

## **REVELATION**

### **I. INTRODUCTION<sup>1</sup>**

#### ***Author***

The book itself claims to have been written by **John** (1:1, 4, 9; 22:8). And since there is no further identification of the writer other than “John,” it presumes a familiarity on the readers’ part. The early church almost universally identified the author as the **apostle John**, with the exception of Dionysius of Alexandria in the third century.<sup>2</sup> The Church Fathers who recognized the canonical authenticity and the Johannine authorship of the book are: Justin Martyr, Irenaeus, Tertullian, Hippolytus, Clement of Alexandria, and Origen; it was also listed within the Muratorian Canon.<sup>3</sup> **Internally**, the book enjoys a strong support for the Johannine authorship.<sup>4</sup> First of all, the author identifies himself as John on four different occasions (1:1, 4, 9; 22:8). And, when this book is compared with the other writings attributed to the apostle John in the New Testament (Gospel of John and 1, 2, 3 John), this is also unmistakably written by the same

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<sup>1</sup> For an excellent and comprehensive treatment of the introductory materials of the Apocalypse, see G. K. Beale’s commentary, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary, ed. I. Howard Marshall and Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1999), 1-176. For an extensive bibliography on the literature of the Apocalypse, see also Beale’s commentary, xxviii-lxiv. For an excellent exegetical commentary of the Apocalypse from a premillennial viewpoint, see Buist M. Fanning, *Revelation*, Zondervan Exegetical Commentary on the New Testament, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2020). For an excellent exposition of the Apocalypse, see Thomas L. Constable’s “Revelation: The Culmination of History,” in *The New Testament Explorer*, ed. Charles R. Swindoll and Roy B. Zuck (Nashville, TN: Word, 1999). For an excellent treatment on the overall subject of end-time prophecy, see Mark Hitchcock’s book, *The End: A Complete Overview of Bible Prophecy and the End of Days* (Carol Stream, IL: Tyndale House Publishers, 2012).

<sup>2</sup> John F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1966), 11.

<sup>3</sup> Robert G. Gromacki, *New Testament Survey* (Grand Rapids, MI: Baker, 1974), 391.

<sup>4</sup> Many of the modern scholars reject the apostolic authorship of the Apocalypse with unconvincing arguments even when there is sufficient evidence for its support. See David E. Aune’s commentary for a sample of the modern scholars’ viewpoint, *Revelation 1-5*, Word Biblical Commentary, ed. David A. Hubbard, Glenn W. Barker, and Ralph P. Martin, vol. 52A (Dallas, TX: Word, 1997), xlvii-lvi.

man. The **style and content** are so similar with other writings by the apostle John, that to attribute it to someone other than the apostle would be unwarranted. For example, only John's Gospel and Revelation call Christ "**the Word**" (John 1:1; Rev 19:13).<sup>5</sup> The imagery of "**the lamb**," "**the water of life**," "**he who overcomes**," "**keeping the commandments**," are also used elsewhere in the Johannine writings.<sup>6</sup> Based on the similarity in comparison to John's other writings in the New Testament, then, the Book of Revelation certainly seems to have been written also by the apostle John.

However, the evidence for John the apostle hangs largely on the question whether the apostle John actually was exiled on the Island of Patmos, as the author of the book claims (1:9).<sup>7</sup> This small, barren, rocky island is located about seventy miles southwest of Ephesus, which was "regularly used for the banishment of political offenders" (Tacitus, *Ann. iii. 68; iv. 30; xv. 71*; Juvenal, *Sat. I. 73; vi. 563f.; x. 170*).<sup>8</sup> There is good historical evidence that the apostle John was indeed on this island towards the end of his life. Clement of Alexandria refers to the apostle John as returning from the Isle of Patmos.<sup>9</sup> Also, Eusebius not only affirms John's return from the isle but dates it immediately following the death of **Domitian**, which occurred in A.D. 96.<sup>10</sup> Irenaeus adds his confirming word when he states that John lived in Ephesus after returning from Patmos until the reign of Trajan.<sup>11</sup> Therefore, though the Scriptures do not explicitly confirm that the apostle John wrote the book, the existing evidence, both internal and external, is heavily in favor of this conclusion.

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<sup>5</sup> Robert L. Thomas, *Revelation 1-7, Exegetical Commentary*, ed. Kenneth Barker (Chicago: Moody Press, 1992), 11.

<sup>6</sup> Thomas, 11. Thomas gives a detailed and extensive list of comparisons between the Book of Revelation and John's other writings in vocabulary, syntax, and style in pages 11-17.

<sup>7</sup> Walvoord, *The Revelation of Jesus Christ*, 13.

<sup>8</sup> D. Edmond Hiebert, *An Introduction to the New Testament*, vol. 3 (Winona Lake, IN: BMH Books, 1995), 252-53.

<sup>9</sup> Clement, "Who Is the Rich Man?" XLII, *Ante-Nicene Fathers*, II, 603, cited in Walvoord, *The Revelation of Jesus Christ*, 13.

<sup>10</sup> Eusebius, "Ecclesiastical History," III, xx, *The Fathers of the Church*, I, 168, cited in idem.

<sup>11</sup> Irenaeus, "Against Heresies," III, iii, 4, *Ante-Nicene Fathers*, I, 416, cited in idem.

### **Date**

The traditional dating for this book has been **A.D. 95 or 96**. It was the testimony of the early church that the Apocalypse was written during the latter part of the reign of Domitian.<sup>12</sup>

### **Background**

This book of prophecy is a revelation about Jesus Christ. As a book of prophecy, it was designed to exalt the Lord Jesus Christ through disclosures that came from Him through the apostle John.<sup>13</sup> In fact, the **purpose statement** is given in the opening verses: “The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, who testifies to everything he saw—that is, the word of God and the testimony of Jesus Christ. 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, because the time is near (1:1-3).” If Revelation was written during the latter part of Domitian’s reign, then it was written at a time when Roman hostility to Christianity was erupting into overt persecution (1:9; 2:10, 13). González, a noted church historian provides a helpful historical insight as to why Domitian was so cruel to Christians:

Domitian, who became emperor after Titus, at first paid no particular attention to Christians. Why he eventually turned against them is not clear. It is a fact that he loved and respected Roman traditions, and that he sought to restore them. Christians, in their rejection of Roman gods and of many Roman traditions, stood in the way of Domitian’s dreams, and this may have been one of the causes of persecution.... Since Christians worshiped an invisible God, pagans often declared them to be atheists.<sup>14</sup>

Wilkinson and Boa are also helpful in painting a picture of the persecution faced by the

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<sup>12</sup> Alan F. Johnson, “Revelation,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein, vol. 12 (Grand Rapids, MI: Zondervan, 1981), 406. Although some interpreters have suggested an early date around the time of Nero’s persecution of the church, it is more generally accepted that John’s Apocalypse was written during the time of Domitian’s reign, as Irenaeus (A.D. 185) stated that the apostle John “saw the revelation . . . at the close of Domitian’s reign” (A.D. 81-96) (*Contra Haereses* 5.30.3), cited in Johnson, “Revelation,” 12:406.

<sup>13</sup> Gromacki, *New Testament Survey*, 393.

<sup>14</sup> Justo L. González, *The Story of Christianity: The Early Church to the Dawn of the Reformation*, vol. 1 (San Francisco: Harper & Row, 1984), 36-37.

Christians towards the end of the first century: “Worship of deceased emperors had been practiced for years, but Domitian was the first emperor to demand worship while he was alive. This led to a greater clash between the state and the church, especially in Asia, where the worship of Caesar was widely practiced. The persecution under Domitian presaged the more severe persecutions to follow.”<sup>15</sup> Therefore, the apostle John wrote this book **to primarily encourage** the people of his day as they were enduring the Roman persecution. They needed to know that persecution would never destroy God’s church or His purposes.<sup>16</sup> Furthermore, this book was written **to reveal** events that will take place immediately before, during and following the Second Coming of Jesus Christ.<sup>17</sup> It was written **to complete** the prophetic theme presented earlier in the prophecies of the Old Testament (e.g., Daniel) and the prophecies of Christ, especially in the Olivet Discourse (Matt 24–25).<sup>18</sup>

The **destination** of the Apocalypse was the **seven churches** in the province of Asia (1:4): Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea (1:11). Although this book has been written to specific churches in specific time, it has been the source of encouragement to persecuted believers throughout all ages. This book also gives hope that encourages all believers towards godly and righteous living (1 John 3:3). In addition, along with the predictive and comforting character of the book, there is extensive revelation in almost every important area of theology. It is appropriately placed at the end of the biblical canon, for it brings God’s plan to a close in a grand finale, the Eternal State.

### ***Methods of Interpretation***

Although there have been many different ways of interpreting the Apocalypse throughout

<sup>15</sup> Bruce Wilkinson and Kenneth Boa, *Talk Thru the New Testament* (Nashville, TN: Thomas Nelson Publishers, 1983), 512.

<sup>16</sup> Paul N. Benware, *Survey of the New Testament* (Chicago: Moody Press, 1990), 275.

<sup>17</sup> John F. Walvoord, “Revelation” in *The Bible Knowledge Commentary: New Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 927.

<sup>18</sup> Walvoord, 927.

church history, there are four major views that have been the most common.<sup>19</sup>

1. **The Futurist approach:** This view, also called the end-historical, dispensational, eschatological, and premillennialists view, sees the book, particularly chapters 4–22 as describing the end-time events yet future, immediately prior to and following the Second Advent of Christ at the end of the age. This view was held by the earliest interpreters in church history, such as Justin Martyr (c. 165), Irenaeus (c. 195), Hippolytus (c. 236), and Victorinus (c. 303). However, as Johnson explains (p. 408), after nearly a ten-century eclipse, during which time the allegorical method prevailed, the futurist view was revived in the late sixteenth century. This is a view held by most conservative premillennialists today.

2. **The Historicist approach:** This view, also called the church-historical, continuous-historical, or world-historical view, sees Revelation as a symbolic picture of the total church history of the present age between Christ's first and second advents. According to this view, the symbols portray in sequence the great events that have taken place—that is, the seals are the breakup of the Roman Empire, the eruption of locusts from the bottomless pit is a picture of the Mohammedan invasion, etc. Each major event in the history of christendom was thus broadly foreshadowed, so that Revelation becomes a calendar of events written in advance. This view was popularized during the Middle Ages and later embraced by the Reformers such as Luther, Calvin, and others.

3. **The Preterist approach:** This view, also known as the historical, contemporary-historical, or historical-critical view, holds that the symbolisms of Revelation relate only to the events of the day in which it was written. In other words, the contents of the book are wholly limited to John's own time. For instance, the beast in chapter 13 is identified respectively as imperial Rome and the imperial priesthood. This view denies the future predictive quality of most of the contents of the book. It is a view held by most modern liberal theologians.

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<sup>19</sup> These four views are explained clearly by A. F. Johnson, “Revelation,” in *The Expositor’s Bible Commentary*, 12:408-11. The four views are also explained, though much more succinctly by J. F. Walvoord, “Revelation,” in *The Bible Knowledge Commentary: New Testament*, 926-27. The four views explained here are an adaptation of these two works. G. K. Beale proposes six views in his commentary, but they are modifications and variations of the four major views, *The Book of Revelation*, 152-70. For an excellent treatment of the interpretive options of the Apocalypse, see also Mark Hitchcock, *The End*, 37-42.

4. **The Allegorical approach:** This view, also called the allegorical, spiritual, non-historical, or nonliteral view, was first proposed by the Alexandrian school of theology in the third and fourth centuries. It regards the entire Bible as an extensive allegory to be interpreted in a nonliteral sense. This method of interpretation was first popularized by Augustine (354-430) concerning the Millennium and later adopted by the amillennialists. Thus, this interpretation regards Revelation to be only a symbolic picture of the enduring struggle between good and evil, and between Christianity and paganism.

## II. ANALYSIS

### ***Theme***

The Consummation of God's Plan through Jesus Christ

### ***Outline***

#### **I. THE MESSAGE TO THE PROPHET: “Write What You Have Seen” (1:1-20)**

- A. Prologue (1:1-8)
- B. Preparation of the Prophet (1:9-20)

#### **II. THE MESSAGE FOR THE PEOPLE: “What Is Now” (2:1–3:22)**

- A. Message to Ephesus (2:1-7)
- B. Message to Smyrna (2:8-11)
- C. Message to Pergamum (2:12-17)
- D. Message to Thyatira (2:18-29)
- E. Message to Sardis (3:1-6)
- F. Message to Philadelphia (3:7-13)
- G. Message to Laodicea (3:14-22)

#### **III. THE MESSAGE OF PROPHECY: “What Will Take Place Later” (4:1–22:21)**

- A. Person of the Judge (4:1–5:14)
  - 1. The throne of God (4:1-11)
  - 2. The sealed scroll (5:1-14)
- B. Prophecies of the Future (6:1–22:5)
  - 1. The Tribulation Period (6:1–18:24)
  - 2. The Second Coming of Christ (19:1-21)
  - 3. The Millennium (20:1-15)
  - 4. The Eternal State (21:1–22:5)
- C. Postscript concerning Future Things (22:6-21)

### III. SYNTHESIS

This book of prophecy concerning Jesus Christ was written to persecuted believers in the province of **Asia Minor**. This revelation of Jesus Christ was given to the apostle John for the churches in Asia: “Write on a scroll what you see and send it to the **seven churches**: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea” (1:11). The **structure of the book** follows the command given to the apostle: “Write, therefore, what you have seen, what is now and what will take place later” (1:19). Therefore, this book can be divided into **three major sections**: first, the **message to the prophet**: “What you have seen” (1:1-20); second, the **message for the people**: “What is now” (2:1-3:22); and third, the **message of prophecy**: “What will take place later” (4:1-22:21).

The **first section** of the book serves more or less as an **introduction** for the Apocalypse (1:1-20). In it, John explains the source of the revelation, its purpose, its recipients, its content, and also its method and means. The apostle John was simply a recorder and a deliverer of this divine revelation. In this section, John is also given a revelation of the glorified Christ in all His glory and greatness (vv. 12-16). **This glorified Christ is the Lord of the churches and the One who evaluates them.** This vision of Christ prepares the readers for the next two chapters.

The **second section** of the book reveals the **Lord's evaluation of the present circumstances of the seven churches in Asia** (2:1-3:22). The letters to each of the seven churches follow a **common literary format**, although it does vary in some points: first, the descriptions of the recipient and the Author; second, a commendation of works (except Laodicea); third, a condemnation or rebuke (except Smyrna and Philadelphia); fourth, an exhortation to specific action; and fifth, a promise. The church in **Ephesus**, first of all, was described as the church of **loveless orthodoxy** (2:1-7). They were faithful in defending the truth of orthodoxy, but they had drifted to the danger of spiritual indifference. Second, the church in **Smyrna** was described as the church of **martyrdom** (2:8-11). This church is not condemned for anything specifically, but rather is praised for their endurance in the midst of persecution and poverty. They are encouraged to remain faithful. Third, the church in **Pergamum** is described as

the church of **indiscriminate tolerance** (2:12-17). Although they were praised for their loyalty to Christ and their faith, they also received condemnation for their moral and doctrinal compromise. Fourth, the church in **Thyatira** is described as the church of **compromise** (2:18-29). This church is praised for their love, faith, and hard work. However, they are condemned for their immorality. Fifth, the church in **Sardis** is described as the church of **complacency** (3:1-6). They are described as being “dead.” Sixth, the church in **Philadelphia** is described as the church of **promised deliverance** (3:7-13). No condemnation was given to this church; rather, they were commended for their strength even though it was little, their doctrinal faithfulness, and for their loyalty to Christ. This church is a source of delight to the Lord, and He promises them victory over their enemies and freedom from persecution. Seventh and last, the church in **Laodicea** is described as the church of **lukewarmness** (3:14-22). This church received the worst condemnation of all the churches. While there is no condemnation for doctrinal or moral error, there is no praise for anything either. The church was indifferent, apathetic, and self-sufficient and had been deceived by its material wealth.

The **third section** of the book deals with the **prophecies of future events** (4:1–22:21). This section of the book begins with the apostle John being taken to heaven in a vision. In heaven, John is shown the worthiness concerning the **Person of the Judge** (4:1–5:14). He is shown the throne of God, where the Sovereign and Ruler of the universe is surrounded by the twenty-four elders and the four living creatures, who unceasingly worship the **Ancient of Days** (4:1-11). Then, John is shown the **sealed scroll** in the Father’s hand (5:1-14). The question is asked, “Who has the authority to break the seals on the scroll?” Of all persons and powers in the universe, only **Jesus Christ** had the authority. The scroll contained the judgments that would be poured out in the Tribulation. Only Jesus has the right to execute this judgment on the world (5:5-14; cf. John 5:22, 26-27).

Having identified the worthiness of **Jesus Christ** as the **Judge of the world**, John was given a vision concerning the **prophetic events of the future** (6:1–22:5). The prophetic events of the future include the **Tribulation Period** (6:1–18:24), the **Second Coming of Christ** (19:1-21), the **Millennium** (20:1-15), and the **Eternal State** (21:1–22:5). As the Judge, Jesus Christ is worthy to bring the judgments upon the world that rebelled against and rejected Him from the

beginning. This period of God's judgment for the world is known as the **Tribulation Period** (6:1–18:24). This period of judgments is made up of **three series of judgments**, starting with the **seven seal judgments** (6:1–8:5), followed by the **seven trumpet judgments** (8:6–11:19), and finally, ending with the **seven bowl judgments** (15:1–18:24). The judgments follow one another, with the trumpets coming out of the seals and the bowls coming out of the trumpets. For example, the seven trumpets are the seventh seal and the seven bowls are the seventh trumpet. It is also important to note that the judgments are **not all sequential** but **concurrent**. In other words, the second seal doesn't end the first seal but is poured out on top of the first. Jesus predicted these Tribulation judgments as "**birthpangs**" (Matt 24:8) during His earthly ministry, suggesting that as the Tribulation progresses, the judgments become more severe and the intervals of time between the judgments become shorter.

Following the Tribulation Period, John is shown the anticipation and rejoicing in heaven as the nearness of **Christ's Second Advent** becomes a reality (19:1-6). Before His Second Coming takes place, however, the **marriage of the Lamb** takes place in heaven (19:7-10). This event tells that the **church**, the **Bride of Christ** is in heaven and has been rewarded already and this takes place before the Second Coming. Then, His glorious return to earth as **King of kings and Lord of lords** is shown as He comes to judge the world in righteousness and set up His kingdom (19:11-21). Those who have blasphemed God and refused to repent are crushed in the battle of Armageddon.

Upon His return to earth, Jesus Christ will set up **His millennial kingdom** upon the earth (20:1-15), where He will reign for a **thousand years** upon the earth, during which the Messiah will completely fulfill all of **God's covenant promises** to Abraham and to his descendants. It is also at the beginning of this time when Satan will be bound and confined for a thousand years. Then, at the end of Christ's thousand years, Satan will be released for a short time to deceive the nations for the final time. However, he will be thrown into the lake of fire along with the beast and the false prophet, where they will be tormented day and night forever and ever. And, it is at this time when all the unbelievers will be judged at the **Great White Throne Judgment** (20:11-15).

Upon the completion of Christ's thousand-year earthly reign, John records that God will create **a new heaven and a new earth** to replace the old ones, known as the **Eternal State** (21:1–22:5). A new and perfect universe is created this time unspoiled by sin, death, pain, or sorrow. The **New Jerusalem** will be shaped like a gigantic cube, one thousand five hundred miles in length, width, and height. Its multicolored stones will reflect the glory of God, and it will continually be filled with light. But the greatest characteristic of all is that believers will be in the presence of God, and that they shall see His face (22:4).

The Revelation concludes with an epilogue concerning the future, assuring the readers that Christ is indeed coming quickly (22:6-21). Therefore, everyone is invited to take the free gift of the water of life and come to the Alpha and the Omega, the Bright and Morning Star.

## IV. NOTES

### I. THE MESSAGE TO THE PROPHET: “What You Have Seen” (1:1-20)

#### A. The Prologue (1:1-8)

1. The superscription (1:1-3)

2. The salutation (1:4)

3. The subject (1:5-6)

4. The synopsis (1:7-8)

B. The Preparation of the Prophet (1:9-20)

1. The setting for the commission (1:9-11)

2. The source of the commission (1:12-16)

3. The statement of the commission (1:17-20)

**II. THE MESSAGE FOR THE PEOPLE: “What Is Now” (2:1-3:22)**

A. The Message to Ephesus (2:1-7)

1. The descriptions of the recipient and the Author (2:1)

2. The commendation (2:2-3)

3. The condemnation (2:4)

4. The exhortation (2:5-6)

5. The promise (2:7)

B. The Message to Smyrna (2:8-11)

1. The descriptions of the recipient and the Author (2:8)

2. The commendation (2:9)

3. The exhortation (2:10a)

4. The promise (2:10b-11)

C. The Message to Pergamum (2:12-17)

1. The descriptions of the recipient and the Author (2:12)

2. The commendation (2:13)

3. The condemnation (2:14-15)

4. The exhortation (2:16)

5. The promise (2:17)

D. The Message to Thyatira (2:18-29)

1. The descriptions of the recipient and the Author (2:18)

2. The commendation (2:19)

3. The condemnation (2:20-23)

4. The exhortation (2:24-25)

5. The promise (2:26-29)

E. The Message to Sardis (3:1-6)

1. The descriptions of the recipient and the Author (3:1a-b)

2. The condemnation (3:1c-2)

3. The exhortation (3:3)

4. The promise (3:4-6)

F. The Message to Philadelphia (3:7-13)

1. The descriptions of the recipient and the Author (3:7)

2. The commendation (3:8)

3. The promise (3:9-13)

G. The Message to Laodicea (3:14-22)

1. The descriptions of the recipient and the Author (3:14)

2. The condemnation (3:15-17)

3. The exhortation (3:18-19)

4. The promise (3:20-22)

**III. THE MESSAGE OF PROPHECY: “What Will Take Place Later” (4:1–22:21)**

## A. The Person of the Judge (4:1–5:14)

## 1. The throne of God (4:1-11)

## a. the person on the throne (4:1-3)

## 1) His place (4:1-2)

## 2) His presence (4:3)

## b. the persons around the throne (4:4-11)

## 1) their descriptions (4:4-8)

## a) the twenty-four elders (4:4-6a)

## b) the four living creatures (4:6b-8)

2) their deeds (4:9-11)

2. The sealed scroll (5:1-14)

a. the sealed scroll (5:1-4)

1) its description (5:1)

2) its unopenable seal (5:2-4)

b. the Lamb (5:5-14)

1) the Lamb and the seal (5:5-7)

2) the Lamb and the song (5:8-14)

B. The Prophecies of the Future (6:1–22:5)

1. The Tribulation Period (6:1–18:24)

a. the seven seals of judgment (6:1–8:5)

1) the first seal (6:1-2)

2) the second seal (6:3-4)

3) the third seal (6:5-6)

4) the fourth seal (6:7-8)

5) the fifth seal (6:9-11)

6) the sixth seal (6:12-17)

**\**Interlude of Perspective #1***

7) the witnesses of God (7:1-17)

a) the 144,000 Jews (7:1-8)

- b) the multitudes of Gentiles (7:9-17)
- 8) the seventh seal (8:1-5)
- b. the seven trumpets of judgment (8:6–11:19)
  - 1) the first trumpet (8:6-7)
  - 2) the second trumpet (8:8-9)
  - 3) the third trumpet (8:10-11)
  - 4) the fourth trumpet (8:12-13)
  - 5) the fifth trumpet (9:1-12)
  - 6) the sixth trumpet (9:13-21)

***\*Interlude of Perspective #2***

7) the scenes during the great tribulation (10:1–11:14)

a) the mighty angel and the little book (10:1-11)

b) the temple and the two witnesses (11:1-14)

8) the seventh trumpet (11:15-19)

***\*Interlude of Perspective #3***

c. the explanatory prophecies (12:1–14:20)

1) the woman and the dragon (12:1-6)

2) the two wars (12:7-17)

a) the war in heaven (12:7-12)

b) the war on earth (12:13-17)

3) the two beasts (13:1-18)

a) the beast out of the sea (13:1-10)

b) the beast out of the earth (13:11-18)

4) the 144,000 (14:1-5)

5) the three angels' announcements (14:6-13)

6) the harvest judgment (14:14-20)

d. the seven bowls of judgment (15:1-18:24)

1) the excitement over the bowl judgments (15:1-8)

a) the rejoicing over the judgments (15:1-4)

- b) the preparation for the judgments (15:5-8)
- 2) the execution of the bowl judgments (16:1-18:24)
  - a) the first bowl (16:1-2)
  - b) the second bowl (16:3)
  - c) the third bowl (16:4-7)
  - d) the fourth bowl (16:8-9)
  - e) the fifth bowl (16:10-11)
  - f) the sixth bowl (16:12-16)
  - g) the seventh bowl (16:17-21)

**\*Interlude of Perspective #4**

h) the explanation of the Antichrist's rule (17:1–18:24)

(1) his religious realm (17:1-18)

(2) his political realm (18:1-24)

2. The Second Coming of Christ (19:1-21)

a. the joy in heaven (19:1-10)

1) the worship of the saints (19:1-6)

2) the wedding feast of the Lamb (19:7-10)

b. the judgment on earth (19:11-21)

1) the return of Christ to earth (19:11-16)

2) the battle of Armageddon (19:17-21)

3. The Millennium (20:1-15)

a. Satan bound (20:1-3)

b. Saints reigning (20:4-6)

c. Satan loosed and judged (20:7-10)

d. Sinners judged at the Great White Throne Judgment (20:11-15)

4. The Eternal State (21:1-22:5)

a. the New Heaven and the New Earth (21:1-8)

b. the Holy City (21:9-22:5)

C. The Postscript concerning Future Things (22:6-21)

1. The testimony of the angel (22:6-7)

2. The testimony of John (22:8-11)

3. The testimony of Jesus and John's response (22:12-20)

4. The benediction (22:21)