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## *The Revelation of St. John the Divine*

The book of Revelation, the only book of prophecy of the New Testament, known also as the Apocalypse, is a fitting close to the canon of Scripture, presenting Jesus Christ in his glory as “King of kings and Lord of lords.” The word *revelation* (from Latin) means “to unveil,” the drawing back of a covering to disclose the heretofore unknown. The word *apocalypse* (from Greek) means “uncovering.”

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.” (1:1)

This book is perhaps the least understood of all the books of the Bible. It is couched in apocalyptic language (see p. 490), although this in itself is not an insurmountable problem. Among the reasons for misunderstanding, other than the remarkable nature of the book’s contents and the difficulty of its symbolism, is the tendency to take the apocalyptic language literally, not going beyond the symbolism to the basic spiritual truth, or to confine the symbolism to a single interpretation; or the tendency to give it a rigid historical interpretation, and by so doing to obscure the relevance of its message and hide the infinite interpretations it holds for all time and for each one of us.

### **Authorship**

The writer of the book calls himself John and states that he is in exile in the isle of Patmos. He speaks with the authority of an apostle and as one known to the churches of the province of Asia. This John has been identified in the main with John the Apostle, who according to tradition had settled in Ephesus sometime



The barren spread-eagle isle of Patmos in the Aegean Sea, the Biblical scene of John's apocalyptic visions. Religious News Service Photo.

during the latter half of the first century and had resided there until the reign of Trajan (98–117 A.D.). To see that he was eminently qualified to impart the message of Revelation, one needs only to remember his intimate association with the Master Christian, his prominent place in the early Church, and his more than half a century of unceasing service. But above all, the spiritual tone of his Gospel and of his three Epistles show him to have been possessed of an exceptional insight into the nature and person of Christ. A strong argument for his authorship is the explicit testimony of the early Christian fathers (*ca.* 140–250 A.D.): Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, Hippolytus.

There is also evidence within the book itself that supports this view of the apostle's authorship. There are many language resemblances between Revelation

and the Fourth Gospel and I, II, and III John. Certain words and phrases peculiar to Johannine writings are common to Revelation, such as "testimony," "witness," "true"; "keep," "overcometh"; "the water of life"; "the Word of God," and "the Lamb" (John's distinctive titles for Christ), the latter appearing nearly thirty times in Revelation. Those who reject John's authorship do so mainly on the ground that there is too great a dissimilarity in literary style and content from his other writings, while those who accept it hold that the divergences are a result of the fact that his subject matter is so different and his vision so transcendent that the writing could not follow his earlier style.

#### **Time and Place of Writing**

The time of writing was about 96 A.D. The place was

Patmos, a rocky barren island off the coast of south-western Asia Minor, used by the Romans as a penal colony. According to Eusebius, John was banished to this island during the latter part of the reign of the Roman Emperor Domitian (81–96).

Spiritually matured through long experience and the ripening of Christ's love within him, with his life reduced to stark simplicity, surrounded for long days and nights by the grandeur of the infinite expanse of sea and sky, John was sensitively receptive to the voice and message of Christ.

### Emperor Worship

Christians had been under increasing suspicion and harassment from the time of Nero, a harassment which had at first been confined to Rome but had gradually spread to Asia Minor. John's banishment was a result of the severe persecution Christians were suffering because of the imposed emperor or Caesar worship which prevailed throughout the Roman world during the reign of Domitian. (Tertullian [150–222 A.D.] records that during a persecution at Rome under Domitian, John in his ninetieth year was cast into a cauldron of boiling oil, from which he emerged unscathed.) The seeds of such emperor worship may be traced to the period immediately following the conquests of Alexander the Great (336–323 B.C.) when hero worship by his admirers elevated this Macedonian general almost to the position of a deity. As the Roman Empire became dominant, this practice of emperor worship was adopted, and in time its rulers were exalted to the position of gods; but, as in the case of Alexander, this deification took place after their deaths.

Domitian, however, swollen with arrogance and ambition, demanded the title "Lord and God" (*dominus et deus*) during his lifetime, and took harsh measures to force all his subjects to so acknowledge him. Emperor worship became the chief cult of the Empire, unifying its farflung provinces. From a polytheistic point of view no issue was involved, for bending the knee or burning incense in the emperor's honor was a matter of good manners; but to Jews and Christians this practice was blasphemous, a violation of religious principles. Jewish subjects had long been exempt from this Roman rite as an ethnic group whose religion forbade worship of other gods, but Christians were in a class apart because they refused to give their allegiance to but one Lord, Jesus Christ. The result was an inevitable clash between Christianity and Rome—in spirit, a battle between two kingdoms. Because of Christians' determined refusal to bow down, untold numbers were branded treasonous; tortured, and martyred in cruel ways. In the last four years of Domitian's rule, so fierce was the persecution that it foreshadowed to John a universal martyrdom.

Christian faith and allegiance might, at any moment, anywhere in the Empire, be tested as men and women were faced with the ordeal of choosing between Caesar and Christ. In this crisis John's Apocalypse burst upon the Church as a shining light to strengthen its trembling faith and hope.

### Purpose

The ethical and universal purpose of Revelation, as with the messages of the prophets and the ministry of Jesus, was twofold—for the writer's day and for all time. "The permanent message of the book is its witness to the belief, which history has again and again proved to be true, that *spiritual and not material forces are in the end the strongest*."<sup>1</sup> John wrote to give encouragement to a Church under fiery trial, to strengthen its followers to endure, to be "faithful unto death." His visions assured the Church that God's judgments would fall on all unrighteousness, and pointed with confident hope to the ultimate victory of Christ's kingdom which, in his prophecy, became an accomplished fact.

The essential purpose of revelation is *life*: the gift of the life of God to the life of man. . . . The 'chief end of revelation' is not philosophy, though it has a philosophy profound and worthy. It is not doctrine, though it has a doctrine satisfying and inspiring. It is not enjoyment, though it has its experiences precious and lasting. It is not even morality, though it has its ethic unique and powerful. Christianity *has* all these, but *is* far more than them all. It is the religion of redemption, including salvation from sin, equipment for holiness, and provision for life to be lived in fellowship with God and for His glory. The 'chief end' of revelation is the union of God and man, and in that union the fulfilment of all God's purposes for the world.<sup>2</sup>

### Apocalyptic Writing

Because of the vicious persecution of the Church, John's message must reach the world in a form that could be understood by those for whom it was intended and yet be expressed in such terms as to be unintelligible to those hostile to it. John chose to clothe his message in apocalyptic language, a style of writing that made large use of symbolism, vivid imagery, visions, and predictions containing an element of mystery. He drew repeatedly on the current Jewish belief in angelology; angels were employed as messengers of God to unveil His divine purpose and as instruments of divine judgment. Apocalypses conveyed encouragement to the afflicted in the form of great world pictures, vast panoramas depicting the destined fall and destruction of the forces of evil and the sure victory and reign of the forces of righteousness. This method was familiar to the Jews, for portions of Hebrew prophetic Scripture—of Isaiah, Jeremiah, Ezekiel, Joel, Zechariah, and particularly Daniel

(chaps. 7–12)—were apocalyptic in character, as was much of the eschatological literature of the intertestamental period. Such writings were most prevalent in times of imperialistic oppression, a literature of crises.

Jesus himself had employed the apocalyptic in his teachings of the kingdom (Mt. 16:27, 28; Lu. 17:20–37) and of his Second Coming (Mt. 10:23; 26:64; Mk. 8:38; Lu. 12:40). He made extensive use of it in his Olivet discourse in speaking of the great tribulation which would precede the appearing of the Son of man, in describing his return in glory, the gathering of his elect, the Last Judgment (Mt. 24; 25:31–46; Mk. 13; Lu. 21:5–28).

Paul also made use of this style of writing in his reference to the man of sin (II Th. 2:1–12), as did Peter in speaking of the Day of the Lord (II Pet. 3:5–13), and John in reference to Antichrist (I Jn. 2:18–23).

It was therefore natural that John should use the thought forms so familiar to his day. Much of his symbolism and imagery was drawn from prophetic Scripture. Among his pictorial figures were the living creatures of Ezekiel; the horned beasts of Daniel; the red, black, white, and bay horses, the golden candlestick, the two olive trees of Zechariah; the locusts of Joel; the trumpets, the measuring line, angelic beings, living waters. Fire as a descriptive symbol of divine power and judgment is employed repeatedly: the eyes of Christ are “as a flame of fire” (Rev. 1:14; 19:12), a censer filled with fire from the heavenly altar is cast on the earth and followed by God’s flaming judgments (8:5 ff.), the feet of the angel with the open book are as “pillars of fire” (10:1), Babylon is judged by fire (18:8), God’s enemies are devoured by fire (20:8,9), and in a “lake of fire” all evil is consumed (19:20; 20:10,14,15). All these symbols, and more, were adapted to John’s use and infused with new meaning through the genius of his inspiration as he set forth the message imparted to him.

### Theme

The grand theme of the book is the gradual victory of Christ over the world, the fulfillment of the promise of his Second Coming in exaltation and glory, and the bringing in of God’s covenanted kingdom.

John’s Apocalypse bears a close and unmistakable relationship to Jesus’ Olivet discourse, foretelling in detail as it does the signs of Christ’s coming in judgment. When Christ walked among men he had specifically foretold his Second Coming, one which was to carry with it universal salvation and blessing. He had stated plainly in the Olivet discourse and also before the Sanhedrin that the Son of man would come “in the clouds of heaven” and “with power and great glory.” And at the Last Supper he had taught his disciples that though he was going away, he would

surely come again—he would send them the Comforter, the “Spirit of truth” discernible to men through faith and understanding (Jn. 14:16–18). Although Jesus’ disciples did not fully understand the meaning of his promise, they did look for its fulfillment. The Apostolic Church felt Christ’s presence in the influx of the Holy Ghost at Pentecost and watched with joyous expectation for his imminent return. Slowly, however, the Church came to understand that the final consummation of his Coming awaited the purification and preparation of the hearts of men.

### The Day of the Lord

Coincident with Christ’s Coming is “the day of the Lord” (AV) or “the day of Jehovah” (RV) foretold by the Old Testament prophets. During early prophetic history it denoted a day of judgment. Israel waited expectantly for the time when Jehovah would deliver the nation from oppression by foreign powers and would exalt it among the nations, and when He would sit in judgment on the heathen (Ps. 37:28,29).

As Israel grew in comprehension of the holiness of the One God and its covenant relation with Him, there dawned the realization that because God was a righteous judge, all unrighteousness would pass under His rod. The prophets, emphasizing the moral law, called for reform and justice. The nation was made aware that they as well as the heathen must purge themselves of sin and apostasy. Every man was to be held accountable for his own deeds (Is. 2:12; Ezek. 18:20,30). The prophets predicted a fearful punishment on the unrighteous, but they also foresaw the glory and rule of the righteous in God’s kingdom. Amos was the first to write of the Day of the Lord, terming it one of “darkness” (Amos 5:18); Joel described it as “great” and “terrible” (Joel 2:31).

This day pointed to one of vengeance on the wicked and of recompense to the godly; one of judgment on the nation and of judgment on the individual; one without definition of time, yet one ever at hand until the final judgment. “The great day of the Lord is near, it is near, and hasteth greatly. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . .” (Zeph. 1:14,15).

Through the centuries this idea of a day of final judgment gathered momentum; it took a great leap forward in the pseudepigraphic apocalyptic literature of the first century B.C. and became one of the accepted eschatological beliefs of New Testament times.

Jesus’ teachings strengthened this general belief in a final day of judgment. In the parable of the tares and the wheat (Mt. 13:24–30,36–43), he foretold those who would be excluded from the kingdom and those

## OVER-ALL VIEW OF THE BOOK OF REVELATION

“The Revelation of Jesus Christ . . . unto his servant John”

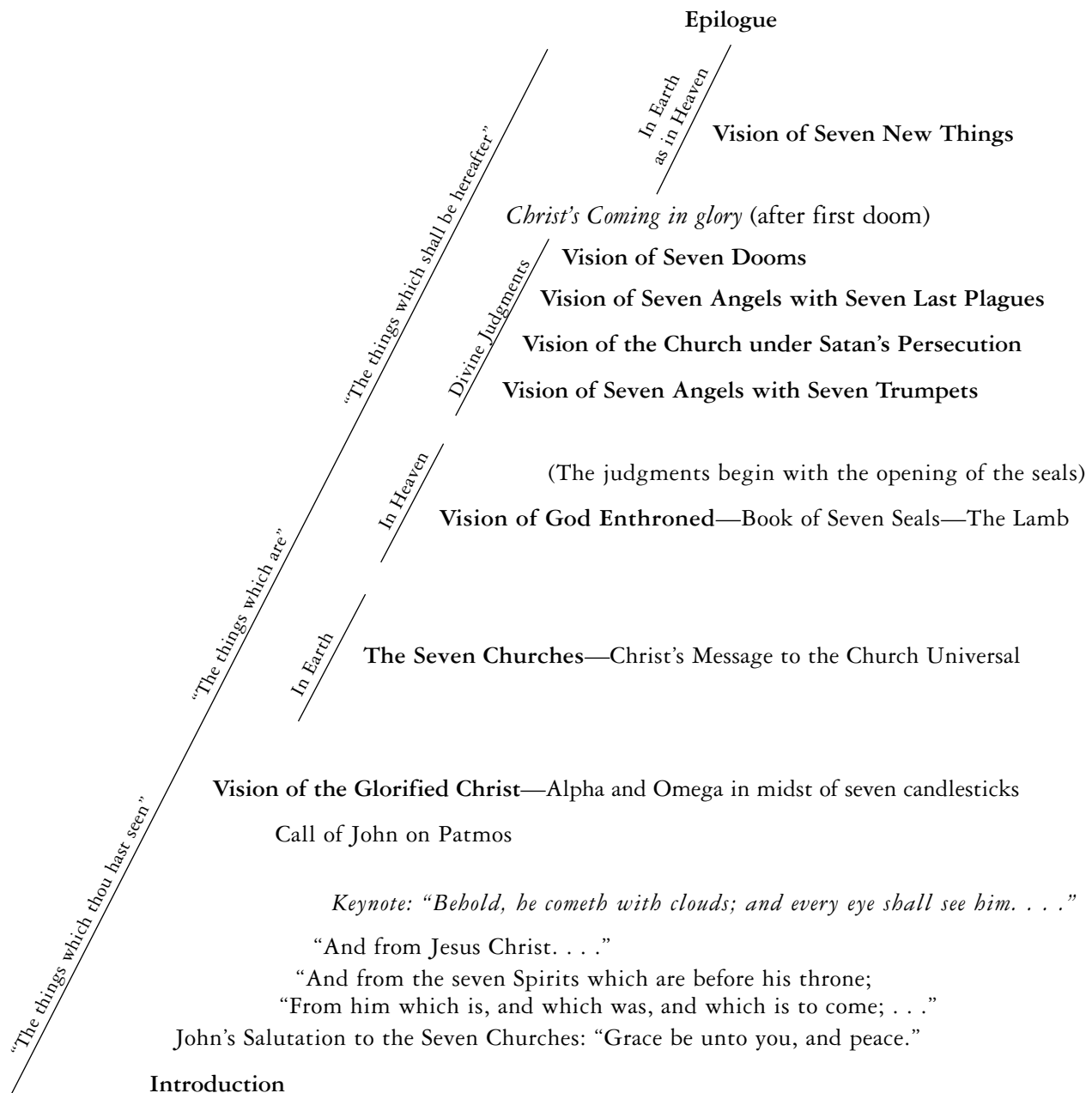
A Threefold Blessing:

“Blessed is he that readeth . . . [blessed are] they that hear the words of this prophecy . . . [blessed are they that] keep those things which are written therein: for the time is at hand.” Rev. 1:3

“Surely I come quickly.”

Christ’s Last Promise—

Read chart upward line by line



who would inherit it—a *gathering out and a gathering in*.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father.”

This sifting process is again clearly seen in Jesus’ prophetic description of the Last Judgment wherein all nations would stand before Christ, who in glory would sit as judge to separate the righteous from the unrighteous (Mt. 25:31–46).

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . .

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

Christ’s twofold mission of “gathering out” and “gathering in” is clearly portrayed throughout the book of Revelation, with these results:

1. That which is unworthy of redemption is cast out and destroyed.
2. That which is worthy of redemption is purified and redeemed.
3. That which was “from the beginning”—the imperishable things of God, true yesterday, today, and forever—stands untouched “from everlasting to everlasting.”

Paul spoke more often of the Day of Christ than of the Day of the Lord, but the underlying truth was the same: there was to be a day of judgment, but it was Christ who would judge, he being the one ordained to this work by God (Acts 17:31).

Coincident with the sifting of the righteous and unrighteous is the final destruction of the Evil One. The first Scriptural promise of the Redeemer foretold the doom of the forces of evil—the bruising of the serpent’s head by the seed of the woman (Gen. 3:15). The Wicked One had been a malicious opposer of the will of God from the beginning of time. With the record of his first personalized appearance as the tempter (Gen. 3) began Satan’s long warfare to establish a kingdom opposed to God’s kingdom, to preempt His divine power, and to thwart His redemptive merciful plan for mankind. Alluded to as Lucifer in Isaiah (14:13,14), he arrogantly asserted, “I *will* ascend into heaven, I *will* exalt my throne above the stars of God: I *will* sit also upon the mount of the congregation. . . . I *will* ascend above the heights of the clouds; I *will* be like the most High.”

Christ at his First Advent struck Satan a mortal blow as he uncovered the nature of the usurper, branding him “a liar,” “a murderer from the beginning” (Jn. 8:44); as he redeemed men from the bondage of sin, sickness, want, and death, and set before them his example of sinlessness. The report of the Seventy on their return from a successful healing mission drew from Jesus the prescient remark, “I beheld Satan as lightning fall from heaven” (Lu. 10:18). Paul wrote of “that Wicked . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Th. 2:8). In Revelation Christ’s Second Advent brings the utter destruction of Satan and his deceiving works, and the series of divine judgments reach their climax in the final judgment of Chapter 20:11–15.

### “The Time is at Hand”

To the prophet Habakkuk of the Old Testament the word of the Lord had come, saying, “The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” (Hab. 2:3).

Jesus himself had said of the time of his Second Coming: “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mk. 13:32).

Regarding the question of the immediacy of Christ’s Coming Paul had written to the Thessalonians: “Let no man deceive you by any means: for that day [of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition” (II Th. 2:3). The author of Hebrews stated, “For yet a little while, and he that shall come will come, and will not tarry” (Heb. 10:37).

Now Revelation declares: “The time is at hand” (Rev. 1:3), and “Behold, he cometh . . . and every eye shall see him” (Rev. 1:7).

### The Majesty of Christ

The Gospels record that at Jesus’ ascension “he was received up into heaven and sat on the right hand of God.” Where the Gospels close, the revelation of the glorified Christ opens. This revelation vouchsafed John gives Christ his rightful place in the Godhead. “The Godhead of the Father and of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal.”<sup>3</sup> In Christ’s First Advent he came in humiliation, in his Second he comes in exaltation. The glory of the Ascended One is vividly described. “His eyes were as a flame of fire . . . his feet like unto fine brass . . . his voice as the sound of many waters. . . . his countenance was as the sun shineth in his strength.” He appears as the Living One having “the keys of hell and of death,” and walks in the midst of the churches

as their spiritual mentor. He speaks to them as the "Amen, the faithful and true witness, the beginning of the creation of God."

As the revelation progresses he is seen as "the Lamb," and "KING OF KINGS, AND LORD OF LORDS." Like God the Alpha and Omega, Christ declares himself "the beginning and the end, the first and the last."

The Patmos vision was in reality a series of visions. John was commanded to write of "the things which thou hast seen," his vision of Christ (Rev. 1:1–20); "the things which are," Christ's messages to seven representative churches (2:1–3:22); "the things which shall be hereafter," the series of judgments that fall on Satan and his kingdom ending in the victory of God and the Lamb (4:1–22:21). John wrote from the altitude of inspiration, above the region of the senses, as his words indicate: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega . . . . And I turned to see the voice that spake with me . . . ." Three times John was commanded to "come up hither" (Rev. 4:1; 17:1; 21:9) and each time he made the transition to a higher plane of thought. From the realm of the temporal he looked *up to* the realm of the eternal; *out from* the realm of the eternal he looked upon the realm of the temporal; lastly, he saw *one* realm, Immanuel ("*God with us*"), and "time no longer."

Revelation affords the reader a boundless range of meaning, whatever the approach—historical, symbolic, or spiritual; through the centuries a search for its true significance has been earnest and continuous. Literal interpretation of the symbols tends to confine their meaning; to narrow down the interpretation of

its symbols to a past age is to strip this prophecy of its spiritual message for today and obscure its moral and spiritual implications.

To illustrate: some scholars designate the white, red, black, and pale horses of the seals of Chapter 6 the evils of conquest, war, famine, and death, and then hold these seals to have been fulfilled by various events in the first century of the Christian era. But the message in John's depiction of the uncovering of evil could quite as well be related to the social and political evils surfacing in the world today. They could also as well relate to the moral errors in individual human thought which need to be expunged: such as the white horse of personal domination, selfishness, racial prejudice; the red horse of greed, anger, envy, hate, lust, fear, suffering; the black horse of poverty, frustration, inadequacy, spiritual hunger; the pale horse of mortality, loss, grief, hopelessness, spiritual deadness, and so forth.

Similarly, the four winged creatures before the throne of God (Rev. 4) like a lion, a calf, a man, an eagle, "full of eyes before and behind . . . and . . . within" cannot be confined to a single definition of cherubim, each having a specific characteristic. They can be interpreted as representing many spiritual attributes of heavenly being; which attributes the reader should determine for himself.

The author has intentionally given no personal interpretation to the symbols in order that the reader may be left free to gain his own inspiration and unfoldment. However, as an aid to the student an outline of Revelation has been given on the following pages. Also, a cross reference study of John's figurative terms showing probable Old Testament sources of much of his symbolism appears on pages 508–521. By seeing the Old Testament usage one can gain deeper insight into these Hebraic thought forms and perceive John's more spiritual use of their rich imagery.

The outline is designed to be read upward, further to emphasize the ascending scale of revelation and the tremendous conquest of good over evil, culminating in the final supremacy of God's kingdom. Certain of the things John saw are emphasized by boldface type; references to Christ and certain salient points to be particularly noted are indicated by italic type.

# AN OUTLINE OF THE BOOK OF REVELATION

## SALUTATION AND PROLOGUE

(Revelation, chapter 1)

### “The Things Which Thou Hast Seen”

The persecuted Church is strengthened by John’s vision of the living glorified Christ and by the reassurance of his Second Coming.

“I [Jesus Christ] am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. 1:18

*Read chart upward line by line*

“And the seven candlesticks which thou sawest are the seven churches.”

“The seven stars are the angels of the seven churches:

“The mystery of the seven stars . . . in my right hand, and the seven golden candlesticks.”

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

“And have the keys of hell and of death.”

“I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not;

“And his countenance was as the sun shineth in his strength.”

“And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword [cf. Rev. 19:15]

“And his feet like unto fine brass . . . and his voice as the sound of many waters.”

“His head and his hairs were white . . . as snow; and his eyes were as a flame of fire [cf. Dan. 7:9; Rev. 19:12];

“Clothed with a garment down to the foot (emblem of priesthood), and girt about the paps with a golden girdle.”

“And being turned, I saw seven golden candlesticks; And in the midst . . . one like unto the Son of man,

*Glorified Christ*

“I turned to see the voice that spake with me.” (visible sound and audible light)

“Unto Ephesus, and unto Smyrna . . . Pergamos . . . Thyatira . . . Sardis . . . Philadelphia . . . Laodicea.”

“And, What thou seest, write in a book, and send it unto the seven churches which are in Asia;

“Saying, I am Alpha and Omega, the first and the last [this clause in AV is omitted in the oldest manuscripts];

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,

“Was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,

Call of John

PROLOGUE ON EARTH

“Which is, and which was, and which is to come, the Almighty.”

“I am Alpha and Omega, the beginning and the ending, saith the Lord [oldest manuscripts read “Lord God”],

“And all kindreds of the earth shall wail because of him. Even so, Amen.”

“Behold, he cometh with clouds [cf. Acts 1:9,11]; and every eye shall see him, and they also which pierced him:

“To him be glory and dominion for ever and ever [Gr. *unto the ages of the ages*]. Amen.”

“Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father;

“And from Jesus Christ . . . the faithful witness . . . first begotten of the dead . . . prince of the kings of the earth.”

“From him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

“John to the seven churches which are in Asia: Grace be unto you, and peace,

to the Churches  
John’s Salutation

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: **for the time is at hand.**”

“And of all things that he saw.”

“And he sent and signified it by his angel [messenger] unto his servant John: Who bear record of the word of God, and of the testimony of Jesus Christ,

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;

(Rev. 1)

Introduction



**THE LETTERS TO THE SEVEN CHURCHES**

(Revelation, chapters 2, 3)

**"The Things Which Are"**

Christ's message to the Church Universal:

Each letter commences with a description

of Christ's glory.

Each letter states, "I know thy works."

Each letter contains a promise to "him that overcometh."

Each letter utters the call, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Six churches are rebuked.

One church receives commendation.

In first three letters the behest to hear precedes the overcoming (hearing that one may overcome).

In last four letters the behest to overcome precedes the hearing (overcoming that one may hear).

Read chart upward line by line

**LAODICEA**

The Call  
The Promise  
The Warning  
Rebuke  
"I know thy works"  
Christ speaks:

—"He that hath an ear, let him hear what the Spirit saith unto the churches."  
—"To him that overcometh will I grant to sit with me in my throne."  
—"Buy of me gold . . . white raiment . . . anoint thine eyes . . . be zealous . . . and repent."  
—"Because thou art lukewarm . . . I will spue thee out of my mouth."  
—"That thou art neither cold nor hot: I would thou wert cold or hot."  
". . . saith the Amen, the . . . true witness, the beginning of the creation of God . . ."

**PHILADELPHIA**

The Call  
The Promise  
Encouragement  
Commendation  
"I know thy works"  
Christ speaks:

—"He that hath an ear, let him hear what the Spirit saith unto the churches."  
—"And I will write upon him the name of my God . . . name of the city of my God . . . my new name."  
—"Him that overcometh will I make a pillar in the temple . . . and he shall go no more out."  
—"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."  
—"Because thou hast kept the word . . . I also will keep thee from the hour of temptation."  
—"I have set before thee an open door . . . for thou . . . hast kept my word, and . . . not denied my name."  
—"He that openeth, and no man shutteth; and shutteth, and no man openeth . . ."  
—"These things saith he that is holy, he that is true, he that hath the key of David,

**SARDIS**

(Rev. 3)  
The Call  
The Promise  
The Warning  
Rebuke  
"I know thy works"  
Christ speaks:

—"He that hath an ear, let him hear what the Spirit saith unto the churches."  
—"He that overcometh . . . shall be clothed in white raiment . . . I will confess his name. . . ."  
—"Repent. . . . Thou hast a few . . . which have not defiled their garments . . . they shall walk with me in white. . . ."  
—"Be watchful . . . strengthen the things . . . ready to die: for I have not found thy works perfect before God."  
—"That thou hast a name that thou livest, and art dead."  
—"These things saith he that hath the seven Spirits of God, and the seven stars. . . ."

**THYATIRA**

The Call  
The Promise  
The Warning  
Rebuke  
"I know thy works"  
Christ speaks:

—"He that hath an ear, let him hear what the Spirit saith unto the churches."  
—"He that overcometh . . . to him will I give power over the nations. . . . I will give him the morning star [see Rev. 22:16]."  
—"I will cast . . . them that commit adultery with her into great tribulation, except they repent. . . ."  
—"Notwithstanding I have a few things against thee, because thou suffereest that woman Jezebel . . . to seduce my servants. . . ."  
—"And charity . . . service . . . faith . . . patience . . . works; and the last to be more than the first."  
—"These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. . . ."

**PERGAMOS**

The Promise  
The Call  
The Warning  
Rebuke  
"I know thy works"  
Christ speaks:

—"To him that overcometh will I give to eat of the hidden manna . . . will give him a white stone . . . a new name written. . . ."  
—"He that hath an ear, let him hear what the Spirit saith unto the churches. . . ."  
—"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."  
—"I have a few things against thee, because thou hast . . . them that hold the doctrine of Balaam . . . of the Nicolaitanes. . . ."  
—"And where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith. . . ."  
—"These things saith he which hath the sharp sword with two edges. . . ."

**SMYRNA**

The Promise  
The Call  
Encouragement  
Rebuke  
"I know thy works"  
Christ speaks:

—"He that overcometh shall not be hurt of the second death."  
—"He that hath an ear, let him hear what the Spirit saith unto the churches. . . ."  
—"Fear none of those things which thou shalt suffer . . . be thou faithful unto death, and I will give thee a crown of life."  
—"I know the blasphemy of them which say they are Jews . . . but are the synagogue of Satan."  
—"Thy works . . . tribulation . . . poverty, (but thou art rich)"  
—"These things saith the first and the last, which was dead, and is alive. . . ."

**EPHESUS**

The Promise  
The Call  
The Warning  
Rebuke ("because")  
"I know thy works"  
Christ speaks:

—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."  
—"He that hath an ear, let him hear what the Spirit saith unto the churches. . . ."  
—"Remember . . . from whence thou art fallen, and repent, and do the first works; or else I will come . . . quickly, and . . . remove thy candlestick. . . ."  
—"Nevertheless I have somewhat against thee, because [for the cause that] thou hast left thy first love."  
—"Thy works . . . labour . . . patience, and how thou canst not bear them which are evil . . . And hast borne . . . hast laboured . . . hast not fainted."  
—"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. . . ."

**VISION OF GOD ENTHRONED,  
BOOK OF SEVEN SEALS, THE LAMB**

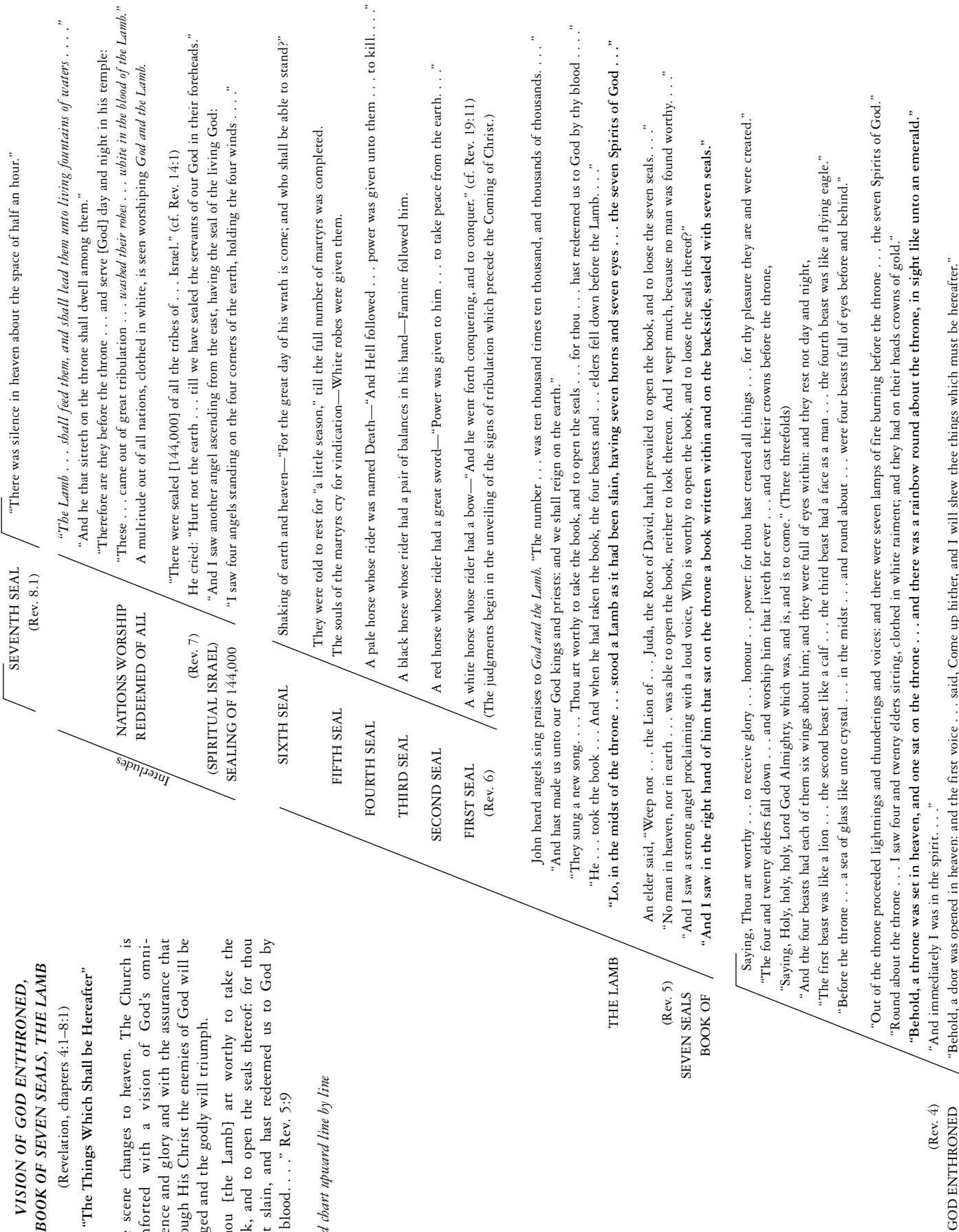
(Revelation, chapters 4:1-8:1)

**"The Things Which Shall be Hereafter"**

The scene changes to heaven. The Church is comforted with a vision of God's omnipotence and glory and with the assurance that through His Christ the enemies of God will be judged and the godly will triumph.

"Thou [the Lamb] art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood. . . ." Rev. 5:9

*Read chart upward line by line*



**VISION OF SEVEN ANGELS  
WITH SEVEN TRUMPETS**  
(Revelation, chapters 8:2-11:19)

God's judgments continue against all that is ungodly in the earth, and though the judgments are severe they are tempered with mercy. The persecuted Church is comforted again, this time with the promise of the consummation of God's eternal purpose of salvation.

(Note the resistance of the ungodly to repentance.)

*Read chart upward line by line*

"The temple of God was opened in heaven . . . there was seen . . . the ark of his testament . . ."

"Because thou hast taken to thee thy great power, and hast reigned."

The elders worshiped: "We give thee thanks, O Lord God Almighty. . . ."

"And of his Christ; and he shall reign for ever and ever."

Voices in heaven: "*The kingdoms of this world are become the kingdoms of our Lord,*

SEVENTH TRUMPET

"And the remnant were affrighted, and gave glory to the God of heaven."  
"The same hour . . . a great earthquake . . . tenth part of the city fell . . . slain of men seven thousand. . . ."

"And they ascended up to heaven in a cloud; and their enemies beheld them."

"After three days and an half the spirit of life from God entered into them, and they stood. . . ."

"They that dwell upon the earth shall rejoice over them . . . because these two prophets tormented them. . . ."

When their testimony is finished, the beast out of the bottomless pit "shall . . . kill them."

"These are the two olive trees, and the two candlesticks standing before the God of the earth."

"I will give power unto my two witnesses, and they shall prophesy [1260] days, clothed in sackcloth."

THE TWO WITNESSES

"And the holy city shall they tread under foot forty and two months." (cf. Lu. 21:24)

"But the court which is without the temple leave out . . . for it is given unto the Gentiles:

"Rise, and measure the temple of God, and the altar, and them that worship therein."

The angel said, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

"And it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

John was commanded, "Go and take the little book. . . . And I took the little book . . . and ate it up;

(Rev. 11)

"But in the days . . . of the seventh angel, when he shall begin to sound, the mystery of God should be finished . . ."

"The angel . . . lifted up his hand to heaven, And swore . . . that there should be time [ASV delay] no longer:

"He had in his hand a little book open . . . he set his right foot upon the sea . . . his left foot on the earth. . . ."

"I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head. . . ."

(Rev. 10)

THE LITTLE BOOK

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands. . . ."

(*Second Woe*) Four angels of Euphrates and their armies loosed. Fire and brimstone from horses' mouths kill a third part of men.

"The locusts were like . . . horses prepared unto battle . . . their faces were as the faces of men . . . their teeth . . . as . . . of lions."

They were given power as scorpions to torment for five months those "which have not the seal of God in their foreheads."

"And he opened the bottomless pit; and there arose a smoke. . . . And . . . out of the smoke locusts upon the earth. . . ."

(*First Woe*) "I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit [Hades, Gr. abyss]."

An angel said, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet . . . yet to sound!"

"The third part of the sun was smitten . . . the moon . . . the stars . . . the day shone not for a third part of it, and the night likewise."

"There fell a great star . . . upon the third part of the rivers . . . fountains . . . and the third part . . . became wormwood. . . ."

"A great mountain burning with fire was cast into the sea. . . . A third part became blood, a third of its life and ships destroyed."

"Hail and fire mingled with blood . . . were cast upon the earth: and the third part of trees . . . and . . . grass was burnt up."

SIXTH TRUMPET

(Rev. 9)

FIFTH TRUMPET

FOURTH TRUMPET

THIRD TRUMPET

SECOND TRUMPET

FIRST TRUMPET

(Rev. 8)

"The angel . . . filled it with fire of the altar, and cast it into the earth: and there were voices . . . thunders, and an earthquake."

"Another angel . . . stood at the altar, having a golden censer. . . . And the smoke of the incense, which came with the prayers of the saints, ascended up before God. . . ."

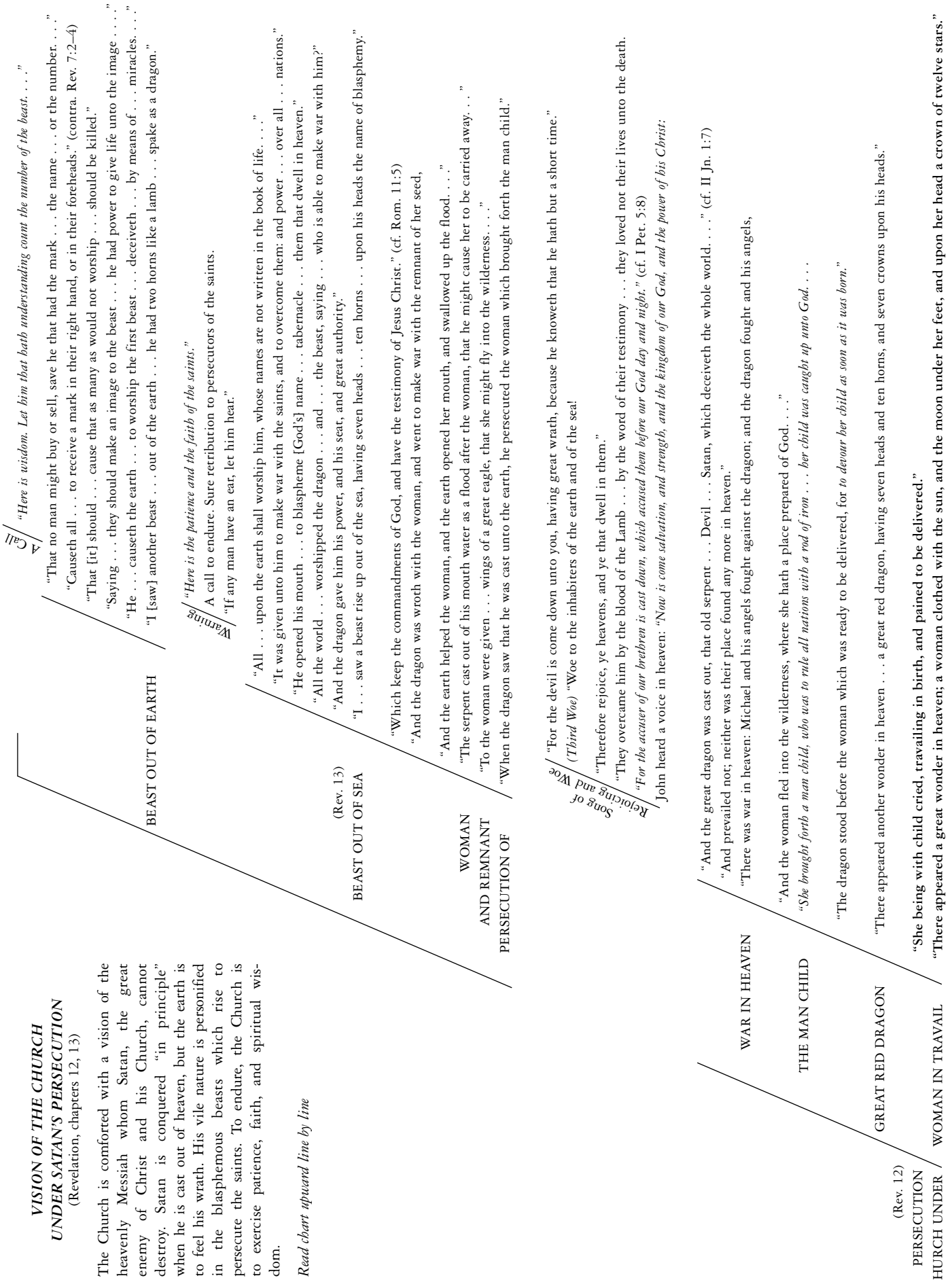
"I saw the seven angels which stood before God; and to them were given seven trumpets."

WITH TRUMPETS  
SEVEN ANGELS

**VISION OF THE CHURCH  
UNDER SATAN'S PERSECUTION**  
(Revelation, chapters 12, 13)

The Church is comforted with a vision of the heavenly Messiah whom Satan, the great enemy of Christ and his Church, cannot destroy. Satan is conquered "in principle" when he is cast out of heaven, but the earth is to feel his wrath. His vile nature is personified in the blasphemous beasts which rise to persecute the saints. To endure, the Church is to exercise patience, faith, and spiritual wisdom.

*Read chart upward line by line*



**VISION OF SEVEN ANGELS  
WITH SEVEN LAST PLAGUES**  
(Revelation, chapters 14–16)

The Church, which has suffered severe persecution under the fierceness of her enemies but which has held out even to martyrdom against the mark of the beast, is further strengthened by a vision of the blessedness of those who follow the Lamb, a prophecy of the fall of Babylon, and a vision of God's salvation and judgment in the harvesting of the earth at Christ's Second Coming.

The divine judgments now continue in the pouring out of God's wrath upon all that is ungodly.

*Read chart upward line by line*

SEVENTH VIAL / "There fell upon men a great hail out of heaven . . . and men blasphemed God. . . ."  
"Thunders . . . lightnings . . . earthquake . . . great Babylon came in remembrance before God. . . ."  
Into the air—"There came a great voice . . . from the throne, saying, *It is done.*"

*Warning*  
"and keepeth his garments, lest he walk naked, and they see his shame."  
The voice of Christ is heard: "*Behold, I come as a thief. Blessed is he that watcheth,*"

SIXTH VIAL / "They . . . go forth unto . . . kings of the earth . . . to gather them to the battle [of Armageddon]."  
"I saw three unclean spirits . . . come out of the mouth of the dragon . . . beast . . . false prophet."  
Upon Euphrates—"The water . . . dried up, that the way of the kings of the east . . . be prepared."

FIFTH VIAL / "They gnawed their tongues for pain, *And blasphemed the God of heaven . . . and repented not. . . .*"  
Upon the seat of the beast—"And his kingdom was full of darkness. . . ."

FOURTH VIAL / Upon the sun—"Men were scorched . . . and blasphemed . . . and they repented not to give [God] glory."

THIRD VIAL / Upon the rivers and fountains of waters—"And they became blood." The judgment is declared just.

SECOND VIAL / Upon the sea—"And it became as the blood of a dead man: and every living soul died in the sea."

FIRST VIAL / Upon the earth—"There fell a . . . grievous sore upon the men which had the mark of the beast. . . ."

"And I heard a great voice out of the temple saying . . . Go your ways, and pour out the vials of the wrath of God upon the earth."

"And the temple was filled with smoke from the glory of God . . . no man was able to enter . . . till the seven plagues . . . were fulfilled."

"The seven angels came out of the temple. . . . [were given] seven golden vials full of the wrath of God."

They hold the harps of God. "And they sing the song of Moses [Ex. 15:1–19] . . . and the song of the Lamb. . . ."

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast . . . stand on the sea of glass . . ."

"I saw another sign in heaven . . . seven angels having the seven last plagues; for in them is filled up the wrath of God."

SEVEN LAST PLAGUES  
(Rev. 15, 16)

IS GATHERED / "The angel thrust . . . gathered . . . and cast it into the great winepress of the wrath of God."  
EARTH'S VINTAGE / He cried, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."  
"Another angel came out of the temple . . . having a sharp sickle . . . another . . . from the altar, which had power over fire. . . ."

IS REAPED / "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." (cf. Mk. 14:62)

EARTH'S HARVEST / "Another angel came out of the temple, crying . . . Thrust in thy sickle, and reap . . . for the harvest of the earth is ripe."  
"Behold a white cloud . . . (on it) one sat like unto the Son of man . . . on his head a . . . crown . . . in his hand a sharp sickle."

*Punitive*  
"Write, Blessed are the dead which die in the Lord. . . saith the Spirit, that they may rest from their labours. . . ."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

He shall be tormented with fire and brimstone . . . and they have no rest day nor night, who worship the beast and his image. . . ."

A third angel: "If any man worship the beast . . . and receive his mark . . . The same shall drink of the wine of the wrath of God. . . ."

Another angel said: "Babylon is fallen . . . because she made all nations drink of the wine of the wrath of her fornication."

"Saying . . . give glory to [God]; for the hour of his judgment is come: and worship him that made heaven . . . earth . . . sea. . . ."

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them . . . on the earth. . . ."

"These were redeemed . . . the firstfruits unto God and to the Lamb. And in their mouth was found no guile. . . . are without fault. . . ."

"They sung . . . a new song before the throne. . . . These . . . were not defiled with women. . . . These are they which follow the Lamb . . . ."

"Lo, a Lamb stood on the Mount Zion . . . with him an hundred forty and four thousand, having his Father's name written in their foreheads." (cf. Rev. 7:4–8)

(Rev. 14)

CHURCH TRIUMPHANT

FIRSTFRUITS OF

*Interludes*

**VISION OF SEVEN DOOMS**  
(Revelation, chapters 17:1–20:15)

The first doom, the judgment of Babylon which has previously been announced (14:8), is now given in detail. John's epithets, "the great whore" and "THE MOTHER OF HARLOTS" who was arrayed in purple and scarlet, vividly describe her debauched character. "In one hour" this great city, typifying the seat of empire and all wickedness, worldliness, and heathenism is brought to utter desolation.

*Read chart upward line by line*

*Earth mourns*

"As many as trade by sea . . . cried . . . Alas . . . for in one hour is she made desolate."  
"The merchants . . . shall . . . mourn over her; for no man buyeth their merchandise any more. . . ."  
"The kings of the earth, who . . . lived deliciously with her, shall . . . lament for her. . . ."

"She shall be utterly burned with fire: for strong is the Lord God who judgeth her."

"Her plagues [therefore shall] come in one day, death, and mourning, and famine. . . ."

"For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

"Reward her even as she rewarded you, and double unto her double according to her works. . . ."

"For her sins have reached unto heaven, and God hath remembered her iniquities."

"That ye be not partakers of her sins, and that ye receive not of her plagues."

"I heard another voice from heaven, saying, Come out of her, my people,

*Warning call*

"And the merchants of the earth are waxed rich through the abundance of her delicacies."

"And the kings of the earth have committed fornication with her,

"For all nations have drunk of the wine of the wrath of her fornication,

"He cried mightily . . . Babylon the great is fallen . . . and is become the habitation of devils. . . ."

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

(Rev. 18)  
DOOM OF BABYLON

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

"For God hath put in their hearts to fulfill his will . . . until the words of God shall be fulfilled."

"The ten horns . . . shall hate the whore . . . make her desolate . . . eat her flesh, and burn her with fire."

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

"The Lamb shall overcome them . . . he is Lord of lords, and King of kings . . . they . . . with him are called . . . chosen . . . faithful."

"These have one mind, and shall give their power and strength unto the beast. *These shall make war with the Lamb. . . .*

"The ten horns . . . are ten kings, which have received no kingdom as yet; but receive power . . . one hour with the beast."

"The seven heads are seven mountains . . . there are seven kings . . . the beast . . . is the eighth . . . and goeth into perdition."

*A Call*  
"Here is the mind which hath wisdom."

"They . . . shall wonder, whose names were not . . . in the book of life . . . when they behold the beast that was, and is not, and yet is."

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition. . . ."

"The angel said . . . I will tell thee the mystery of the woman, and of the beast that carrieth her. . . ."

"And I saw the woman drunken with the blood of the saints, and . . . the blood of the martyrs of Jesus. . . ."

"Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

"The woman was arrayed in . . . scarlet . . . decked with gold and precious stones . . . a golden cup in her hand full of abominations. . . ."

"I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."

THE GREAT WHORE  
DESCRIPTION OF

"So he carried me away in the spirit into the wilderness. . . ."

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

(Rev. 17)  
SEVEN DOOMS  
"One of the seven angels . . . talked with me . . . Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

## VISION OF SEVEN DOOMS—Continued

As heaven rejoices over the doom of the harlot, the marriage of the Lamb is announced. His bride, "the holy city, new Jerusalem" (21:2), "arrayed in fine linen clean and white," is the antithesis of the great whore. Before the fulfillment of the marriage, Christ as "KING OF KINGS" leads his armies to victory over the beast, the false prophet, and the kings of the earth in the battle of Armageddon.

Satan is bound for a thousand years, and during this millennial period the saints reign with Christ.

*Read chart upward line by line*

ARMAGEDDON  
BATTLE OF

"And after that he must be loosed a little season."

"That he should deceive the nations no more, till the thousand years should be fulfilled:

"And cast him into the bottomless pit, and shut him up, and set a seal upon him,

"He laid hold on the dragon, that old serpent . . . Devil, and Satan, and bound him a thousand years,

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain . . ."

(Rev. 20)

DOOM OF KINGS

"And all the fowls were filled with their flesh."

"The remnant were slain with the sword of him that sat upon the horse. . . ." (cf. Rev. 17:14)

"These both were cast alive into a lake of fire burning with brimstone."

"With which he deceived them that had received the mark of the beast, and them that worshipped his image."

"The beast was taken, and with him the false prophet that wrought miracles before him,

DOOM OF FALSE PROPHET  
DOOM OF BEAST

"I saw the beast . . . kings . . . their armies, gathered . . . to make war against him . . . on the horse, and . . . his army." (cf. Rev. 16:16)

"That ye may eat the flesh of kings . . . and the flesh of all men, both free and bond, both small and great."

"I saw an angel standing in the sun . . . he cried . . . to all the fowls . . . of heaven, Come . . . unto the supper of the great God;

"And he bath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (cf. Rev. 17:14)

And he treadeth the winepress of the fierceness and wrath of Almighty God." (cf. Rev. 14:19,20)

"Out of his mouth goeth a sharp sword, that with it he should smite the nations . . . he shall rule them with a rod of iron [cf. Rev. 12:5]

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

"I saw heaven opened . . . behold a white horse . . . he that sat upon him was called Faithful and True . . . in righteousness he doth judge and make war."

IN GLORY  
CHRIST'S COMING

"Worship God: for the testimony of Jesus is the spirit of prophecy." (cf. Rev. 22:9)

"And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus:

"And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him."

"He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

"To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

"Let us . . . rejoice . . . give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

LAMB ANNOUNCED  
MARRIAGE OF THE

Heaven rejoices

"And I heard as it were the voice of a great multitude . . . saying, Alleluia: for the Lord God omnipotent reigneth."

"And the four and twenty elders and the four beasts fell down and worshipped God . . . saying, Amen; Alleluia."

"And again they said, Alleluia. And her smoke rose up for ever and ever."

"For true and righteous are his judgments: for he hath judged the great whore . . . and hath avenged the blood of his servants at her hand."

"I heard a great voice of much people in heaven, saying, Alleluia; Salvation . . . glory . . . honour . . . power, unto . . . our God:

(Rev. 19)

FOUR ALLELUIAS

"Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying,

"Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her."

—Continued  
DOOM OF BABYLON

**VISION OF SEVEN DOOMS—Concluded**

At the close of the millennial period Satan gathers his forces to renew his attack on the Church, "the camp of the saints . . . and the beloved city," but the power of God utterly destroys them. The Last Judgment follows, in which every man is judged according to his works, and death and hell are annihilated, never again to present a vestige of reality.

*Read chart upward line by line*

/ (John now sees the seven *new* things of God.)

(GOD'S JUDGMENTS ARE OVER—SATAN'S POWER AND KINGDOM ARE AT AN END.)

UNBELIEVING DEAD  
DOOM OF DEATH, HELL,

"And whoever was not found written in the book of life was cast into the lake of fire." (cf. Rev. 21:8)  
"And death and hell [Hades] were cast into the lake of fire. This is the second death.

"And they were judged every man according to their works."  
"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them:  
"And the dead were judged out of those things which were written in the books, according to their works."  
"And another book was opened, which is the book of life [cf. Rev. 3:5; 13:8; 17:8; 20:15; 22:19]:  
"And I saw the dead, small and great, stand before God: and the books were opened:

"And there was found no place for them."  
"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away;

LAST JUDGMENT

DOOM OF SATAN

"And shall be tormented day and night for ever and ever."  
"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are,  
"And fire came down from God out of heaven, and devoured them."  
"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:

"The number of whom is as the sand of the sea."  
"And shall go out to deceive the nations . . . in the four quarters of the earth, Gog and Magog, to gather them . . . to battle:  
"And when the thousand years are expired, Satan shall be loosed out of his prison,

DOOM OF GOG AND MAGOG

Call /  
"But they shall be priests of God and of Christ, and shall reign with him a thousand years."  
"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power [cf. Rev. 20:14],

Millennium  
"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."  
"And they [the saints and martyrs] lived and reigned with Christ a thousand years."  
"Neither his image, neither had received his mark upon their foreheads, or in their hands;  
"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God [cf. Rev. 6:9], and which had not worshipped the beast,  
"I saw thrones, and they sat upon them, and judgment was given unto them:

(Rev. 20)



**VISION OF SEVEN NEW THINGS**  
(Revelation, chapters 21:1–22:5)

The former imperfect things have passed away. A new heaven and a new earth appear to John's view. New Jerusalem, "the Lamb's wife," is depicted as having the glory and power of God and the Lamb. From the mount of spiritual vision John beholds the consummated kingdom of God and the bliss of the redeemed in their union with God and His Christ.

Henceforth GOD AND THE LAMB reign together, Christ occupying his rightful place in the Godhead.

*Read chart upward line by line*

"But they which are written in the Lamb's book of life."  
"Neither whatsoever worketh abomination, or maketh a lie:  
"There shall in no wise enter into it any thing that defileth,

"The gates of it shall not be shut at all by day: for there shall be no night there."  
"And the kings of the earth do bring their glory and honour into it."  
"And the nations of them which are saved shall walk in the light of it:  
"For the glory of God did lighten it, and the Lamb is the light thereof."  
"The city had no need of the sun, neither of the moon, to shine in it:

NEW LIGHT

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

NEW TEMPLE

"And the twelve gates were twelve pearls . . . the street . . . was pure gold, as it were transparent glass."  
"The foundations of the wall . . . were garnished with all manner of precious stones. . . ."  
"The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."

"He measured the wall thereof, an hundred and forty and four cubits. . . ."  
"The length and the breadth and the height of it are equal."

"And the city lieth foursquare . . . and he measured the city . . . twelve thousand furlongs [1500 miles]."  
"And he that talked with me had a golden reed to measure the city, and the gates . . . and the wall thereof."

"The wall . . . had twelve foundations, and in them the names of the twelve apostles of the Lamb."  
"On the east three gates; on the north three gates; on the south three gates; and on the west three gates."  
"And names written thereon, which are the names of the twelve tribes of the children of Israel:  
"And had a wall great and high, and had twelve gates, and at the gates twelve angels,

"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal;  
"Descending out of heaven from God, Having the glory of God:  
"And he carried me away in the spirit to a . . . high mountain, and shewed me that great city, the holy Jerusalem,

New Jerusalem  
Description of

One of the seven angels having the vials said: "Come hither, I will shew thee *the bride, the Lamb's wife*."

"And all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."  
"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters,  
"He that *overcometh shall inherit all things; and I will be his God, and he shall be my son.*" (Immanuel, Is. 7:14; Mt. 1:23)  
"I will give unto him that is athirst of the fountain of the water of life freely."  
"He said unto me, *It is done. I am Alpha and Omega, the beginning and the end.*"  
"He that sat upon the throne said, *Behold, I make all things new* . . . Write: for these words are true and faithful."

"And there shall be no more death, neither sorrow, nor crying, neither . . . any more pain: for the former things are passed away."  
"And God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes;  
"I heard a great voice . . . Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

NEW PEOPLES

NEW JERUSALEM

(Rev. 21)  
THINGS

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (cf. Rev. 3:12)

SEVEN NEW  
NEW HEAVEN, NEW EARTH

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (cf. Is. 65:17; 66:22)

VISION OF SEVEN NEW THINGS—Concluded  
EPILOGUE (Revelation 22:6–21)

Christ thrice affirms his promise to the Church, “Behold, I come quickly” (Rev. 22:7, 12, 20).

Read chart upward line by line

John’s benediction: “The grace of our Lord Jesus Christ be with you all. Amen.”  
John’s prayer: “Amen. Even so, come Lord Jesus.”

“Surely I come quickly.” (Christ’s third avowal of this promise.)

Warning

No man shall “add unto” or “take away from the words of the book of this prophecy.”

“And let him that is athirst come. And whosoever will, let him take the water of life freely.”

“The Spirit and the bride say, Come. And let him that heareth say, Come.”

A  
Gracious  
Invitation

“I am the root and the offspring of David, and the bright and morning star.”

“I Jesus have sent mine angel to testify unto you these things in the churches.” (cf. Rev. 1:1)

“For without are dogs . . . sorcerers . . . idolaters, and whosoever loveth and maketh a lie.”

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter . . . into the city.”

“I am Alpha and Omega, the beginning and the end, the first and the last.”

“Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

“And he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still:

“He saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.”

He saith: “See thou do it not: for I am thy fellowservant, and of thy brethren the prophets . . . worship God.”

“I John saw these things, and heard them . . . I fell down to worship before . . . the angel which shewed me these things.”

OF JESUS CHRIST  
THE FINAL WITNESS

“Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.”

“And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.”  
And he [the angel] said unto me, These sayings are faithful and true:

EPILOGUE

“And they shall reign for ever and ever.”

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light:

“And his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.”

“And there shall be no more curse: but *the throne of God and of the Lamb* shall be in it;

“And yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

“In the midst of the street . . . on either side of the river, was there the tree of life, which bare twelve manner of fruits,

“He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

(Rev. 22)  
PARADISE OF GOD

PANORAMA OF THE APOCALYPSE

"A THRONE WAS SET IN HEAVEN,  
From the Throne Proceed Judgments upon

JOHN SAW THE PERFECT  
ORDER OF THINGS IN  
HEAVEN  
Rev. 4:1-5:8

"I saw in the right hand of him that sat on the throne a book written . . . sealed with seven seals. And I saw a strong angel proclaiming . . . Who is worthy to open the book, and to loose the seals thereof?"

One of the elders before the throne said, "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book. . . ."

"IN THE MIDST OF  
THE THRONE . . .  
STOOD A LAMB AS IT  
HAD BEEN SLAIN. . . ."

VISION OF BOOK OF  
SEVEN SEALS  
Rev. 5:9-8:1

"Thou [The Lamb] art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. . . ."

God's judgments begin when THE LAMB looses the seven seals (thereby unveiling the forces of evil at work on the earth).

VISION OF  
SEVEN TRUMPETS  
Rev. 8:2-11:19

"I saw . . . seven angels which stood before God; and to them were given seven trumpets."

"Another angel came and stood at the altar, having a golden censer . . . the angel took the censer, and filled it with fire of the altar, and cast it into the earth. . . . And the seven angels . . . prepared themselves to sound."

*"Come up hither, and I will shew thee things which must be hereafter."*

The circle of the earth

JOHN SAW JESUS CHRIST  
COME IN GLORY AND IN  
JUDGMENT  
Rev. 1-3

"I was in the Spirit on the Lord's day, and heard . . . And . . . I saw. . . ."

"I . . . heard . . . a great voice . . . Saying, I am ALPHA and OMEGA, the first and the last. . . ."

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

John saw the order of things on the earth—works perfect and imperfect, godly and ungodly, righteous and unrighteous.

LETTERS TO THE SEVEN CHURCHES bear Christ's warnings and promises

1. White horse and its rider
2. Red horse and its rider
3. Black horse and its rider
4. Pale horse and its rider
5. Souls of the slain (the martyred)
6. Earthquake (Men hid from wrath of GOD AND THE LAMB.) "The great day of his wrath is come; and who shall be able to stand?"

Interludes:  
REDEEMED OF ISRAEL sealed with seal of the living God in their foreheads

REDEEMED OF NATIONS worship GOD AND THE LAMB

7. Silence in heaven

1. 1/3 earth smitten
2. 1/3 sea smitten
3. 1/3 rivers and springs smitten
4. 1/3 part of heavenly bodies smitten
5. Opening of bottomless pit—locusts hurt only ungodly
6. 1/3 of men smitten "The rest of the men which were not killed by these plagues yet repented not of the works of their hands. . . ."

Interludes:  
THE LITTLE BOOK  
THE TWO WITNESSES

7. ("Time no longer"—the mystery of God finished)  
Heaven now rejoices: "The kingdoms of this world are become the KINGDOMS OF OUR LORD, AND OF HIS CHRIST; and he shall reign. . . ."

**AND ONE SAT ON THE THRONE”**  
 All That Is Ungodly and Unrighteous

**VISION OF THE CHURCH  
 PERSECUTED BY SATAN**  
 Rev. 12–14

“There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

1. Woman in travail
2. Red dragon
3. Man child
4. War in heaven, Satan cast out: “Now is come salvation, and strength, and the KINGDOM OF OUR GOD, AND THE POWER OF HIS CHRIST for the accuser . . . is cast down. . . .”

**VISION OF SEVEN  
 LAST PLAGUES**  
 Rev. 15, 16

“I saw another sign in heaven . . . seven angels having the seven last plagues; for in them is filled up the wrath of God.

“I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues . . . and no man was able to enter into the temple, till the seven plagues . . . were fulfilled.”

**VISION OF SEVEN  
 DOOMS**  
 Rev. 17–20

“One of the seven angels . . . talked with me . . . I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”

“And the woman [on a scarlet colored beast] . . . is that great city, which reigneth over the kings of the earth.”

**VISION OF SEVEN  
 NEW THINGS**  
 Rev. 21, 22

1. New Heaven
2. New Earth
3. New Jerusalem, the Lamb’s Wife  
 “The city lieth foursquare. . . .”
4. New Peoples  
 “The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

“God shall wipe away all tears . . . there shall be no more death . . . sorrow, nor crying, neither . . . any more pain: for the former things are passed away. And he . . . said, Behold, I make all things new.”

5. New Temple  
 “The LORD GOD ALMIGHTY AND THE LAMB are the temple of it.”
6. New Light  
 “The glory of GOD did lighten it, AND THE LAMB is the light thereof.”
7. Paradise of God

“A pure river of water of life . . . proceeding out of the THRONE OF GOD AND OF THE LAMB.”

“On either side . . . was there the tree of life. . . .”

“There shall be no more curse: but the THRONE OF GOD AND OF THE LAMB shall be in it; and his servants shall serve him.”

“I saw a new heaven and a new earth. . . .”  
 “. . . saw the holy city . . . coming down from God. . . .”

*The circle of the earth*

“Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath. . . .”

“The dragon . . . persecuted the woman which brought forth the man child.”

5. War with “remnant of her seed”
6. Beast out of sea
7. Beast out of earth  
 “He causeth all . . . to receive a mark in their right hand, or in their foreheads.”

Interludes:  
 THE LAMB AND THE REDEEMED ON ZION  
 EVERLASTING GOSPEL  
 COMING JUDGMENTS  
 HARVEST OF EARTH  
 VINTAGE OF EARTH

1. Plague upon earth  
 “grievous sore upon the men which had the mark of the beast . . . .”
2. Upon the sea
3. Upon the rivers and springs
4. Upon the sun  
 “Men . . . blasphemed the name of God . . . and they repented not to give him glory.”
5. Upon seat of beast  
 “His kingdom was full of darkness; and they . . . blasphemed the God of heaven . . . and repented not of their deeds.”
6. Upon Euphrates
7. Into the air  
 Earthquake and hail, “and men blasphemed God. . . .”

1. Doom of Babylon

Interludes:  
 ALLELUIAS IN HEAVEN  
 MARRIAGE OF THE LAMB ANNOUNCED

CHRIST COMES IN GLORY AS “KING OF KINGS”—Battle of Armageddon

2. Doom of beast
3. Doom—false prophet
4. Doom of kings

MILLENNIUM: Satan is bound, saints reign with Christ

5. Doom—Gog and Magog
6. Doom of Satan

Earth and heaven vanish  
 GENERAL RESURRECTION  
 LAST JUDGMENT

7. Doom of death, hell, and unbelieving dead (those “not found written in the book of life”)

# Old Testament Terms in the Apocalypse

In describing the grandeur of Christ's Revelation and the divine judgments of the terrible Day of the Lord upon all ungodliness, John drew freely on Hebrew Scripture for imagery and terminology. He used some of the prophetic language and apocalyptic symbolism of the Major and Minor Prophets, and employed many vivid figures of speech relating to events of Israel's history and to significant forms of its religious worship, but to these he gave a spiritual application and made them universal in scope. More than four hundred allusions to the Old Testament are to be found in Revelation.

Through cross-reference study the probable sources of some of John's imagery may be traced. To see them in their original settings throws light on their deeper meaning in Revelation. To aid the reader many of John's phrases and Old Testament correlatives have been set side by side. In pursuing this study it is helpful to read first the full Revelation verse or verses designated under each Revelation phrase before reading the Old Testament passages for comparison. (An occasional New Testament passage has been included where pertinent.)

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The faithful witness  
(Rev. 1:5)

"Behold, I have given him [Messiah] for a witness to the people, a leader and commander to the people." Is. 55:4

"Jesus answered . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jn. 18:37

He cometh with clouds;  
they shall see him whom  
they pierced, and shall wail  
(Rev. 1:7)

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan. 7:13

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Mt. 24:30

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son. . . ." Zech. 12:10.

"One of the soldiers with a spear pierced his [Jesus'] side, and forthwith came there out blood and water." Jn. 19:34; cf. 19:37

|   |  |
|---|--|
| Alpha and Omega<br>(Rev. 1:8,11; cf. 21:6;<br>22:13)  | (The first and last letters of the Greek alphabet. John employed these terms as titles for both God and Christ, “the beginning and the end, the first and the last,” to indicate their eternal existence.)<br><br>“Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.” Is. 44:6; cf. 41:4<br><br>“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.” Is. 48:12   |
| Seven golden candlesticks<br>(Rev. 1:12)  | “I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon. . . .” Zech. 4:2; cf. Ex. 25:31–37  |
| Hairs white like wool,<br>eyes as a flame of fire,<br>feet like fine brass,<br>voice as the sound of<br>many waters<br>(Rev. 1:14,15) | “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. . . .” Dan. 7:9<br><br>“I lifted up mine eyes . . . and behold a certain man clothed in linen. . . . His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass. . . .” Dan. 10:5, 6<br><br>“Behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.” Ezek. 43:2 |
| Out of his mouth went<br>a twoedged sword<br>(Rev. 1:16)  | “He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft. . . .” Is. 49:2<br><br>“The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit. . . .” Heb. 4:12   |
| He that hath an ear,<br>let him hear<br>(Rev. 2:7; cf. Mt. 11:15)   | “Behold, a king shall reign in righteousness. . . . And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.” Is. 32:1, 3<br><br>“And the man said unto me; Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee. . . .” Ezek. 40:4<br><br>On six different occasions Jesus admonished: “He that hath ears to hear, let him hear” (Mt. 11:15; 13:9, 43; Mk. 4:23; 7:16; Lu. 14:35).  |
| A new name<br>(Rev. 2:17; cf. 3:12)   | “Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.” Is. 56:5; see 62:2  |
| Jezebel<br>(Rev. 2:20,21)   | “There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.” I Ki. 21:25   |

- Christ searches the reins and hearts  
(Rev. 2:23)
- “I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Jer. 17:10
- Nations shall be broken as a potter’s vessel  
(Rev. 2:26,27)
- “He [God] shall break it [Kingdom of Judah] as the breaking of the potter’s vessel that is broken in pieces; he shall not spare. . . .” Is. 30:14; cf. Jer. 19:11
- The morning star  
(Rev. 2:28; cf. 22:16)
- “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . .” Num. 24:17
- “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” II Pet. 1:19
- Key of David  
(Rev. 3:7)
- “The key of the house of David will I [God] lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.” Is. 22:22
- Throne of God  
(Rev. 4:2)
- “I saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple.” Is. 6:1
- Rainbow  
(Rev. 4:3)
- “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.” Ezek. 1:28; cf. Gen. 9:13–17
- Four winged beasts, threefold song of praise  
(Rev. 4:6–8)
- “Out of the midst thereof [a fiery whirlwind] came the likeness of four living creatures. . . . And every one had four faces, and . . . four wings. . . . They four had the face of a man, and the face of a lion . . . the face of an ox . . . the face of an eagle. . . . And their rings were full of eyes round about them four.” Ezek. 1:5, 6, 10, 18
- “Above it [God’s throne] stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the lord of hosts: the whole earth is full of his glory.” Is. 6:2, 3
- Book of seven seals  
(Rev. 5:1)
- “When I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein . . . and it was written within and without: and there was written therein lamentations, and mourning, and woe.” Ezek. 2:9, 10
- Root of David  
(Rev. 5:5)
- “In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek. . . .” Is. 11:10
- The Lamb, having seven eyes  
(Rev. 5:6)
- “He is brought as a lamb to the slaughter . . . for he was cut off out of the land of the living: for the transgression of my people was he stricken.” Is. 53:7, 8
- “The next day John seeth Jesus coming unto him, and saith,

Behold the Lamb of God, which taketh away the sin of the world." Jn. 1:29

"Behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes . . . and I will remove the iniquity of that land in one day." Zech. 3:8, 9; cf. 4:10

Kings and priests of God  
(Rev. 5:10)

"Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God. . . . Is. 61:6

Thousands of thousands  
(Rev. 5:11)

"The Ancient of days did sit . . . thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. . . . Dan. 7:9,10

White, red, black,  
and pale horses  
(Rev. 6:2-8)

"I saw by night, and behold a man riding upon a red horse . . . and behind him were there red horses, speckled, and white. . . . These are they whom the Lord hath sent to walk to and fro through the earth." Zech. 1:8,10

"Behold, there came four chariots out from between two mountains . . . of brass. In the first chariot were red horses; and in the second . . . black horses; And in the third . . . white horses; and in the fourth . . . grisled and bay horses. . . . These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Zech. 6:1-3,5

"Thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Ezek. 14:21

Great day of His wrath  
(earthquake, sun became  
black, moon became as  
blood, stars fell, the  
heavens departed as a  
scroll, men hid)  
(Rev. 6:12-17)

"The day of the Lord is great and very terrible; and who can abide it?" Joel 2:11; cf. 1:15; Na. 1:6; Zeph. 1:14,15

"The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining. . . . The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:10,31; cf. Hag. 2:6

"All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Is. 34:4

"The loftiness of man shall be bowed down . . . and the Lord alone shall be exalted in that day. . . . And they shall go . . . into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Is. 2:17-19; cf. Is. 13:6-10; Ezek. 38:19, 20; Na. 1:5

Four winds of the earth  
(Rev. 7:1)

"Upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds. . . ." Jer. 49:36



- “I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.” Dan. 7:2
- Seal of the living God  
in foreheads of His  
servants  
(Rev. 7:2,3; cf. 14:1;  
22:4)
- “The Lord said unto him, Go through . . . the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young . . . but come not near any man upon whom is the mark; and begin at my sanctuary.” Ezek. 9:4–6
- The Lamb, as shepherd,  
leads the redeemed  
(Rev. 7:17)
- “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.” Ps. 23:1,2
- “They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” Is. 49:10
- “I will set up one shepherd over them, and he shall feed them, even my servant David. . . .” Ezek. 34:23
- Trumpets  
(Rev. 8:2)
- “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . .” Joel 2:1; cf. Num. 10:2
- Golden altar, incense,  
fire of the altar  
(Rev. 8:3–5)
- “He [high priest] shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail.” Lev. 16:12; cf. Ex. 30:1,7,8
- “He spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city.” Ezek. 10:2
- Voices, thunderings,  
lightnings  
(Rev. 8:5)
- “The Lord also thundered in the heavens, and the Highest gave his voice . . . he sent out his arrows, and scattered them; and he shot out lightnings . . . .” Ps. 18:13,14
- Hail and fire  
(Rev. 8:7)
- “I [Lord God] will plead against him with pestilence and with blood; and I will rain upon him . . . and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” Ezek. 38:22
- A great mountain  
burning with fire  
(Rev. 8:8)
- “I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.” Jer. 51:25
- Bitter waters of wormwood  
(Rev. 8:11)
- “Thus saith the Lord of hosts . . . I will feed them, even this people, with wormwood, and give them water of gall to drink.” Jer. 9:15; cf. 23:15

Devastating locusts  
like unto horses having  
the teeth of lions  
(Rev. 9:3–11)

“He [the Lord] spake, and the locusts came . . . and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground.” Ps. 105:34, 35; cf. Ex. 10:1–15

“That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten [all locusts in various stages of development]. . . . For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion. . . .” Joel 1:4,6

“The land is as the garden of Eden before them [locusts], and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.” Joel 2:3–5

Eating of the  
little book; as  
sweet as honey  
(Rev. 10:8–11)

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. . . .” Jer. 15:16

“He [the voice] said unto me, Son of man . . . eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. . . . Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.” Ezek. 3:1–3

Measuring reed  
(Rev. 11:1)

“I lifted up mine eyes . . . and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.” Zech. 2:1,2

“The hand of the Lord was upon me [Ezekiel], and brought me thither. In the visions of God brought he me into the land of Israel . . . and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate [of the city].” Ezek. 40:1–3

Forty and two months  
(Rev. 11:2)

(Three and a half years, the 1260 days of Revelation 11:3; 12:6; 13:5; see 12:14; Dan. 7:25; 12:7. In Jewish thought this time period was associated with one of tribulation and persecution: duration of famine in Elijah’s day [I Ki. 18:1; Lu. 4:25] and of persecution of Jews under Antiochus Epiphanes, 168–165 B.C. [I Macc. 1:21–67; *Ant.* xii, 5.4].

Court outside the temple  
(Rev. 11:2)

(See the Court of the Gentiles of Herod’s Temple, p. 163.)

Two witnesses, two olive  
trees, two candlesticks  
(Rev. 11:3,4,10)

“At the mouth of two witnesses . . . shall the matter be established.” Deut. 19:15; cf. Jn. 8:17,18

“I have looked, and behold a candlestick all of gold . . . And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then said he [the angel], These are the two anointed ones, that stand by the Lord of the whole earth.” Zech. 4:2,3,14

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| Three days and a half<br>(Rev. 11:11)  | ("A definite for an indefinite period.")  |
| God's two prophets<br>revived and stood<br>upon their feet<br>(Rev. 11:11)     | "Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezek. 37:9, 10   |
| The kingdom of God<br>and of His Christ;<br>his reign over all<br>(Rev. 11:15) | "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days. . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13,14; cf. vv. 18,27   |
| Woman travailing<br>in birth<br>(Rev. 12:2)                                    | "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord." Is. 26:17<br><br>"Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city. . . ." Mic. 4:10  |
| Great red dragon<br>(Rev. 12:3,9)  | The "serpent" of Genesis 3:1.<br><br>"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent [metaphorically, powers hostile to God's people]; and he shall slay the dragon that is in the sea." Is. 27:1; see Ezek. 29:3; 32:2   |
| Dragon stood ready<br>to devour the child<br>(Rev. 12:4)                       | "Pharaoh charged all his people, saying, Every [Hebrew] son that is born ye shall cast into the river. . . ." Ex. 1:22; cf. Mt. 2:16  |
| A man child<br>(Rev. 12:5)   | "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Is. 7:14<br><br>"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is. 9:6<br><br>"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. . . . as soon as Zion travailed, she brought forth her children." Is. 66:7,8 |
| Rod of iron<br>(Rev. 12:5; cf. 2:27; 19:15)                                    | "The Lord hath said unto me, Thou [My Anointed] art my Son; this day have I begotten thee. . . . Thou shalt break them [the heathen] with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7,9  |
| The angel Michael<br>(Rev. 12:7,8)   | "At that time shall Michael [guardian angel of Israel] stand up, the great prince which standeth for the children of thy people . . . and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1; cf. 10:13,21   |

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| Satan cast out of heaven<br>(Rev. 12:9; cf. 9:1)  | <p>“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! . . . Yet thou shalt be brought down to hell, to the sides of the pit.” Is. 14:12,15</p> <p>“He [Jesus] said unto them, I beheld Satan as lightning fall from heaven.” Lu. 10:18</p>   |
| Accuser of our brethren<br>(Rev. 12:10)   | <p>“He [an angel] shewed me Joshua the high priest standing before the angel of the Lord, and Satan [adversary, accuser] standing at his right hand to resist him.” Zech. 3:1</p>   |
| Wings of a great eagle<br>(Rev. 12:14)  | <p>“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.” Ex. 19:4; see Deut. 32:11; Is. 40:31</p>   |
| A time, and times,<br>and half a time<br>(Rev. 12:14)   | <p>“He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Dan. 7:25; see 12:7</p>   |
| The remnant of<br>the woman’s seed<br>(Rev. 12:17)  | <p>“I [Lord God] will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Gen. 3:15</p> <p>“There shall be an highway for the remnant of his [God’s] people, which shall be left, from Assyria. . . .” Is. 11:16</p> <p>“Behold, therein [in Jerusalem] shall be left a remnant that shall be brought forth, both sons and daughters . . . and ye shall see their way and their doings. . . .” Ezek. 14:22</p> <p>“Even so then at this present time also there is a remnant according to the election of grace.” Rom. 11:5</p>  |
| Beast out of the sea<br>(with seven heads and<br>ten horns; like unto<br>a leopard, a bear, a<br>lion) blasphemes against<br>God and wars with<br>the saints<br>(Rev. 13:1–7) | <p>“Four great beasts came up from the sea. . . . The first was like a lion . . . a second, like to a bear . . . another, like a leopard . . . the beast had also four heads. . . . After this I saw . . . a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and . . . there came up among them another little horn . . . in this horn were eyes like the eyes of man, and a mouth speaking great things.</p> <p>“ . . . the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.” Dan. 7:3–8, 21,22</p> |
| Image of the beast<br>(Rev. 13:14)  | <p>(First of ten allusions to the <i>image</i> [see Rev. 13:15; 14:9, 11; 15:2; 16:2; 19:20; 20:4].)</p> <p>“Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them. . . .” Ex. 20:4, 5</p>  |

- “Nebuchadnezzar . . . made an image of gold. . . . To you it is commanded, O people, nations, and languages, That . . . ye fall down and worship the golden image. . . .” Dan. 3:1, 4, 5
- Mark of the beast  
(Rev. 13:16) (Symbol of allegiance to Satan; first of eight allusions to the *mark* [see Rev. 13:17; 14:9, 11; 15:2; 16:2; 19:20; 20:4].)
- Mount Zion  
(Rev. 14:1) “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” Ps. 48:2  
“Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.” Ob. v. 17  
“Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. . . .” Heb. 12:22
- Babylon is fallen  
(Rev. 14:8) “Thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. . . . And he answered . . . Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.” Is. 21:6,9
- Wine of her fornication  
(Rev. 14:8; cf. 17:2; 18:3, 9) “Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.” Jer. 51:7
- Wine of God’s wrath;  
cup of His indignation  
(Rev. 14:10) “In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.” Ps. 75:8  
“Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . . I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee. . . .” Is. 51:17,22,23  
“Thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.” Jer. 25:15,16
- A sharp sickle;  
harvest of earth ripe  
(Rev. 14:14,15) “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.” Joel 3:12, 13
- Vine of the earth  
gathered; winepress  
of God’s wrath  
(Rev. 14:18–20; cf. 19:15) “My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.” Is. 5:1,2  
“The Lord hath trodden under foot all my mighty men in the midst of

- me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.” Lam. 1:15
- Seven plagues  
(Rev. 15:1) “The Lord said unto Moses . . . stand before Pharaoh, and say unto him. . . . I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.” Ex. 9:13, 14
- Harps of God  
(Rev. 15:2; cf. 5:8; 14:2) “Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.” Ps. 33:2  
“Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.” Ps. 43:4
- Seven golden vials  
(Rev. 15:7) (ASV bowls, vessels of the Tabernacle and Temple.) “Thou [Moses] shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.” Ex. 25:29  
“. . . bowls before the altar.” Zech. 14:20
- Smoke of God’s glory  
(Rev. 15:8) “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent . . . because the cloud abode thereon. . . .” Ex. 40:34, 35  
“I saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple. . . . And one [seraphim] cried unto another . . . Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. . . . and the house was filled with smoke.” Is. 6:1, 3,4
- Pouring out of the  
vials of God’s wrath  
(Rev. 16:1) “Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him. . . .” Jer. 10:25  
“Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations . . . to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” Zeph. 3:8
- Euphrates dried up  
(Rev. 16:12) “I am the Lord that maketh all things. . . . That saith to the deep, Be dry, and I will dry up thy rivers.” Is. 44:24,27  
“A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.” Jer. 50:38
- Nations gather for  
battle of Armageddon  
(Rev. 16:14,16;  
cf. 19:11–21) (RV *Har-Magedon*, “Mount of Megiddo,” the scene of many of Israel’s most terrible battles [Ju. 5:19, 20; II Ki. 23:29; cf. Zech. 12:11].)  
“Behold, the day of the Lord cometh. . . . For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.” Zech. 14:1–3

Great whore sitting  
on many waters  
(Rev. 17:1,5,15,18)

“How is the faithful city [Jerusalem] become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.” Is. 1:21

“Woe to the bloody city [Nineveh]! . . . Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.” Na. 3:1,4

“O thou [Babylon] that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.” Jer. 51:13

Babylon’s sins have  
reached unto heaven  
(Rev. 18:5)

“We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.” Jer. 51:9

She sits as queen and  
not as widow, her plagues  
come in one day  
(Rev. 18:7,8; cf. 18:10,17)

“Thou [Babylon] saidst, I shall be a lady for ever. . . . hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries. . . . Therefore shall evil . . . desolation . . . come upon thee suddenly, which thou shalt not know. . . .” Is. 47:7–11

“This is the rejoicing city [Nineveh] that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! . . .” Zeph. 2:15

Babylon burned with fire  
(Rev. 18:8)

“Behold, they [the astrologers of Babylon] shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame. . . .” Is. 47:14; cf. Ezek. 28:18

“Babylon is suddenly fallen and destroyed. . . . Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth: and I will stretch out mine hand upon thee . . . and will make thee a burnt mountain.” Jer. 51:8,25

Wailing and  
lamentation over  
the desolation  
of the rich city  
(Rev. 18:9–19)

“All that . . . come down from their ships . . . shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.” Ezek. 27:29–33

Babylon is cast down  
as a millstone in the sea  
(Rev. 18:21)

“When thou hast made an end of reading this book . . . thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I [God] will bring upon her. . . .” Jer. 51:63,64

All joys of life  
stilled in Babylon  
(Rev. 18:22,23)

“I will take from them the voice of mirth, and . . . of gladness, the voice of the bridegroom, and . . . of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment. . . .” Jer. 25:10,11; cf. Ezek. 26:13

Marriage supper  
of the Lamb  
(Rev. 19:9)

The marriage feast, a well-known custom of Hebrew life (Gen. 29:21,22; Ju. 14:2,10)

(See Jesus’ parables of the Marriage of the King’s Son [Mt. 22:2–14] and of the Great Supper [Lu. 14:16–24].)

Christ, as King,  
judges and makes war  
(Rev. 19:11,15,16)

“With righteousness shall he [the Branch] judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” Is. 11:4

Vesture dipped  
in blood; wine-  
press trodden  
(Rev. 19:13,15)

“Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.” Is. 63:2–4

Birds of prey invited  
to eat the flesh  
of the slain  
(Rev. 19:17,18)

“Thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you . . . that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war. . . .” Ezek. 39:17–20

Gog and Magog  
(Rev. 20:8)

“Thou son of man, prophesy against Gog [Gog and Magog, nomadic Asiatic heathen hordes from the north], and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts. . . . Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. . . . And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.” Ezek. 39:1,2,4,6; cf. chap. 38

Books of judgment  
opened, including  
the book of life  
(Rev. 20:12,15; cf. 21:27)

“Let them [mine adversaries] be blotted out of the book of the living, and not be written with the righteous.” Ps. 69:28

“I beheld till the thrones were cast down, and the Ancient of days did sit. . . . and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Dan. 7:9,10; cf. Ex. 32:32

“At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Dan. 12:1



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| New heaven,<br>new earth<br>(Rev. 21:1)   | “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” Is. 65:17   |
|   | “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.” Is. 66:22   |
| The bride, the<br>Lamb’s wife<br>(Rev. 21:2,9)  | “I will greatly rejoice in the Lord . . . for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Is. 61:10   |
| God’s tabernacle<br>is with men<br>(Rev. 21:3)  | “I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.” Lev. 26:11,12  |
| God shall wipe<br>away all tears<br>(Rev. 21:4; cf. 7:17)   | “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. . . .” Is. 25:8   |
|   | “I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” Is. 65:19; cf. 51:11  |
| A great and<br>high mountain<br>(Rev. 21:10)  | “In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.” Ezek. 40:2   |
| Twelve gates of the<br>city inscribed with<br>names of the twelve<br>tribes of Israel<br>(Rev. 21:12) | “The gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side . . . three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side . . . three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side . . . three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.” Ezek. 48:13–34 |
| The city foursquare<br>(Rev. 21:16)   | (Foreshadowed in the Holy of Holies of the Tabernacle, 10 × 10 × 10 cubits [see p. 160]; of Solomon’s Temple, 20 × 20 × 20 [I Ki. 6:20]; and of Ezekiel’s ideal temple, 20 × 20 × 20 [Ezek. 41:4].)   |
|   | “These shall be the measures thereof [of the city]; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. . . . It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.” Ezek. 48:16,35   |
| The light of the city<br>(Rev. 21:23; cf. 22:5)   | “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.” Is. 60:19   |
|   | “I [Christ] am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” Jn. 8:12   |

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| Gates shall not be shut<br>(Rev. 21:25,26)          | “Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.” Is. 60:11   |
| Nothing that defileth shall enter<br>(Rev. 21:27)   | “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.” Is. 52:1; cf. Joel 3:17   |
| River of water of life<br>(Rev. 22:1)               | <p>“A river went out of Eden to water the garden; and from thence it was parted, and became into four heads [Pison, Gihon, Hiddekel, Euphrates].” Gen. 2:10</p> <p>“Afterward he brought me again unto the door of the house [the sanctuary]; and, behold, waters issued out from under the threshold of the house eastward. . . . And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed. . . .” Ezek. 47:1,9; cf. Zech. 14:8</p> |
| Fruit and leaves of tree of life<br>(Rev. 22:2)     | “By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.” Ezek. 47:12   |
| No more curse<br>(Rev. 22:3)                        | <p>“Thou art cursed above . . . every beast of the field. . . .” (To the serpent) Gen. 3:14</p> <p>“Cursed is the ground for thy sake. . . .” (To Adam) Gen. 3:17</p> <p>“If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes . . . that all these curses shall come upon thee, and overtake thee.” Deut. 28:15; see vv. 16–68</p>   |
| No night there<br>(Rev. 22:5; cf. 21:25)            | <p>“Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” Is. 60:20</p> <p>“It shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.” Zech. 14:6, 7</p>  |
| His saints reign forever<br>(Rev. 22:5; cf. 20:4,6) | “The saints of the most High shall take the kingdom, and possess the kingdom for ever. . . . The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom . . .” Dan. 7:18,27   |

## *PARADISE OF GOD IN CONTRAST TO EDEN*

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev. 2:7

Note the marked contrasts between the Eden of Genesis (chapters 2 and 3) and the Paradise of Revelation; as well as the contrasts between the fruits of disobedience and the fruits of obedience.

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### Eden

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“The tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” Gen. 2:9

“A river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” Gen. 2:10

“Of the tree of the knowledge of good and evil, thou [Adam] shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:17

The beguiling serpent “more subtil than any beast of the field” Gen. 3:1

“The forbidden fruit—“Ye shall not eat of it [tree of knowledge of good and evil], neither shall ye touch it, lest ye die.” Gen. 3:3

“The eyes of them both [Adam and Eve] were opened, and they knew that they were naked. . . .” Gen.3:7

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### Paradise of God

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“On either side of the river, was there the tree of life. . . .” Rev. 22:2

“. . . a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Rev. 22:1

“In the midst of the street of it [the city foursquare] . . . was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” Rev. 22:2

“There shall in no wise enter into it any thing that . . . maketh a lie. . . .” Rev. 21:27

“To him that overcometh will I give to eat of the hidden manna. . . .” Rev. 2:17

“He that overcometh, the same shall be clothed in white raiment. . . .” Rev. 3:5

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Eden

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“Adam and his wife hid themselves from the presence of the Lord God. . . .” Gen. 3:8

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To the serpent: “Thou art cursed. . . .” Gen. 3:14  
To Adam: “Cursed is the ground for thy sake. . . .” Gen. 3:17

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To the woman: “I will greatly multiply thy sorrow and thy conception. . . .” Gen. 3:16  
To the man: “In sorrow shalt thou eat of it [fruit of ground] all the days of thy life . . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . .” Gen. 3:17,19

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The right to the tree of life is lost—“Lest he [Adam] put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth. . . .” Gen. 3:22,23

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“The Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.” Gen. 3:23

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“So he drove out the man. . . .” Gen. 3:24

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“He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Gen. 3:24

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Paradise of God

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“His [God’s] servants shall serve him: And they shall see his face; and his name shall be in their foreheads.” Rev. 22:3, 4

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“There shall be no more curse: but the throne of God and of the Lamb shall be in it. . . .” Rev. 22:3

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“God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” Rev. 21:4

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“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22:14

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“They [God’s servants] shall reign for ever and ever.” Rev. 22:5

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“I [Christ] will not blot out his name out of the book of life, but I will confess his name before my Father. . . .” Rev. 3:5

“He shall go no more out. . . .” Rev. 3:12

“To him that overcometh will I [Christ] grant to sit with me in my throne. . . .” Rev. 3:21

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“The gates of it shall not be shut at all by day: for there shall be no night there.” Rev. 21:25

“There shall in no wise enter into it [the city foursquare] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” Rev. 21:27

## GLIMPSES OF THE FOURTH DIMENSION

*When there shall be "time no longer"*

The Revelation of Jesus Christ to John starts from the triumphant standpoint of ascension "I am alive for evermore." By a study of correlated passages from the Gospels and The Apocalypse one sees Jesus' teachings and the events of his life lifted into universal application and truth—beyond time, beyond space, heavenly.

*Read chart upward line by line*

|                       |                      |   |
|-----------------------|----------------------|---|
| (Of Ascension)        | —Revelation / —Jesus | "They [God's two witnesses] ascended up to heaven in a cloud. . . ." Rev. 11:12<br>"I ascend unto my Father, and your Father; and to my God, and your God." Jn. 20:17 (See Mk. 16:19)   |
| (At Crucifixion)      | —Revelation / —Jesus | After the seventh vial "there came a great voice. . . from the throne, saying, it is done." Rev. 16:17<br>On the cross Jesus said, "It is finished." Jn. 19:30  |
|                       | —Revelation / —Jesus | "To him that overcometh will I grant to sit with me in my throne, even as I also overcame. . . ." Rev. 3:21<br>"Be of good cheer, I have overcome the world." Jn. 16:33   |
| (In Olivet Discourse) | —Revelation / —Jesus | He cometh with clouds . . . and all kindreds of the earth shall wail because of him." Rev. 1:7<br>"Then shall appear the sign of the Son of man in heaven . . . then shall all . . . tribes of the earth mourn. . . ." Mt. 24:30  |
| (In Olivet Discourse) | —Revelation / —Jesus | "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. 2:26<br>"He that shall endure unto the end, the same shall be saved." Mt. 24:13  |
|                       | —Revelation / —Jesus | "The great day of his wrath is come; and who shall be able to stand?" Rev. 6:17<br>"Watch . . . and pray always, that ye may be accounted worthy . . . to stand before the Son of man." Lu. 21:36   |
|                       | —Revelation / —Jesus | "Fear God, and give glory to him; for the hour of his judgment is come. . . ." Rev. 14:7<br>"Now is the judgment of this world: now shall the prince of this world be cast out." Jn. 12:31  |
| (In parable)          | —Revelation / —Jesus | "The marriage of the Lamb is come. . . Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:7,9<br>"A certain king . . . made a marriage for his son . . ." Those bidden "would not come . . . they made light of it. . . ." Mt. 22:2,3,5   |
| (Cleansing of Temple) | —Revelation / —Jesus | "And there shall in no wise enter into it [the city foursquare] any thing that defileth . . . or maketh a lie. . . ." Rev. 21:27<br>"Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mk. 11:17   |
|                       | —Revelation / —Jesus | "[John] fell down to worship before the feet of the angel. . . Then saith he unto me, See thou do it not . . . worship God." Rev. 22:8,9<br>"Why callest thou me good? none is good, save one, that is, God." Lu. 18:19 (a rebuke to personal worship)                  |
|                       | —Revelation / —Jesus | "Behold, I have set before thee an open door, and no man can shut it. . . ." Rev. 3:8<br>"I am the door: by me if any man enter in, he shall be saved. . . ." Jn. 10:9  |
|                       | —Revelation / —Jesus | "There shall in no wise enter into it any thing that defileth . . . but they which are written in the Lamb's book of life." Rev. 21:27<br>"Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Lu. 10:20 |

(To the Seventy) / -Revelation / "The great dragon . . . was cast out into the earth, and his angels were cast out with him." Rev. 12:9  
-Jesus / At the report of the Seventy Jesus said, "I beheld Satan as lightning fall from heaven." Lu. 10:18

(In Discourse) / -Revelation / "The city had no need of the sun . . . for . . . the Lamb is the light thereof." Rev. 21:23  
-Jesus / "I am the light of the world: he that followeth me . . . shall have the light of life." Jn. 8:12

(At Feast) / -Revelation / The Spirit and the bride say, Come . . . let him that is athirst . . . take the water of life freely." Rev. 22:17  
-Jesus / "If any man thirst, let him come unto me, and drink." Jn. 7:37

(At Transfiguration) / -Revelation / ". . . one like unto the Son of man . . . his countenance was as the sun shineth in his strength." Rev. 1:13,16  
-Jesus / He "was transfigured . . . and his face did shine as the sun, and his raiment was white as the light." Mt. 17:2

/ -Revelation / "I heard the number of them . . . sealed; and there were sealed an hundred and forty and four thousand . . . of Israel." Rev. 7:4  
-Of Jesus / ". . . him [the Son of man] hath God the Father sealed." Jn. 6:27

/ -Revelation / "Out of his mouth goeth a sharp sword, that with it he should smite the nations. . . ." Rev. 19:15  
-Jesus / "I came not to send peace [on earth], but a sword." Mt. 10:34

(In Parable) / -Revelation / "Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15  
-Jesus / ". . . his angels . . . shall gather out of his kingdom all things that offend. . . . And shall cast them into a furnace of fire. . . ." Mt. 13:41,42

(Lord's Prayer) / -Revelation / ". . . much people in heaven, saying, Alleluia; Salvation . . . glory . . . honour . . . power, unto . . . our God." Rev. 19:1  
-Jesus / "After this manner . . . pray ye . . . thine is the kingdom, and the power, and the glory, for ever." Mt. 6:9, 13

(At Sychar) / -Revelation / "The Lamb which is in the midst of the throne . . . shall lead them unto living fountains of waters. . . ." Rev. 7:17; cf. 22:1  
-Jesus / "The water that I shall give him shall be in him a well of water springing up into everlasting life." Jn. 4:14

(Ministry) / -Revelation / When the Lamb opened the first four seals, each of the four beasts said, "Come and see." Rev. 6:1-7  
-Jesus / When John's two disciples questioned Jesus "Rabbi . . . where dwellest thou?" Jesus answered, "Come and see." Jn. 1:38, 39

/ -Revelation / "Thou [the Lamb] art worthy to take the book, and to open the seals . . . for thou . . . hast redeemed us to God by thy blood. . . ." Rev. 5:9  
-Of Jesus / John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." Jn. 1:29

/ -Revelation / "The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12:4  
-Of Jesus / "Herod . . . slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. . . ." Mt. 2:16

THE THRONE OF GOD AND OF THE LAMB

**SUMMATION**

*Seven Days of Creation*

"In the beginning God [Elohim] created. . . ." Gen. 1:1

"And God saw. . . ."

*Seven New Things*  
 "Behold, I [God] make all things new." Rev. 21:5  
 "And I [John] saw. . . ."

Seventh REST  
 Sixth MAN, IMAGE OF GOD  
 LIVING CREATURE  
 FIFTH MOVING CREATURE, FOWL  
 TWO GREAT LIGHTS, STARS  
 Fourth EARTH AND SEAS  
 HEAVEN  
 Third LIGHT  
 Second  
 First

PARADISE  
 LIGHT  
 TEMPLE  
 GOD'S PEOPLE  
 NEW JERUSALEM  
 NEW EARTH  
 NEW HEAVEN  
 Seventh  
 Sixth  
 Fifth  
 Fourth  
 Third  
 Second  
 First

"But there went up a mist from the earth, and watered the whole face of the ground."

**MANKIND, HIS FALL (Gen. 2, 3)**

"Lord God formed. . . ."  
 man, of the dust of the ground  
 out of the ground made to grow every tree  
 out of the ground every beast and fowl  
 —Placed man in the garden of Eden  
 —Caused a deep sleep to fall upon Adam  
 —Took a rib from man and made woman  
 —Tempted mankind by serpent, most subtil of all beasts  
 —Cursed the serpent and the ground  
 —Penalized man for sin  
 —Drove out man from Eden  
 —Promised a Redeemer

To Laodicea "Overcome. . . ."  
 To Philadelphia "Overcome. . . ."  
 To Sardis "Overcome. . . ."  
 To Thyatira "Overcome. . . ."  
 To Pergamos "Overcome. . . ."  
 To Smyrna "Overcome. . . ."  
 To Ephesus "Overcome. . . ."

**MESSAGES TO THE CHURCH UNIVERSAL (Rev. 2,3)**

"He that overcometh shall inherit all things; . . ."