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Revelation 11–18

Occurrence of words with significant frequencies and Aune's twelve distinct units in Revelation

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22					
verses:										1-13									11-16	10	9	5					
Units:							1			2	3	4	5	6			7	8	9	10	11	12					
seven Spirits (4)	•		•	•	•																						
in the Spirit (4)	•			•													•					•					
lightning etc (4)				•				•				•				•											
Jesus (7)														•			•		••	•			••				
Jesus Christ (7)	•••••											•											•				
witness to Jesus (7)	••											•					•		••	•							
blessed (7)	•													•		•			•		•		••				
endurance (7)	•										•								•				••••				
prophecy (7)	•										•								•				••••				
I am coming (7)		••	•													•							•••				
tribes etc (7)					•		•			•	•		•	•				•									
Lord God Almy (7)	•			•							•				•	•			•			•					
sickle (7)														•••••••													
seat'd on throne(10)				••••	••	•	••	•											•			•					
inhab of earth (10)			•			•					••		•••				••										
Spirit (14)	•	••••	••••	••										•			•		•			•	•				
saints (14)					•			••			•		••	•	•	•	•		••	•	•						
lamb (28)				••••	••••	•	••••	•		•		•	••	••••	•		•		••			•••••					
Totals	14	6	6	7	10	4	7	4	0	1	5	3	3	8	16	3	5	9	2	13	0	0	4	0	1	10	17

Review 1–10

- **Jesus Christ:** Christ the emperor, high priest, AΩ, lamb, lion of Judah, Judge, receives worship
- Universality of sin and deception (the horsemen)
 - Rev 9:20–21 ongoing idolatry and sin despite judgment
- The restraint of sin and judgment on sin
 - Lamb judges sin and uses the aspects of Empire to do so
- Cooperation of sin and Satan
- Countering the sin of empire: true worship, witness, and following the lamb (Exodus)

Review 1–10

- A cycle of history and Empire
- Visions between letters to churches and New Jerusalem: show how to “conquer” (2:7, 11, 17...)

Review 1–10

- 144,000– counted for warfare (cf. Numbers)
- Caligula, Nero, Domitian and Apollo



Can I get a Witness? (Ch 11)

☞ “And if anyone would harm them, fire pours from their mouth and consumes their foes. They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague...” (11:5-6)

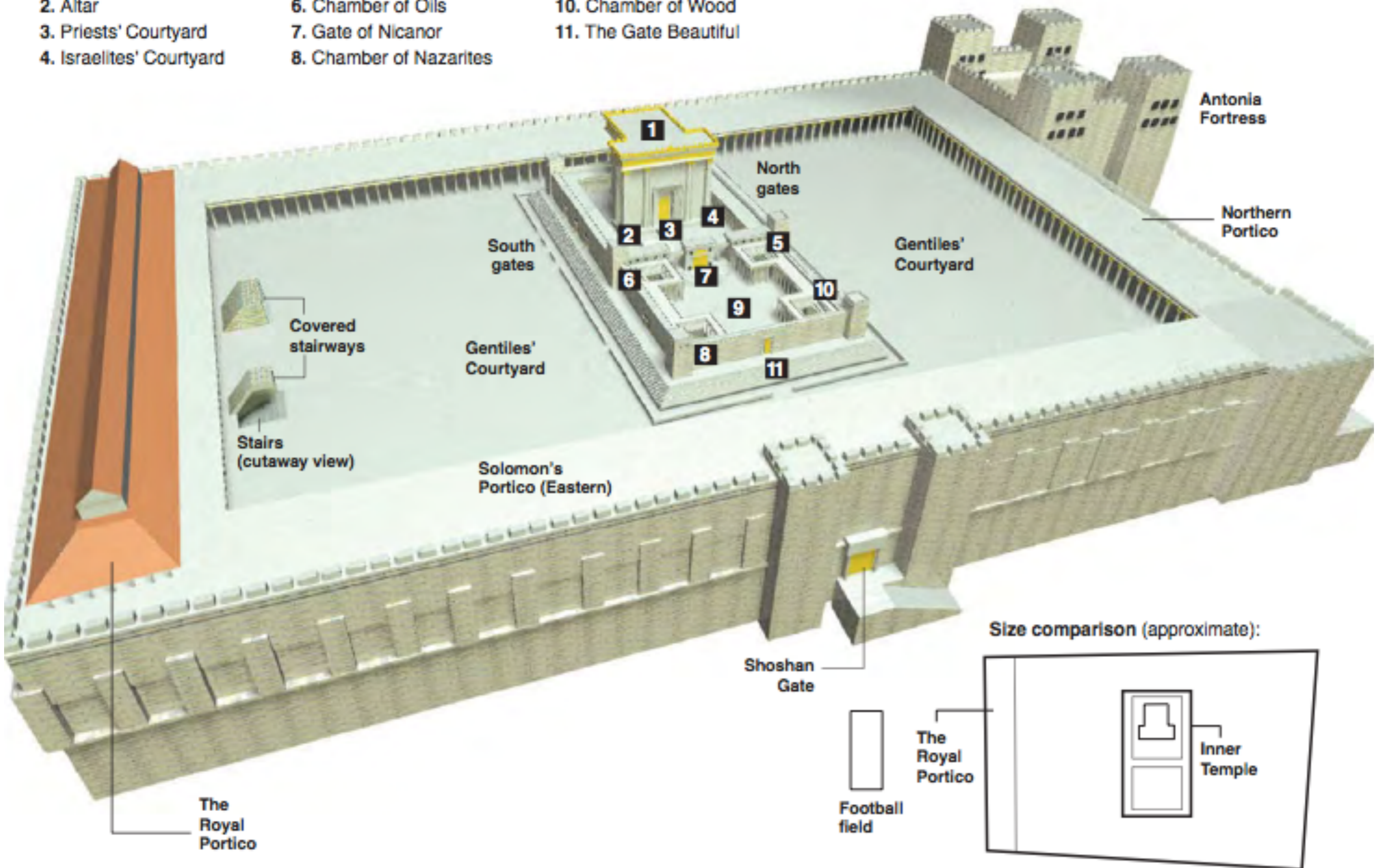
Zechariah 4

And the angel... said to me, "What do you see?" I said, "I see a gold lampstand, with a bowl on the top." Then a second lampstand with seven olive trees. "The lamp that is on the top is set by the wood of the whole earth."

- 1. Holy Place
- 2. Altar
- 3. Priests' Courtyard
- 4. Israelites' Courtyard

- 5. Chamber of Lepers
- 6. Chamber of Oils
- 7. Gate of Nicanor
- 8. Chamber of Nazarites

- 9. Womens' Courtyard
- 10. Chamber of Wood
- 11. The Gate Beautiful



Antonia Fortress

Northern Portico

North gates

Gentiles' Courtyard

South gates

Gentiles' Courtyard

Solomon's Portico (Eastern)

Covered stairways

Stairs (cutaway view)

Shoshan Gate

Size comparison (approximate):

The Royal Portico

Football field

Inner Temple

The Royal Portico

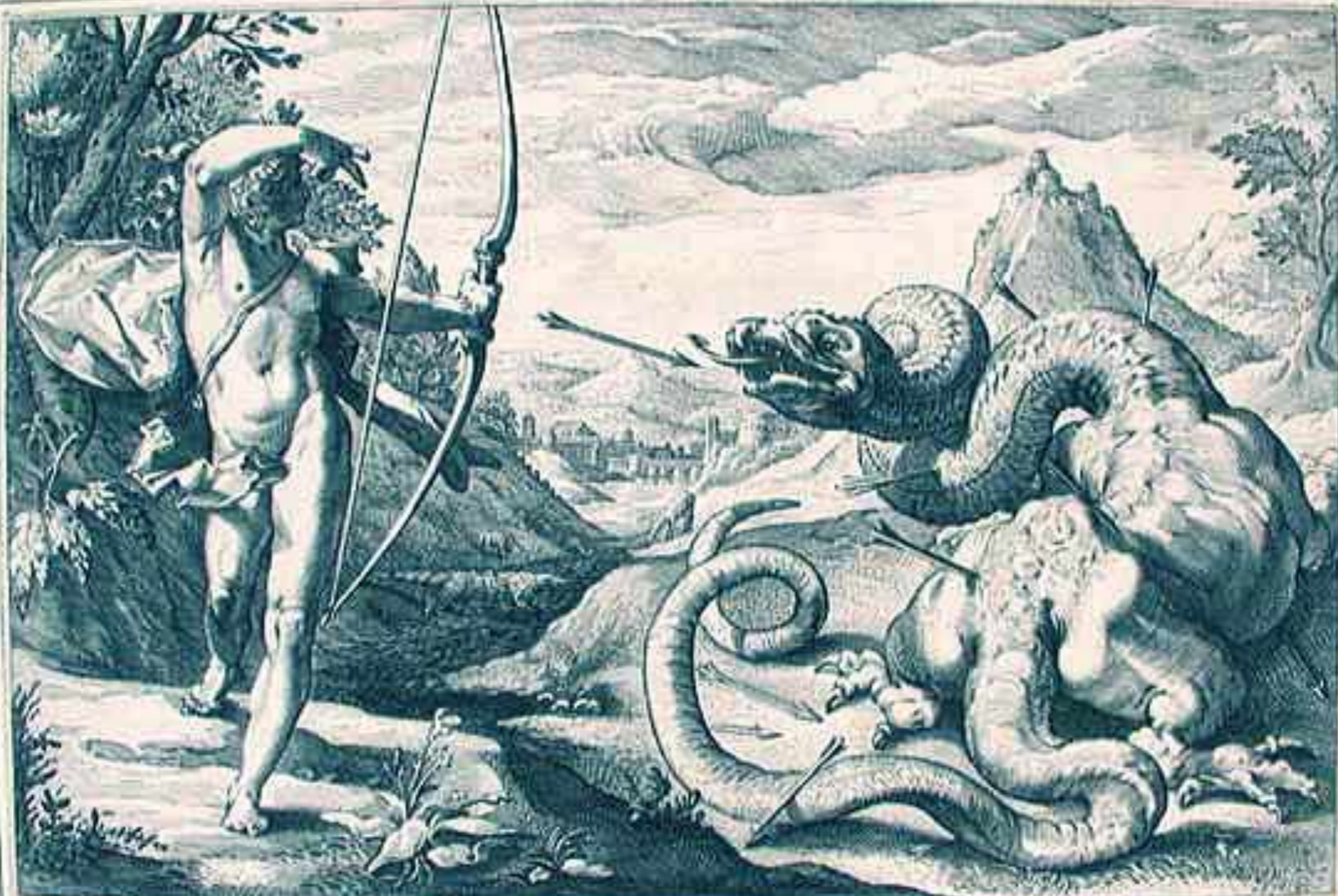
2 Witnesses (ch. 11)

- Lampstands= universal Church
- Witnesses= content of the Church's witness
 - Moses and Elijah as representatives of the Law and the Prophets (but more than this)
 - Why two witnesses? Judgment in the OT (Num 35:30)
 - Law= God's revelation of truth
 - Prophecy= Application of God's truth
 - The reversal: judgment SAVES 9/10 (power of Lamb's victory)
- The final trumpet: "The kingdom of the world has become the kingdom of our Lord." Really?

Woman and Dragon: Ch. 12

- Extended interlude (chs. 12–15)
- Ch. 12 Characters: woman, dragon, Michael, child
 - “Woman” draws on OT imagery of Eve (Gen 3:14–15) and Zion (Isa 66:7–8) as “people of God”
 - Child= Christ
 - Dragon– serpent in garden, Leviathan (and Behemoth), Dacian Draco; ultimately Satan
 - The Leto and Python myth– Apollo dethroned by the crucified Christ





*Jumantium cetera struat Pythone sagittis
 Nec mirant minimum Gallos arte davis,*

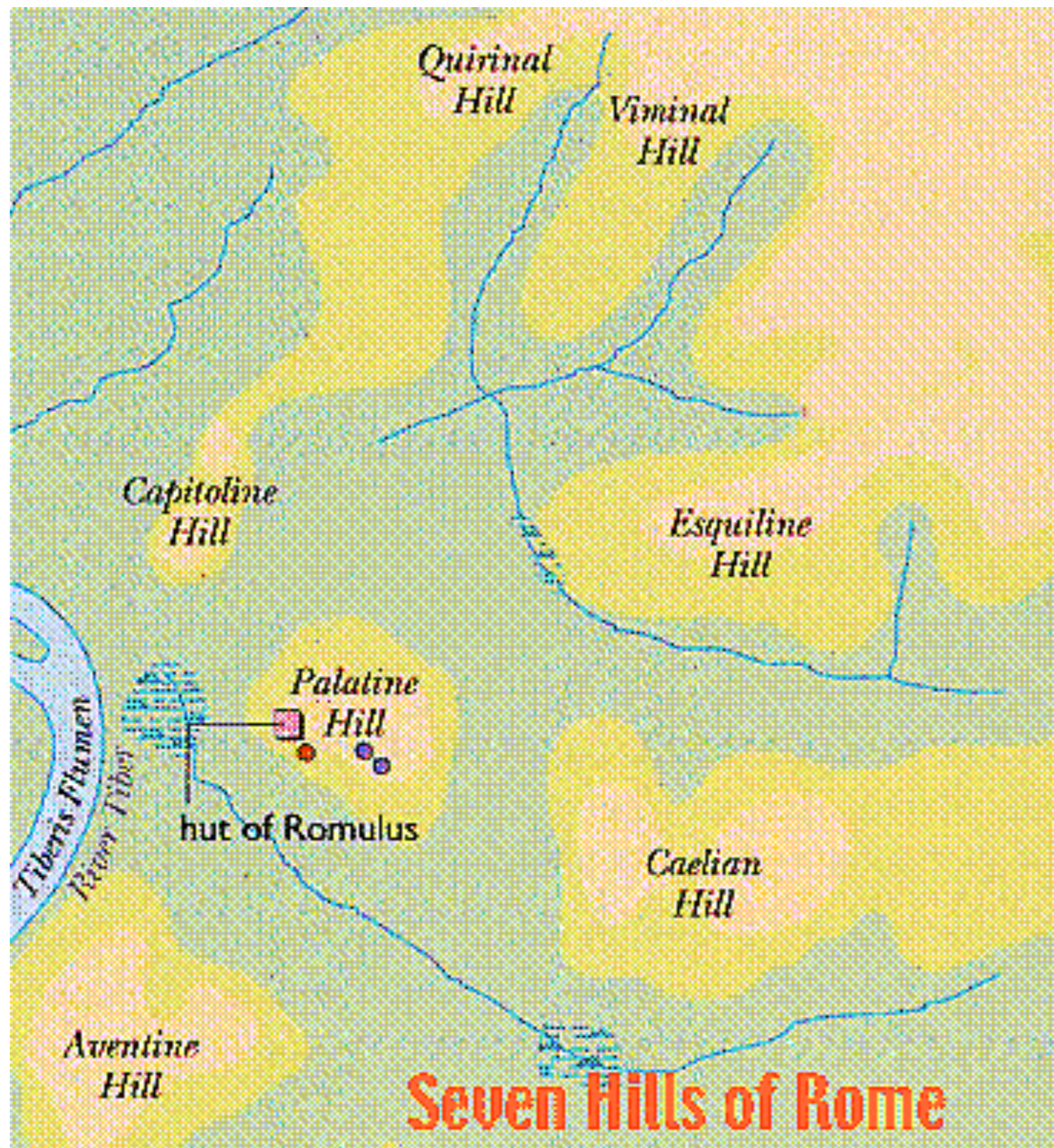
*Latens malis monstrum Juncus et usum
 Et terra suffocum domi occidit abq. mari.*

The Unholy Trinity: Rev. 13

- Beast from the sea: the imperial power (throne)
- Beast on land: the empire's propaganda

Sea Beast

- The wounded head and *Nero Redivivus* myth
- The seven hills of Rome
- Nero a “beast” – Sybilline Oracles, Philostratus, and Pliny the younger
- 666 (13:18)- Caesar Nero
- The beast “conquers” but so do the martyrs (11:7; 13:12)



Seven Hills of Rome

Battle?: Rev. 14-15

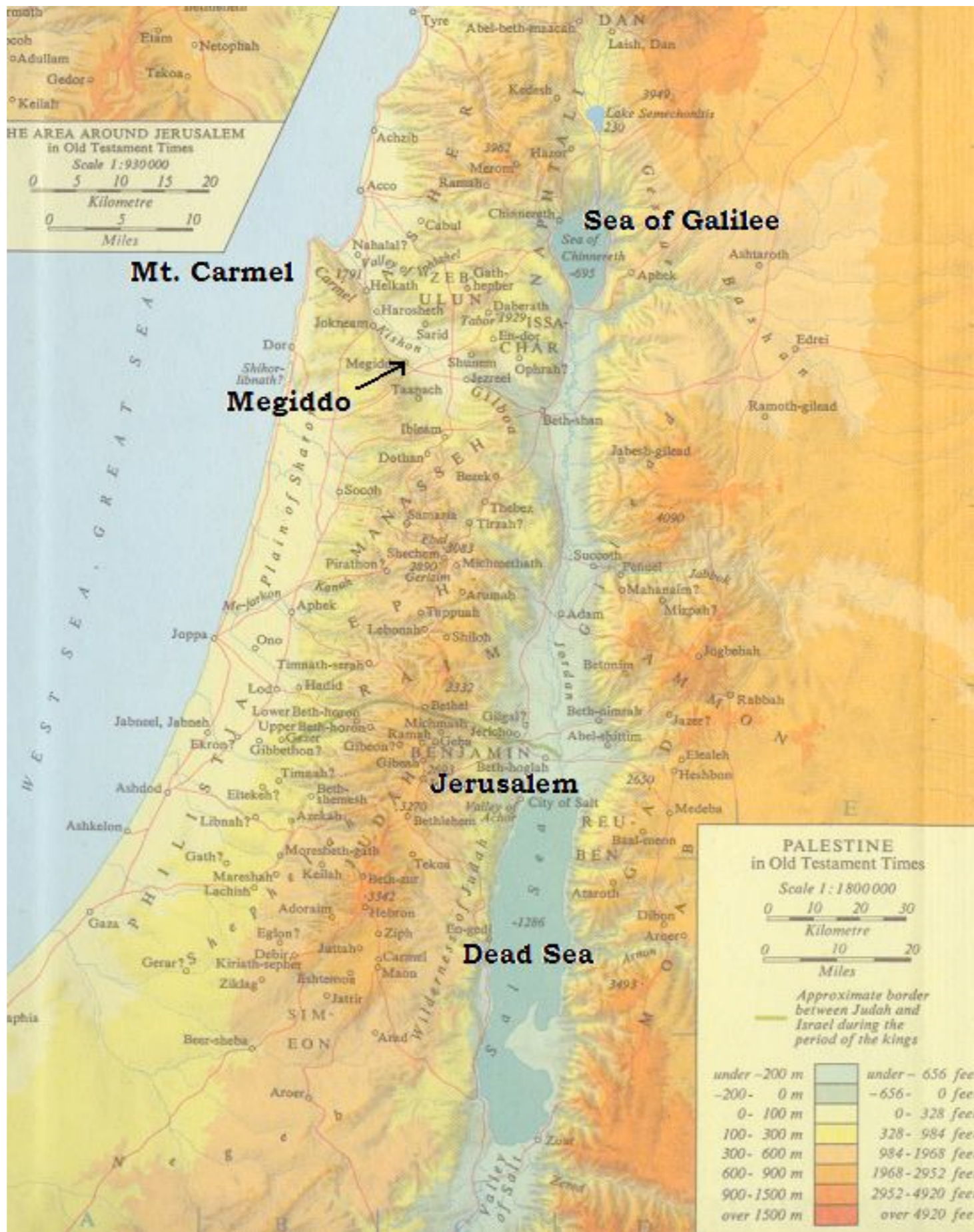
- Contrast of 666 with 144,000
- Expectation of messianic battle
- Militaristic images become images of sacrifice and worship
- The battle is preaching (14:6-13)- proclamation, condemnation, and exhortation
 - Babylon has fallen (14:8)
- Harvest vs. vintage (14:14-20)
 - Anticipating ch. 19 (horses and winepress)

Battle?: Rev. 14-15

- Rev. 15 carries forward Exodus imagery (15:2)
 - People waiting to “rest,” sea, interpreted Song of Moses (Isa 12)
- Change in Song of Moses:
 - Celebrate nations conversion!
 - Stage 1: Christ’s sacrifice redeems people for himself
 - Stage 2: participation in sacrifice through martyrdom brings nations to God

Bowls of wrath: Rev. 16

- Carries forward Exodus theme
- Judgment poured on “throne of the beast” (v. 10)
- Empire and demonic power (v. 14)
- Judgments on “Babylon” are complete
- 16–19 focus on destruction of “systems”
- Why Armageddon? (Judges 5:19, 2 Kgs 23:29–30; cf. 2 Chr 35:22; 1 Esd 1:29–31)



Mt. Carmel

Megiddo

Sea of Galilee

Jerusalem

Dead Sea



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The Harlot (Gorman)

- (Sea beast from Rev 13, imperial power)
- Harlot= exploitative and corrupt economic power
 - 1.) Empire is a system that both seduces the powerful with the promise of more power
 - 2.) Empire is grand both in terms of territory and ideology
 - 3.) Empire presents itself as beautiful
 - 4.) Despite its claim to divine status, empire is always ultimately opposed to God's rule

The Harlot (Gorman)

- 5.) Empire grows in part because the conquered acquiesce
- 6.) Empires often die of self-inflicted wounds
- 7.) Empires... are only short-term manifestations of something much more powerful and permanent than what we may call "Empire"

“Come out” – Rev 18

- “Come out” – we exist in the Empire
 - Not “conquer” like the beasts
- The selling of people (18:13)
- The grieving of the nations
- Babylon is always at war with God’s kingdom (18:24)

The Battle and “the” End

- Contrast with heaven (19:1–2)
- Christ on the white horse (cf. Rev 6)
 - King of kings and Lord of lords
- No battle; victory in Christ’s crucifixion and truth
 - “Slain by the sword that came from the mouth”
- John depicts “the end” in many ways
 - Earthquake, harvest, vintage, last battle, marriage supper
 - Emphases on complete destruction of evil

The Millennium: Rev 20

- Clearly fits with and follows 19
- Structure:
 - Satan bound (1000 years)
 - Martyrs reign with Christ (1000 years)
 - Satan released, nations deceived, battle ensues
 - All enemies destroyed (who are they?)
 - Satan tossed into lake of fire
 - Judgment of dead, Death, and Hades

The Millennium: Rev 20

- “Millennium” serves a theological and structural function
- Draws on Daniel 7: destruction of beast and transfer of kingdom to Son of Man and his people
 - Revelation 19:11–21– destruction of beast
 - Revelation 20:4–6– transfer of kingdom

The Millennium: Rev 20

- Culmination of four major themes:
 - (Complete) Victory of God
 - Lordship of Christ
 - Vindication of the martyrs
 - *Life and rule* of saints contrasted with same of beast
 - 42 months vs. 1000 years!
 - Cannot be deceived again
- The renewal of creation

The Millennium: Rev 20

- The complete sovereignty of God evidenced in creation
 - Prevents overemphasis on discontinuity in eschatology
 - A new stage that bridges the present and the ultimate future
- BUT!!!....
 - Not a literal period of time
 - Strictly limited to contrast with fate of beast

Rev 21–22

- It is new creation, God's Kingdom; Babylon is no more.
 - Excludes: sea (chaos; 21:1); death (21:4); mourning (21:4); evil (21:8); temple (21:22); luminaries, yet no night (21:23, 25; 22:5); closed gate (21:25)
1. Vision is climax of this book, the NT, and the whole Bible as the story of God and humanity
 2. “New heaven and new earth” does not mean a destruction of the old, but their transformation.
 3. Revelation ends with something like a garden-city
 4. The boundary between heaven and earth is fully removed.

Rev 21–22

5.) The absence of those things on the “no-list” is an absence of things which inhibit the true flourishing of humanity before God

6.) This is about eternal bliss, reunion, and reconciliation.

7.) This is a certain hope established in the death and resurrection of Christ the Lamb, which inspires us to four things:

Worship, Mission, Prophecy, Hope

8.) John’s reconfiguration of the Godhead to include Christ is certain by these final chapters.

Revelation 11–22

Witnesses

The Bowls of Wrath

The Woman and the Dragon

The Harlot

The Unholy Trinity

The Millennium

The Battle