings 16-18	Rev. 2
Book Of Life	Exodus 32:32	Rev. 3
4 Living Creatures	Ezekiel 1:5ff, 10:3ff	Rev. 4
4 Horsemen	Zechariah 1:8ff, 6:1ff	Rev. 6
The Seal Of God	Ezekiel 9:1-10	Rev. 7
2 Witnesses	Zechariah 4:3-14	Rev. 11
Babylon	Jeremiah 50-51	Rev. 17-18
Armageddon	1 Kings 18:16ff	Rev. 16
Gog / Magog	Ezekiel 38-39	Rev. 20
Ark Of The Covenant	Josh 6, 1 Sam 3	Rev. 11
Michael The Archangel	Dan 12:1	Rev. 12
Beast Of The Sea	Dan 2, 7	Rev. 13
Antichrist	Dan 7, 11	Rev. 13
Bride Of Christ	Zechariah 3:1-5	Rev. 19
Alleluia	Psalms 104, et al	Rev. 19
One resource lists over 500 OT references in the Book of Revelation! http://johnsnotes.com/documents/OldTestamentReferencesintheBookofRevelation.pdf		

NUMBERS

Revelation uses numbers symbolically; *generally speaking*, the numbers represent:

- **3** God's number: *the Trinity*
- **4** Natural Creation; *the world*
- **6** Humankind; *man created on 6th day*
- **7** Completeness; *7 days of creation; God at work through His Holy Spirit; used 52x*
- **10** Total earthly power; also completeness; *10 Commandments*
- **1000** the highest completeness: *10x10x10*
- **12, 24, 12000, 144000** The people of God; *12 tribes, 12 apostles, the Holy Christian Church*
- **3 ½** is ½ of 7, a broken covenant, evil forces that oppress the church
- **3 ½ = "a time, times, and ½ a time" = 42 months (11:2) = 1260 days (11:3)** see Good News p.10

SYMBOLS/ WORD PICTURES

The visions of the Revelation have suffered most from people who over interpret them, forcing meaning from every word. Word pictures, however, are like paintings or photographs. We must look at the whole picture to determine what the artist or photographer wanted to communicate. In Jesus' parables, too, details provide a setting for the main message but have no special meaning of their

OWN. W. Mueller, Northwestern Lutheran, April 1996

★ GLOBAL AND HISTORICAL ★

Revelation must be understood **historically and globally**; the time frame is the Ascension to the Last Day, and it speaks of the entire world, and not just the USA, western culture, or our lifetime.

Luther and Revelation

Revelation is the last Book of the New Testament but not at first universally accepted as part of the New Testament. John's style is very different here from his other books which is apparently what the Lord intended when He gave St. John the words to write. While Luther at first (1522) did not encourage the study of this book, later on (1546, *the year of his death*) he wrote a favorable introduction to the book for his German edition of the Bible and suggested that the book is a warning to the church to remain strong in witness and pure in doctrine and must be interpreted in light of previous history in order to show what shall happen. But, Luther warned of interpreting the vision, "**Many have tried their hands at it, but until this very day they have attained no certainty. Some have even brewed into it many stupid things out of their heads.**" Rev. Paul

Bartz, Revelation

The climax of this book and indeed all of history at last becomes clear:
the restored heaven and earth is presented to God's resurrected people.

Lutheran Bible Companion, p.785

Principles of Biblical Interpretation²

In preparation for studying the Book of Revelation, we review the Principles of Biblical Interpretation:

1. The Bible must be interpreted according to its own claims that it is the **inspired Word of God**, and therefore completely free of errors (*inerrant*).
2. **Scripture interprets Scripture**. The complete agreement of Scripture with itself, must be accepted by faith as a basis of interpretation.
3. The meaning of words in Scripture must be understood and explained in accordance with their use in the **spoken and written language of their day**. The explanation must be *grammatico-historically correct*.
4. The **Holy Spirit is the writer and only safe interpreter of Scripture** (see #2). The interpreter is merely to set forth the meaning of the Holy Spirit. The so-called "inner light" dare not be used as a rule for interpreting Scripture.
5. The interpretation of every word and passage of Holy Scripture must be in agreement with its **context**.
6. Every word in the Holy Scriptures can have only **one intended meaning** in any one place and in any one relation.
7. The explanation of a passage of Scripture **must agree with the clearly revealed doctrines** of the Bible.

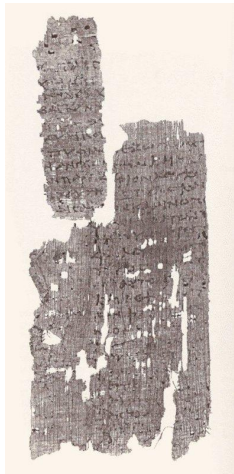
² An example to demonstrate its importance: "**Woman without her man is nothing**". WHAT DOES THAT MEAN?
"Woman, without her man, is nothing" OR "Woman! Without her, man is nothing"

8. An explanation of a passage of Scripture must agree with the purpose of the Bible, **the salvation of sinful mankind**.
9. Neither **tradition** nor the authority of the **Church Fathers**, nor **human reason** can be a rule for interpretation.
10. The words of Scripture are to be understood in their **literal meaning unless the text plainly indicates a figure of speech, parable, or allegory**.
11. In the interpretation of figurative language the interpreter seeks **the point of comparison** and does not go beyond it.

Rev. Paul Bartz, [Revelation](#)

⇐ P98

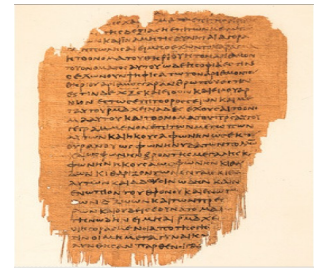
Papyrus 98 is an early copy of the New Testament in Greek. It is a papyrus manuscript of the Book of Revelation which contains Rev. 1:13-2:1. The manuscript paleographically has been assigned to 100AD. https://en.wikipedia.org/wiki/Papyrus_98



P47 ⇒

Papyrus 47 is an early copy of the New Testament in Greek. It is a papyrus manuscript of the Book of Revelation which contains Rev. 9:10-11:3; 11:5-16:15; 16:17-17:2. The manuscript paleographically has been assigned to the 3rd century.

https://en.wikipedia.org/wiki/Papyrus_47



We can not overestimate the significance of these early manuscripts. Together they attest to the authority and accuracy of the Bible that you and I read today. As we open the book and read the scriptures we can be assured that they contain the message of the original authors.

The book of Revelation is the last book of the Bible. Whether it was written last or not, the church was led to place it at the end of the canon because she saw in it the completion of God's revelation. Nothing further would be revealed by God until the second coming of Jesus Christ. **Revelation is thus the culmination of the entire story of salvation contained in the Bible.** It is the end point of all that is written in both the Old Testament and the New Testament. For it draws all of revelation, both prophetic and apostolic, to its final goal: the exalted reign of Jesus Christ as King of Kings and Lord of lords and the fulfillment of the promise of the new heaven and earth . . . *Revelation reveals and confirms that Christ was prophetically promised and that his incarnation, death, and resurrection happened so that God's creation could be restored to its original glory and righteousness.* [Lutheran Bible Companion, p.786](#)

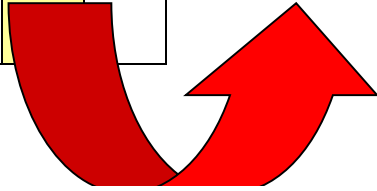
A VIEW OF HISTORY

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Revelation Study Guide, p.12, CPH

THE OLD TESTAMENT Promises of the Messiah	LIFE OF CHRIST Incarnation & Redemption	THE NEW TESTAMENT Holy Christian Church	KINGDOM OF HEAVEN The Elect are Safe
<p>Genesis to Malachi Creation to John the Baptist Israel and the Messianic Prophecies</p> <p>Creation is the inaugural miracle event</p> <p>John the Baptist completes the OT era and pivots to the Life of Christ</p> <p>Salvation is Promised in Christ</p>	<p>Conception, Birth, Life Teachings, Death, Resurrection, & Ascension</p> <p>Virgin Birth is the inaugural miracle event</p> <p>Ascension completes the life of Christ era and transitions into the “End” times</p> <p>Salvation is Accomplished in Christ</p>	<p>Satan is “bound” so the Gospel can spread worldwide; the Church is persecuted; Unholy Trinity is at work</p> <p>Pentecost Is the inaugural miracle event</p> <p>The Last Day completes the “End Times” era and transitions into the eternal “future” times</p> <p>Salvation is Proclaimed throughout the World</p>	<p>Judgment Day Resurrection of the Body Eternal life in Heaven</p> <p>Parousia Is the inaugural miracle event</p> <p>Eternal Life with God <u>will never be</u> completed!</p> <p>Salvation is Fully Realized</p>
The “Beginning” Times	The “Middle” Times	The “End Times”	The “Future” times
WALK BY FAITH			
WALK BY SIGHT			

NOTE: The terms “**beginning times**”, “**middle times**” and “**future times**” are **only used in this chart** to help better understand the term “end times” and put it into historical perspective. They are not normally used theological terms.



THE BOOK OF REVELATION

<p>INTRODUCTION 1:1-20</p> <p>The Commissioning of John</p>	<p>Vision I THE SEVEN LETTERS</p> <p>Ephesus 2:1-7 Lost first love, Nicolaitans, Repent!, Tree of life in Paradise of God</p> <p>Smyrna 2:8-11 Fear of Suffering, Synagogue of Satan, Be faithful! Not hurt by 2nd death</p> <p>Pergamos 2:12-17 Balaam, Repent!, Hidden Manna, White stone, new name</p> <p>Thyatira 2:18-29 Adultery with Jezebel, Repent! Rule over nations</p> <p>Sardis 3:1-6 Looks alive, but is dead, Repent! Dressed in white, Book of Life</p> <p>Philadelphia 3:7-13 Little power, open door, pillar in temple, God's name</p> <p>Laodicea 3:14-22 Lukewarm, Repent! Sit with Jesus on throne</p> <p>ASCENSION! 4:1-5:14 The Lamb Who was slain stands, and is Enthroned at God's Right Hand; Christ takes the scroll and opens it</p>	<p>Vision II THE SEVEN SEALS</p> <p>1ST Seal 6:1-2 White horse Bow/conquest</p> <p>2ND Seal 6:3-4 Red horse War bloodshed Large sword</p> <p>3RD Seal 6:5-6 Black Horse Famine Scales in hand</p> <p>4TH Seal 6:7-8 Pale Horse 1/4 earth Rider is Death Hades close behind</p> <p>5TH Seal 6:9-11 Souls under altar: "White robbed army of Martyrs"</p> <p>6TH Seal 6:12-19 Great Earthquake Sun black, moon red, stars fall, people hide, Who can stand?</p> <p>INTERLUDE 7:1-17 144,000 on earth Multitude in Heaven</p> <p>7TH SEAL 1/2 hour silence Censor of incense, then wrath Begins 7 Trumpets</p>	<p>Vision III THE SEVEN TRUMPETS</p> <p>1ST Trumpet 8:7 Hail and Fire 1/3 burned up</p> <p>2ND Trumpet 8:8-9 Blood 1/3 destroyed</p> <p>3RD Trumpet 8:10-11 Wormwood 1/3 Bitter waters</p> <p>4TH Trumpet 8:12ff 1/3 Darkness WOE! WOE! WOE!</p> <p>5TH Trumpet 9:1-12 Star from sky: King of Abyss Smoke and Locusts Abaddon / Apollyon: Destroyer</p> <p>6TH Trumpet 9:13 200,000,000 troops NO REPENTANCE</p> <p>INTERLUDE 10:1-11:14 The Mighty Angel (Christ) 7 Thunders / Little Book Measure Temple / 2 witnesses</p> <p>7TH Trumpet 11:15 The End of the World in Grace language</p>	<p>Vision IV THE SEVEN VISIONS</p> <p>1ST Vision 12:1-7 The Woman The Child & The Dragon</p> <p>2ND Vision 13:1 The Beast from the Sea Civil Government</p> <p>3RD Vision 13:11 The Beast from the Earth Apostate Church</p> <p>4TH Vision 14:1 The 144,000 in Heaven</p> <p>5TH Vision 14:6 The 3 Flying Angels</p> <p>6TH Vision 14:14 The Final Harvest: The Last Judgment</p> <p>7TH Vision 15:1 The seven angels with the seven bowls of wrath and plagues The Saints are safe! They are singing the Song of the Lamb</p>	<p>Vision V THE SEVEN BOWLS</p> <p><i>7 Bowls similar to 7 Trumpets</i></p> <p>1ST Bowl 16:1-2 Painful sores on those who worship the Beast</p> <p>2ND Bowl 16:3 Blood in sea: every living thing died</p> <p>3RD Bowl 16:4 Blood in Rivers because they shed blood of prophets</p> <p>4TH Bowl 16:8 Sun scorches and sears people: <i>no repentance</i></p> <p>5TH Bowl 16:10 Darkness on throne of Beast: <i>no repentance</i></p> <p>6TH Bowl 16:12-16 Three demonic frogs gather armies from the east to fight against God ARMAGEDDON</p> <p>7TH Bowl 16:17-21 The end of the world "It is done!" Lightning, rumblings, thunder, earthquake, hailstones, wrath: "they still cursed God"</p>	<p>Vision VI CHRIST DESTROYS HIS ENEMIES</p> <p>The Power 17:1-18 and The End 18:1-24 of Babylon the Great</p> <p>The Final Victory over Satan's earthly agents 19:1-21</p> <p>Victory over Satan</p> <p>The Last Judgment 20:1-15</p>	<p>Vision VII CHRIST REIGNS IN HEAVEN</p> <p>The Triumph of Christ and His Church 21:1-22:7</p>	<p>CONCLUSION 22:8-21</p> <p>Maranatha!</p> <p>3x Christ promises that He is coming soon!</p> <p>Jesus is coming with the clouds of heaven, and in all of His glory. All of the peoples of earth, even His enemies, shall see Him.</p> <p>Towards this end tend all the ways of God. The whole history of the world and the church is patterned towards and converges upon the glorious reappearance of Christ.</p> <p>Stoeckhardt, Lectures on Revelation, p.2</p>
<p>Comfort in faith, and strengthening in Christian hope, the Chief Shepherd of the Church has appropriately vouchsafed in the Revelation granted John. (George, Revelation, p.3)</p> <p>The book, like all of Scripture, focuses on Christ and His saving work and His final victory. "Come, Lord Jesus", R.D. Balge</p>	<p><i>What we have in the seven distinct sections of Revelation might be compared to seven grand paintings depicting in broad outline the whole history of the Church in this present evil world during the whole period of the New Testament. In each of the seven portraits we see the everlasting Gospel being preached in the midst of great tribulation. . . . To properly understand the book, we need to remember that the visions tell us of the history, the persecution, the trials, and the deliverance of the church throughout its history, only in different terms and different pictures, but each one more intense than before.</i></p>							