Detailed outline of the Book of Revelation

David Aune

from Revelation in Word Biblical Commentary (Dallas, Tx: Word Books, 1988)

I. Prologue (1:1–8)

A. Title: The revelation of Jesus Christ (vv 1–2)
   1. The transmission of the revelation (v 1)
      a. God granted the revelation to Jesus Christ (v 1b)
      b. Jesus Christ showed the revelation to his servants (v 1c)
   2. Content of the revelation: the events that must soon take place (v 1d)
   3. The revelatory role of John (v 1e–2)
      a. Jesus Christ made the revelation known
         (1) Means: by sending his angel
         (2) Destination: his servant John (v 1e)
      b. John testified to all that he saw (v 2)
         (1) To the word of God (v 2a)
         (2) To the testimony of Jesus Christ (v 2b)

B. Beatitude (v 3)
   1. The one who reads the prophecy is blessed (v 3a)
   2. Those who hear and obey the prophecy are blessed (v 3b)
      a. Because they obey what is written in it
      b. Because the time is near

C. Epistolary prescript (1:4–5c)
   1. Superscriptio: John (v 4a)
   2. Adscriptio: to the seven churches in Asia (v 4b)
   3. Salutatio (v 4c–5c)
      a. Well–wishes (v 4c)
         1. Grace wish
         2. Peace wish
      b. Ultimate source of well–wishes (v 4d)
         1. From God
            (a) The one who is
            (b) The one who was
            (c) The one who is to come
         2. From the seven spirits before the throne
         3. From Jesus Christ (v 5a–e)
            (a) The faithful witness (5a)
            (b) The firstborn of the dead (5b)
            (c) The ruler of kings on earth (5c)
   D. Doxology (1:5d–6)
      1. The recipient of praise (v 5d)
         a. The one who loves us
         b. The one who has freed us
            1. From our sins
            2. Means of freedom: by his blood
         c. The one who has made us
            1. A Kingdom to his God and Father
            2. Priests to his God and Father
      2. The particular attributes used in praise (v 6a)
         a. Glory
         b. Power
      3. Temporal extent of attributes: for ever (v 6b)
      4. Concluding amen (v 6c)

E. Two prophetic oracles (vv 7–8)
   1. Prophecy of the coming of Jesus (v 7)
      a. First couplet: The Parousia as salvation (v 7ab)
         1. He comes with the clouds (v 7a)
         2. Every one will witness his coming (v 7b)
      b. Second couplet: The Parousia as judgment (v 7cd)
         1. Those who pierced him will see him (v 7c)
         2. All the tribes of the earth will mourn because of him (v 7d)
   2. Three self-predications of the Lord God (v 8)
      a. I am the Alpha and the Omega (v 8a)
      b. [I am] the One who is, was, and is to come (v 8b)
      c. [I am] the Almighty (v 8c)

II. John's vision and commission (1:9–3:22)

A. Vision of “one like a son of man” (1:9–20)
   1. Setting of the vision (v 9)
      a. The identity of John the seer (v 9)
         (1) He is the recipients’ brother (v 9a)
         (2) What he shares with them in Jesus (v 9b)
            a) Tribulation
            b) Kingdom
            c) Endurance
      b. Circumstances of the vision (v 9cd)
         (1) Location: island of Patmos (v 9c)
         (2) Reasons for being on Patmos (v 9d)
            a) For the word of God
            b) For the testimony of Jesus
   2. Initial revelatory experiences (vv 10–11)
      a. John fell into a trance (v 10a)
      b. He heard a voice loud like a trumpet behind him (v 10b)
      c. The two commands of the voice (v 11)
         (1) Write down this vision (v 11a)
         (2) Send it to the seven churches (v 11b)
            a) To Ephesus
            b) To Smyrna
            c) To Pergamon
            d) To Thyatira
            e) To Sardis
            f) To Philadelphia
3. The vision of the one like a son of man (vv 12–20)
   a. Introduction: John turned to see the voice (v 12a)
   b. The vision (vv 12b–16)
      (1) Seven golden menorahs (v 12b)
      (2) Description of the one like a son of man (vv 13–16)
         a) His location: in the midst of the menorahs (v 13a)
         b) His appearance (vv 13b–16)
            [1] His clothing (v 13b)
               [a] Long robe
               [b] Golden sash around him
            [2] His head (v 14)
               [a] His hair (v 14a)
                  {1} Like white wool
                  {2} Like snow
               [b] His eyes like a flame (v 14b)
            [3] His feet: like molten bronze (v 15a)
            [4] His voice: like the sound of cascading water (v 15b)
            [5] Associated symbols (v 16)
               [a] Seven stars in his right hand (v 16a)
               [b] Sword (v 16b)
                  {1} Sharp
                  {2} Double-edged
                  {3} Projecting from his mouth
               [6] His face: like the sun shining in full strength (v 16c)
   c. John’s reaction: he fell down as dead (v 17a)
   d. The message of the exalted Christ (vv 17b–20)
      (1) He placed his right hand on John (v 17b)
      (2) His message of assurance (vv 17c–20)
         a) Command: Do not be afraid (v 17c)
         b) Reasons (vv 17d–18)
            [1] I am the first and the last (v 17d)
            [2] I am the living one (v 18a)
            [3] I was dead, but I now live for ever (v 18b)
            [4] I have the keys of Death and of Hades (v 18c)
         c) Renewed command to write and initial interpretation of Christophany (vv 19–20)
            [1] Command to write what he will see (v 19)
               [a] The events now happening (v 19a)
               [b] The events that will happen (v 19b)
            [2] Interpretation of the seven stars and the seven menorahs (v 20a)
               [a] The seven stars are the angels of the seven churches (v 20b)
               [b] The seven menorahs are the seven churches (v 20c)
   e. The tavde levgei formula (v 1c)
   f. Christological predications (v 1c)
      1. The One with the seven stars in his right hand
      2. The One who walks in the midst of the seven golden menorahs
   g. The narration: “I know your conduct” (vv 2–4)
      1. Your deeds (v 2a)
         a) Your effort
         b) Your endurance
      2. You do not tolerate the wicked (v 2b)
         a) You tested the so-called apostles
         b) You found them to be liars
      3. You have endurance (v 3)
         a) You have borne patiently because of my name (v 3b)
         b) You have not become weary (v 3c)
   h. The dispositio (vv 4–6)
      1. Accusation: you have abandoned your first love (v 4)
      2. Remedy: remember your original state (v 5)
         a) Repent (v 5b)
         b) Do the deeds you did before (v 5c)
      3. Threat: if you do not do so (v 5d)
         a) I will come to you
         b) I will remove your menorah from its place
      4. Concluding positive feature (v 6)
         a) You hate the Nicolaitans (v 6b)
         b) I also hate them (v 6c)
   i. The proclamation formula (v 7a)
   j. The promise-to-the-victor formula: access to the tree of life in the paradise of God (v 7b)
2. Proclamations to the Seven Churches (2:1 – 3:22)
1. The Proclamation to Ephesus (2:1–7)
   a. The adscriptio: to the angel of the church in Ephesus (v 1a)
   b. Command to write (v 1b)
   c. The tavde levgei formula (v 1c)
   d. Christological predications (v 1c)
      1. The One with the seven stars in his right hand
      2. The One who walks in the midst of the seven golden menorahs
   e. The narration: “I know your conduct” (vv 2–4)
      1. Your deeds (v 2a)
         a) Your effort
         b) Your endurance
      2. You do not tolerate the wicked (v 2b)
         a) You tested the so-called apostles
         b) You found them to be liars
      3. You have endurance (v 3)
         a) You have borne patiently because of my name (v 3b)
         b) You have not become weary (v 3c)
   f. The dispositio (vv 4–6)
      1. Accusation: you have abandoned your first love (v 4)
      2. Remedy: remember your original state (v 5)
         a) Repent (v 5b)
         b) Do the deeds you did before (v 5c)
      3. Threat: if you do not do so (v 5d)
         a) I will come to you
         b) I will remove your menorah from its place
      4. Concluding positive feature (v 6)
         a) You hate the Nicolaitans (v 6b)
         b) I also hate them (v 6c)
   g. The proclamation formula (v 7a)
   h. The promise-to-the-victor formula: access to the tree of life in the paradise of God (v 7b)
h. The promise-to-the-victor formula: the one who conquers will not be harmed by the second death (v 11b)

3. The proclamation to Pergamon (2:12–17)
   a. The adscriptio: to the angel of the church in Pergamon (v 12a)
   b. The command to write (v 12a)
   c. The tavde levgei formula (v 12b)
   d. Christological predication: the One who has the sharp twoedged sword (v 12b)
   e. The narratio: “I know your conduct” (vv 13–15)
      1. Difficult circumstances suggested: you live where Satan’s throne is located (v 13a)
      2. Affirmation (v 13b)
         a. You hold my name fast
         b. You did not renounce your faith in me
      3. Difficult circumstances amplified: the instance of Antipas (v 13c–d)
         a. He was my faithful witness
         b. He was killed among you
         c. He was killed where Satan dwells
   f. The disposition (v 16)
      1. Command: repent (v 16a)
      2. Threat: if you do not repent (v 16b)
         a. I will come to you soon
         b. I will make war against them with the sword of my mouth
   g. The promise-to-the-victor formula (v 17a)
   h. The promise-to-the-victor formula (v 17b)
      1. I will give them hidden manna
      2. I will give them a white stone with a new name known only to the recipient

4. The proclamation to Thyatira (2:18–29)
   a. The adscriptio: to the angel of the church in Thyatira (v 18a)
   b. The command to write (v 18a)
   c. The tavde levgei formula (v 18a)
   d. Christological predication: Christ is (v 18a–c)
      1. The Son of God (v 18a)
      2. The One with eyes like fire (v 18b)
      3. The One with feet like burnished bronze (v 18c)
   e. The narratio: “I know your conduct” (vv 19–21)
      1. Your behavior (v 19a)
         a. Love
         b. Faithfulness
         c. Service
         d. Endurance
   f. The disposition (vv 22–25)
      1. Threat of imminent retribution (vv 22–23a)
         a. I will throw “Jezebel” into a sickbed (v 22a)
         b. I will afflict those who fornicate with her with great tribulation, if they do not repent (v 22b)
      c. I will kill her “children” with the plague (v 23a)
      2. Christological axiom: The revelation of Christ through judgment to the churches (v 23bc)
         a. Christ searches mind and heart (v 23b)
         b. Christ gives to each in accordance with their deeds (v 23c)
      3. To those uninfluenced by “Jezebel’s” teachings (called the deep things of Satan (v 24–25)
         a. I give you no other burden (v 24c)
         b. Hold what you have until I come (v 25)
   g. The promise-to-the-victor formula (vv 26–28)
      1. Recipients (v 26a)
         a. Those who conquer
         b. Those who keep my word until the end
      2. The reward (vv 26b–28)
         a. I will give them the kind of authority I received from my Father (vv 26b, 28a)
            (1) I will give them authority over the nations (v 26b)
            (2) They will rule the nations with an iron scepter as when ceramic pots are smashed (v 27)
         b. I will give them the morning star (v 28b)
   h. The proclamation formula (v 29)

5. The proclamation to Sardis (3:1–6)
   a. The adscriptio: to the angel of the church in Sardis (v 1a)
   b. The command to write (v 1a)
   c. The tavde levgei formula (v 1b)
   d. Christological predication (v 1b)
      1. The One who has the seven spirits of God
      2. The One who has the seven stars
   e. The narratio: “I know your conduct” (v 1c)
      1. You have a reputation for being alive
      2. You are actually dead
   f. The disposition (v 2–4)
      1. Exhortation (v 2a)
         a. Be vigilant
         b. Strengthen what remains and is on the point of death
2. Accusation: I have found your conduct far from perfect in the sight of my God (v 2b)
3. Exhortation: Remember (v 3a)
   a. What you received and heard
   b. Obey that and repent
4. Threat: What will happen if you do not watch (v 3b)
   a. I will come like a thief
   b. You will not know at which hour I will come to you
5. A few in Sardis have not soiled their garments (v 4a)
   a. Reward: They will walk with me in white (v 4b)
   b. Reason: They are worthy (v 4b)
6. The proclamation to Philadelphia (3:7–13)
   a. The adscriptio: to the angel of the church in Philadelphia (v 7a)
   b. The command to write (v 7a)
   c. The tavde levgei formula (v 7b)
   d. Christological predications (v 7b)
      1. The holy one
      2. The true one
   e. The narratio: “I know your conduct” (v 8)
      1. Because you have limited strength (v 8c)
         a. I have placed before you an open door (v 8b)
         b. No one can shut this door (v 8b)
      2. You have kept my word (v 8d)
   f. The dispositio (3:9–11)
      1. Your “Jewish” adversaries (v 9)
         a. Their description (v 9a)
            (1) They are a synagogue of Satan
            (2) They claim to be Jews but are lying
         b. Their fate (v 9bc)
            (1) They will come and grovel at your feet
            (2) They will learn that I have loved you
      2. The coming time of affliction (v 10)
         a. You have obeyed my command to endure (v 10a)
         b. I will keep you from the time of affliction (v 10bc)
            (1) It will come on the whole world
            (2) It will afflict the inhabitants of the earth
      3. Promise: I am coming soon (v 11)
         a. Exhortation: Keep what you have (v 11b)
         b. Reason: So that no one takes away your wreath (v 11b)
   g. The promise-to-the-victor formula (v 12)
      1. I will make them pillars in the temple of my God (v 12a)
      2. They will never leave the temple of my God (v 12b)
   h. The proclamation formula (v 6)
7. The proclamation to Laodicea (3:14–22)
   a. The adscriptio: to the angel of the church in Laodicea (v 14a)
   b. The command to write (v 14a)
   c. The tavde levgei formula (v 14b)
   d. Christological predications (v 14b)
      1. The Master Workman
      2. The faithful and true witness
      3. The origin of God’s creation
   e. The narratio: “I know your conduct” (vv 15–17)
      1. The “cold” and “hot” metaphors (vv 15–16)
         a. You are neither “cold” nor “hot” (v 15a)
         b. I wish you were either “cold” or “hot” (v 15b)
         c. I will vomit you from my mouth (v 16)
            (1) Because you are “tepid”
            (2) Because you are neither “cold” nor “hot”
      2. Your imagined condition: a hybris soliloquy (v 17)
         a. I am wealthy (v 17a)
         b. I have become rich (v 17a)
         c. I need nothing (v 17a)
   f. The dispositio (vv 18–20)
      1. Admonition using shopping metaphors (v 18)
         a. Buy purified gold from me that you might be rich
         b. Buy white garments from me
            (1) That you might be clothed
            (2) That the shame of your nakedness might not be public
         c. Buy medication from me
            (1) to apply to your eyes
            (2) to regain your sight
      2. Christological axiom (v 19)
         a. Those whom I love (v 19a)
            (1) I chastise
            (2) I discipline
         b. Because of this love (v 19b)
            (1) Be earnest
            (2) Repent
      3. Christ as outsider: the visitor metaphor (v 20)
         a. The visitor calls: I stand before the door knocking (v 20a)
         b. Will the visitor be acknowledged? (v 20b)
III. The disclosure of God’s eschatological plan (4:1–22:9)

A. John’s heavenly ascent (vv 1–2a)
1. He sees an open door in heaven (v 1a)
2. He is invited to ascend (v 1b–c)
   a. Speaker: the voice like a trumpet of 1:10
   b. Purpose: to be shown future events
3. He instantly experiences a vision trance (v 2a)

B. The sovereignty of God, the investiture of the Lamb, and the first six seals (4:2b–6:17)
1. Vision of the heavenly throne room (4:2b–5:14)
   a. The heavenly worship of God (4:2b–11)
      1. Appearance (v 3a)
         [1] Like jasper
         [2] Like carnelian
      b. A rainbow like an emerald surrounds the throne (v 3b)
   2. Those around the throne (vv 4–7)
      a. The twenty-four elders (v 4)
         [1] Seated on twenty-four thrones (v 4b)
         [2] Dressed in white robes (v 4c)
         [3] Wearing gold crowns (v 4d)
      b. Manifestations of God’s holy presence (v 5a)
         a. Lightning
         b. Rumbling
         c. Thunderclaps
   3. Objects before throne (v 5b–6a)
      a. Seven blazing torches (= the seven spirits of God)
      b. A sea of glass like crystal
   4. The four living creatures around the throne (v 6b–8b)
      a. Location: in the midst of the throne and around it (v 6b)
      b. First general description: covered with eyes (v 6b)
      c. Individual descriptions (v 7)
         [1] The first: like a lion (v 7a)
         [2] The second: like an ox (v 7b)
         [3] The third: face like a human (v 7c)
         [4] The fourth: like a flying eagle (v 7d)
      d. Second general description (v 8a–b)
         [1] Each had six wings (v 8a)
         [2] Each was covered with eyes (v 8b)
   5. The heavenly liturgy (v 8c–11)
      a. The worship of the four creatures (v 8c–9)
         [a] Their unceasing chant of the trisagion (v 8c–e)
            a. Ascription: holy, holy, holy
            b. Object of worship: the Lord God the Almighty
   b. The twenty-four elders (v 10–11)
      1. They bow down before the One enthroned (v 10a)
      2. They worship the eternal One (v 10b)
      3. They cast their crowns before the throne, chanting (v 10c)
   6. Their hymn (v 11)
      [a] Major predicate: You are worthy (v 11a)
      [b] Address: our Lord and God (v 11b)
      [c] Divine attributes (v 11b)
         [1] Glory
         [2] Honor
         [3] Power
      [d] Reasons for praise (v 11c)
         [1] God created everything
         [2] Everything was created by God’s will

b. The investiture of the Lamb (5:1–14)
1. John sees and describes the scroll (v 1)
   a. In God’s right hand (v 1a)
   b. Written on both sides (v 1a)
   c. Sealed with seven seals (v 1b)
2. The quest for someone worthy to open the sealed scroll (vv 2–5)
   a. The proclamation of the mighty angel (v 2a)
      [1] Who is worthy to open the scroll? (v 2b)
      [2] Who is worthy to break its seals? (v 2b)
   b. No one found who was able to open the book (v 3)
      1. No one in heaven
      2. No one on earth
      3. No one under the earth
   c. Result: John wept bitterly (v 4)
      1. Because no one was found worthy to open the book
      2. Because no one was found worthy to look into it
   d. The solution of one of the elders (v 5)
      1. He tells John not to weep
      2. Someone has conquered and can open the seals
         [a] The Lion of the tribe of Judah
         [b] The root of David
3. The Lamb is worthy to open the scroll (vv 6–10)
   a. John then sees the Lamb (v 6a)
   b. Description of the Lamb (v 6bc)
      1. Location
         [a] In the midst of the throne and the four cherubim
         [b] In the midst of the elders
      2. Appearance of the Lamb
         [a] Standing as though slaughtered
         [b] With seven horns and seven eyes = the seven spirits of God
c. The Lamb acts: He takes the scroll from the right hand of God (v 7)
d. Reaction of the twenty-four elders (vv 8–10)
   1. They prostrate themselves before the Lamb (v 8a)
   2. The objects they hold (v 8bc)
      (a) Harps
      (b) Golden bowls of incense = the saints’ prayers
   3. They sing a new song to the Lamb (vv 9–10)
      (a) He is worthy (v 9b)
         1) To take the scroll
         2) To open its seals
      (b) Reasons for his worthiness (v 9c–10)
         1) He was slaughtered (v 9c)
         2) He ransomed people for God (v 9c–10)
            [a] Means: by his blood (v 9c)
            [b] Scope: people from all nations (v 9d)
            [c] Result (v 10):
               [1] They are priests
               [2] They are kings
               [3] They will reign on the earth
   4. The heavenly acclamation of God and the Lamb (vv 11–12)
      (a) The angelic participants (v 11)
         1) Their location
            [a] Around the throne
            [b] Around the cherubim
            [c] Around the elders
         2) Their number
            [a] Myriads of myriads
            [b] Thousands of thousands
      (b) The hymn (v 12)
         1) Major predicate: worthiness (v 12a)
         2) Addressee: the Lamb (v 12b)
         3) Implied reason: he was slaughtered (v 12b)
         4) Attributes (v 12c)
            [a] Power
            [b] Wealth
            [c] Wisdom
            [d] Might
            [e] Honor
            [f] Glory
            [g] Blessing
   5. The universal doxology addressed to God and the Lamb (vv 13–14)
      (a) Participants (v 13a)
         [1] Every being in heaven
         [2] Every being in earth
         [3] Every being under the earth
         [4] Every being in the sea
      (b) The double doxology (vv 13b–14)
         [1] Address in dative (v 13b)
            [a] To the enthroned one
            [b] To the Lamb
         [2] Attributes (v 13c)
            [a] Blessing

2. The Lamb breaks the first six seals (6:1–17)
   a. The first four seal visions (vv 1–8)
      (1) The first seal (vv 1–2)
         (a) Vision: the Lamb breaks the first seal (v 1a)
         (b) Audition: one of the four cherubim summons the first cavalier (v 1b)
      (c) Vision of the first cavalier (v 2)
         [1] Description of the cavalier (v 2a)
            [a] Mounted on a white horse
            [b] Wielding a bow
         [2] Action of the cavalier (v 2b)
            [a] He is given a crown
            [b] He rides out to conquer
      (2) The second seal (vv 3–4)
         (a) The Lamb breaks the second seal (v 3a)
         (b) Audition: the second cherub summons the second cavalier (v 3b)
         (c) Vision of the second cavalier (v 4)
            [1] Description: mounted on a fiery red horse (v 4a)
               [a] The cavalier is given power
                  {1} Purpose: to remove peace from the earth
                  {2} Result: that people might slaughter each other
               [b] The cavalier is given a large sword (v 4c)
      (3) The third seal (vv 5–6)
         (a) The Lamb breaks the third seal (v 5a)
         (b) Audition: the third cherub dispatches the third cavalier (v 5a)
         (c) Vision of the third cavalier (v 5b–6)
            [1] Description (v 5bc)
               [a] Mounted on a black horse
               [b] Holding a balance scale
            [2] A divine commission given to the cavalier (v 6)
               [a] Source of commission: a voice from the midst of the four cherubim (v 6a)
               [b] Content of the commission (v 6bc)
A liter of wheat for a denarius
Three liters of barley for one denarius
Do not harm the oil and the wine

(4) The fourth seal (vv 7–8)
(a) The Lamb breaks the fourth seal (v 7a)
(b) Audition: the fourth cherub summons the fourth cavalier (v 7b)
(c) Vision of the fourth cavalier and his companion (v 8)
   [1] Description of the cavalier (v 8ab)
   [a] Mounted on a pale-colored horse
   [b] His name is Death
   [c] Hades followed him
   [2] Death and Hades given authority over one-fourth of the earth (8c)
      [a] To kill with the sword
      [b] To kill with famine
      [c] To kill with plague
      [d] To kill with the wild animals of the earth

(b. The fifth seal (vv 9–11)
(1) The Lamb breaks the fifth seal (v 9a)
(2) Vision of the souls of the martyrs (v 9b)
   (a) Location: under the [heavenly] altar
   (b) Cause of martyrdom (v 9c)
      [1] Because of the word of God
      [2] Because of the witness they bore
(3) The martyrs pray for vengeance (v 10)
   (a) They cry out loudly (v 10a)
   (b) Their collective prayer (v 10b)
      [1] Invocation: O Master, holy and true
      [2] Petition: How long till you avenge our deaths caused by those who dwell on the earth?
   (c) God’s response (v 11)
      [1] Each martyr given a white robe (v 11a)
      [2] Exhortation to the martyrs: Rest (11bc)
         {1} Their fellow servants
         {2} Their brothers who would be slain as they were

(c. Vision of the sixth seal (vv 12–17)
(1) The Lamb breaks the sixth seal (v 12a)
(2) Cosmic upheavals (vv 12–14)
   (a) A great earthquake occurs (v 12a)
   (b) The sun disturbed (v 12b)
      [1] The event: becomes dark
      [2] The simile: as haircloth
   (c) The moon disturbed (v 12c)
      [1] The event: becomes red
   (d) Stars disturbed (v 13)
      [1] The event: the stars of heaven fall to earth (v 13a)
      [2] The simile: As a tree loses unripe figs when shaken by a strong wind (v 13b)
   (e) The destruction of heaven (v 14a)
      [1] The event: heaven disappears from sight
      [2] The simile: like a scroll rolled up
   (f) Every mountain and island shaken from its place

(3) Human reactions (vv 15–17)
(a) Everyone affected (v 15a)
   [1] Important people
   [3] The wealthy
   [4] The powerful
   [5] Every slave
   [6] Every free person
(b) Everyone tries to hide (v 15b)
   [1] In caves
   [2] In the mountain rocks
(c) Their collective cry of despair (vv 16–17)
   [1] Address (v 16a)
      {a} To the mountains
      {b} To the cliffs
   [2] Entreaty (v 16bc)
      {1} From the one who sits on the throne
      {2} From the wrath of the Lamb (v 16c)
      [a] The day of his wrath has come (v 17a)
      [b] Who is able to withstand [his wrath]? (v 17b)

3. The protective sealing of the 144,000 (7:1–17)
a. The sealing of the 144,000 (vv 1–8)
(1) Vision of the four angels (v 1)
   (a) Location: standing at the four corners of the earth (v 1a)
   (b) Task: restraining the four winds of the earth (v 1b)
   (c) Purpose: so that no wind might blow (v 1c)
      [1] On the earth
      [3] On any tree
(2) An angelic speech (vv 2–3)
   (a) Vision of another angel (v 2)
      [1] Description (v 2)
         {a} Ascends from the east (v 2a)
         {b} Bears the signet of the living God (v 2a)
         {c} Speaks with loud voice (v 2b)
      [2] Intended audience: the four angels who have power to harm (v 2b)
[a] The earth
[b] The sea
[c] The trees

(1) Command: Do not harm natural elements (v 3a)
[b] They worship God
[c] The trees

[1] Time limit: until the servants of God are sealed on their foreheads (v 3b)
[2] Audition of the sealing of 144,000 Israelites (vv 4–8)

(a) Introductory summary: the number sealed: 144,000 from all the tribes of the sons of Israel (v 4)
[1] From the tribe of Judah: 12,000 (v 5a)
[2] From the tribe of Reuben: 12,000 (v 5b)
[3] From the tribe of Gad: 12,000 (v 5c)
[4] From the tribe of Asher: 12,000 (v 6a)
[5] From the tribe of Naphtali: 12,000 (v 6b)
[6] From the tribe of Manasseh: 12,000 (v 6c)
[7] From the tribe of Simeon: 12,000 (v 7a)
[8] From the tribe of Levi: 12,000 (v 7b)
[9] From the tribe of Issachar: 12,000 (v 7c)
[10] From the tribe of Zebulun: 12,000 (v 8a)
[11] From the tribe of Joseph: 12,000 (v 8b)
[12] From the tribe of Benjamin: 12,000 (v 8c)

(b) Vision of a triumphant throng in the heavenly throne room (vv 9–17)

(1) Introductory vision formulas (v 9a)
[a] "After this"
[b] "I looked, and behold"

(2) The innumerable heavenly multitude (vv 9a–12)
[a] No person can count them (v 9a)
[b] Their universal origin (v 9b)
[1] From every nation
[2] From every tribe
[3] From every people
[4] From every language

(c) Their appearance (v 9c)
[1] They are standing
[a] Before the throne
[b] Before the Lamb
[2] They are dressed in white robes (v 9d)
[3] They hold palm fronds (v 9d)

(d) Their victory cry (v 10)
[1] Introductory formula: "They cried with a loud voice" (v 10a)
[2] Announcement of victory (v 10b)
[3] Addressees (v 10c)
[a] To our God who sits on the throne
[b] To the Lamb
[c] The four cherubim
[2] Their worship (v 11b)

[1] The earth
[2] The sea
[3] Time limit: until the servants of God are sealed on their foreheads (v 3b)

C. The seventh seal and the first six trumpets (8:1–11:14)

1. The seventh seal (8:1)
   a. Lamb opens seventh seal (v 1a)

   [a] They fall prostrate
   [1] Before the throne
   [2] On their faces

   [b] They worship God

   [3] Their antiphonal response
   [a] Introductory response: amen (v 12a)
   [b] Seven divine attributes (v 12b)
   [1] Praise
   [5] Honor
   [6] Power
   [7] Might

   [c] Addressee: to our God (v 12c)
   [d] Eternity formula: “for ever and ever” (v 12d)

   [e] Concluding amen (v 12e)

(b) Their worship
[1] Before the throne
[2] Before the Lamb

[3] Their location (v 15a)
[a] Before the throne of God
[b] They serve him day and night in his temple

[4] The One who sits on the throne will shelter them (vv 15b–16)
[a] They will not hunger (v 16a)
[b] They will not thirst (v 16b)
[c] The sun will not fall on them (v 16c)
[d] Scorching heat will not affect them (v 16d)

[5] Reasons (v 17)
[a] The Lamb in the midst of the throne will shepherd them (v 17a)
[b] The Lamb will guide them to the springs of life (v 17b)
[c] God will wipe away every tear from their eyes (v 17c)
b. Result: silence in heaven for one-half hour (v 1b)

2. Vision of the first six trumpets (8:2–9:21)
   a. Prologue: the third throne-room scene (8:2–6)
      (1) Commission of the seven angels (v 2)
          (a) Description: they stand before God (v 2a)
          (b) Investiture: they are given seven trumpets (v 2b)
      (2) Metaphor of the incense offering: the prayers of the saints for revenge are heard by God (vv 3–5)
          (a) An angel acts as priest (v 3)
              [1] Stands at the altar (v 3ab)
                  [a] Has golden censer (v 3a)
                  [b] Receives much incense (v 3b)
              [2] Offers incense with prayers of saints (v 3c)
                  [a] On the golden altar
                  [b] Before the throne
          (b) The offerings rise to God (v 4)
              [1] The smoke of the incense
              [2] The prayers of the saints
      (c) The prayers answered: the embers, symbolizing the trumpet plagues, are thrown down to the earth (v 5)
          [1] Angel fills censer with embers from the altar (v 5a)
          [2] Angel throws embers to the earth (v 5a)
          [3] Theophanic manifestations (v 5b)
              [a] Thunder
              [b] Rumbling
              [c] Lightning
              [d] Earthquake
      (3) The seven trumpet angels prepare to sound their trumpets (v 6)
   b. The first four trumpets (8:7–12)
      (1) The first trumpet plague (v 7)
          (a) The first angel sounds his trumpet (v 7a)
          (b) Plague: hail and fire mixed with blood are thrown down to the earth (v 7b)
          (c) Destructive effects (v 7c)
              [1] One-third of the earth burned
              [2] One-third of the trees burned
              [3] All the green grass burned
      (2) The second trumpet plague (v 8–9)
          (a) The second angel sounds his trumpet (v 8a)
          (b) Plague: great burning mountainlike mass thrown into the sea (v 8a)
          (c) Destructive effects (v 8b–9)
              [1] One-third of the sea becomes blood (v 8b)
              [2] One-third of the sea life dies (v 9)
              [3] One-third of the ships destroyed (v 9)
      (3) The third trumpet plague (v 10–11)
          (a) The third angel sounds his trumpet (v 10a)
          (b) Plague: a great fiery star falls from heaven (vv 10a–11a)
              [1] Falls on one-third of the rivers (v 10b)
              [2] Falls on one-third of the springs (v 10b)
              [3] Name of star: Wormwood (v 11a)
          (c) Destructive effects (v 11bc)
              [1] One-third of the waters become wormwood (v 11b)
              [2] Many people die of the bitter water (v 11c)
      (4) The fourth trumpet plague (v 12)
          (a) The fourth angel sounds his trumpet (v 12a)
          (b) Plague: the heavenly bodies are struck (v 12b)
              [1] One-third of the sun
              [2] One-third of the moon
              [3] One-third of the stars
          (c) Destructive effects (v 12c)
              [1] One-third of their light darkened
              [2] They do not appear one-third of the day
              [3] They do not appear one-third of the night
   c. The last three trumpets or the three woes (8:13–9:21; see 11:15–18 for seventh trumpet)
      (1) Introduction to the last three trumpets as the three woes (8:13)
          (a) Vision: an eagle flying in midheaven (v 13a)
          (b) Audition: the eagle’s announcement (v 13b)
              [1] Pronouncement of triple woes for the people of the earth
              [2] Cause of woes: the final three trumpet blasts
      (2) The fifth trumpet, or first woe: demonic locusts (9:1–12)
          (a) Introduction: the fifth angel sounds his trumpet (v 1a)
          (b) Vision of the demonic locust army (vv 1a–11)
              [1] Their emergence from the abyss (vv 1a–2)
                  [a] A star falls from heaven (v 1a)
                  [b] Star given key to abyss (v 1b)
                  [c] Star opens abyss (v 2a)
                  [d] The smoke arises from the abyss (v 2b)
                      {1} Like smoke from a great furnace
                      {2} Sun and air darkened
              [2] Horde of demonic locusts released from the abyss (vv 3–11)
                  [a] Given scorpion-like authority on the earth (v 3b)
                    {1} Do not harm plant life (v 4a)
                    {2} Harm those lacking the seal of God (v 4b)
                    {3} Do not kill them, but torment them for five months (v 5b)
                    {4} Parenthetical remark: their torment was like that of a scorpion (v 5c)
                  [b] Their instructions (v 4)
                      {1} People will seek death but not find it (v 6a)
                      {2} People will desire death, but it will elude them (v 6b)
Description of the demonic locusts (vv 7–10a)

1. General appearance: like horses ready for battle (v 7a)
2. Detailed description (vv 7b–10)
   a. Wearing gold crowns (v 7b)
   b. Human faces (v 7b)
   c. Long hair (v 8a)
   d. Teeth like lions (v 8b)
   e. Thoraxes like iron breastplates (v 9a)
   f. Wings sound like chariots in battle (v 9b)
   g. Tails with stingers like scorpions (v 10a)

They have power to hurt people with their tails for five months (v 10b)

Identity of their king (v 11)
1. Angel of abyss (v 11a)
2. Hebrew name: Abaddon (v 11a)
3. Greek name: Apollyon (v 11b)

Concluding enumeration of woes (v 12)
1. First woe has passed
2. Two more woes remain

The sixth trumpet, or second woe: a demonic cavalry (9:13–21)

Introduction: sixth angel sounds his trumpet (v 13a)
Release of the four bound angels (13b–15)
1. Heavenly command to release the four angels
   a. Source of command: voice from altar
   b. Addressee: sixth angel with trumpet
   c. Command: release four angels bound at the Euphrates
2. The command executed (v 15)
   a. Four angels released (v 15a)
   b. Prepared for a specific time (v 15a)
   c. Prepared for a special task: kill one-third of humanity (15b)

Onslaught of the demonic cavalry (vv 16–21)
1. Number of cavalry: 200 million (v 16)
2. Description of horses and riders (v 17)
   a. Colors of riders' breastplates (v 17a)
      1. Fiery red
      2. Blue like hyacinth
      3. Yellow like sulfur
   b. The horses' heads (v 17b)
      1. Like lions' heads (v 17b)
      2. Plagues from their mouths (v 17c)
         a. Fire
         b. Smoke
         c. Sulfur
3. Result: one-third of humanity killed (vv 18–19)
   a. Cause: the three plagues from the horses' mouths (v 18)
      1. Fire
      2. Smoke
      3. Sulfur
   b. Cause: authority of horses in their tails as well as their mouths (v 19)
      1. Tails have heads like serpents (v 19a)
      2. Tails inflict injury (v 19b)

The response of the survivors of these three plagues (vv 20–21)
1. They do not repent of worshiping demons-idols (v 20)
   a. Idols are manmade of natural material (v 20b)
      a. Gold
      b. Silver
      c. Bronze
      d. Stone
      e. Wood
   b. Idols are powerless (20c)
      a. Cannot see
      b. Cannot hear
      c. Cannot walk
2. They do not repent of their wickedness (v 21)
   a. Murders
   b. Sorceries
   c. Fornication
   d. Thefts

Vision of the mighty angel and the little scroll (10:1–11)

a. The introduction of "another mighty angel" (vv 1–3a)
   1. Description of the mighty angel (vv 1–2)
      a. Descends from heaven (v 1a)
      b. Wrapped in a cloud (v 1b)
      c. Halo on his head (v 1b)
      d. Face like the sun (v 1c)
      e. Legs like fiery columns (v 1c)
      f. Small open scroll in his hand (v 2a)
   2. The actions of the mighty angel (vv 2b–3a)
      a. He placed right foot on the sea (v 2b)
      b. He placed left foot on the land (v 2b)
      c. He cried out (v 3a)
         1. With a loud voice
         2. Like a roaring lion

b. The episode of the seven thunders (vv 3b–4)
   1. When the mighty angel cried out, the seven thunders spoke (v 3b)
   2. When the seven thunders spoke, John began to write (v 4a)
   3. The prohibition of the heavenly voice (v 4b)
      a. Seal what the seven thunders said
c. The stance and oath of the mighty angel (vv 5–7)

(1) Reiteration of his stance (v 5a)
   (a) Standing on the sea
   (b) Standing on the land

(2) The sanctions for the oath (vv 5b–7)
   (a) Raised his right hand to heaven (v 5b)
   (b) Appealed to God as witness (v 6a)
      [1] The One who lives forever
      [2] He created heaven and what is in it
      [3] He created the earth and what is in it
      [4] He created the sea and what is in it
   (c) The angel’s oath (vv 6b–7)
      [1] Time will no longer continue (v 6b)
      [2] The secret plan of God will shortly be fulfilled (v 7)

[1] In the days when the seventh angel sounds his trumpet
[2] As God earlier announced to his servants the prophets

d. The eating of the scroll: a symbolic commission to prophesy (vv 8–11)

(1) The heavenly voice commands the seer (v 8)
   (a) The identification of the voice (v 8a)
      [1] The one I had heard from heaven
      [2] That voice spoke to me again
   (b) The commands to the seer (v 8b)
      [1] Go (to the angel)
      [2] Take the open scroll
         [a] Location of scroll: in the hand of the angel
         [b] Identification of angel: the one standing
            {1} On the sea
            {2} On the land
   (2) The seer obeys the heavenly voice (v 9a)
      (a) The seer went to the angel
      (b) The seer told the angel to give him the little scroll
   (3) The speech of the angel (v 9b)
      (a) The commands of the angel
         [1] Take (the little scroll)
         [2] Eat (the little scroll)
      (b) The predictions of the angel
         [1] It will irritate your stomach
         [2] It will be sweet as honey in your mouth
   (4) The seer obeys the angel (v 10)
      (a) The taking and eating of the little scroll (v 10ab)
         [1] He took the little scroll from the hand of the angel
         [2] He ate (the little scroll) (v 10b)
      (b) The result (v 10bc)
         [1] It was sweet as honey in his mouth (v 10b)
         [2] It irritated his stomach after he ate it (v 10c)
   (5) The meaning of the consumed scroll as a commission to prophesy (v 11)
      (a) The commissioning agent: “I was told” (v 11a)
      (b) You must prophesy against many (v 11b)
         [1] Peoples

4. The temple and the two witnesses (11:1–14)

a. The command to measure the temple (vv 1–2)

(1) John given a measure (v 1a)
(2) The double command (vv 1b–2)
   (a) What should be measured (v 1b)
      [1] The temple of God
      [2] The sanctuary
      [3] Those who worship there
   (b) What should not be measured (v 2)
      [1] Area: the outer court (v 2a)
      [2] Location: outside the temple (v 2a)
      [3] Reason (v 2b)
         [a] It is given to the nations
         [b] They will trample the holy city for forty-two months

b. The careers of the two witnesses (vv 3–13)

(1) Their mission and authority (vv 3–6)
   (a) Their mission and status (vv 3–4)
      [1] God authorizes his two witnesses to prophesy (v 3)
         [a] For 1,260 days (v 3a)
         [b] Clothed in sackcloth (v 3b)
      [2] Their symbolic status (v 4)
         [a] They are the two olive trees (that stand before the Lord of the earth) (v 4a)
         [b] They are the two lampstands that stand before the Lord of the earth (v 4ab)
   (b) Their inviolability (v 5)
      [1] If anyone wants to harm them, fire issues from their mouths to destroy their enemies (v 5a)
      [2] If anyone wants to harm them, they must die in such a way (v 5b)
   (c) Their authority (v 6)
      [1] They have power to shut the heavens (v 6a)
         [a] Purpose: that no rain may fall
         [b] Length of time: during the days of their prophesying
      [2] They have power over the waters, to turn them into blood (v 6b)
      [3] They have power to strike the earth (v 6c)
         [a] With every plague
         [b] As often as they wish

(2) The fate of the two witnesses (vv 7–10)
   (a) The death of the two witnesses (v 7)
      [1] The period of their inviolability ends: “when they complete their testimony” (v 7a)
      [2] The role of the beast (v 7ab)
         [a] His origin: he ascends from the abyss (v 7a)
         [b] His hostility (v 7ab)
            {1} He will wage war on them
            {2} He will conquer them
            {3} He will kill them
   (b) The desecration of their corpses (vv 8–10)
Mode of desecration: public exposure of their corpses (v 8a)
Place of desecration: the square of the great city (v 8ab)
First symbolic name: Sodom (v 8b)
Second symbolic name: Egypt (v 8b)
Description: where their Lord was crucified (v 8c)

Their corpses are a public spectacle (vv 9–10)
Length of time: three and one-half days (v 9a)
Identity of the onlookers (v 9a)
Some from the peoples
Some from the tribes
Some from the languages
Some from the nations
Activity of onlookers (v 9ab)
They look at the corpses (v 9a)
They will not permit burial in a tomb (v 9b)

The reaction of the onlookers (v 10ab)
They rejoice over the corpses (v 10a)
They are joyful (v 10b)
They exchange gifts (v 10b)
Reasons for behavior: the two prophets had tormented the people of the earth (v 10c)

The ultimate triumph of the two witnesses (vv 11–12)
Their resurrection (v 11)
Facts concerning the event (v 11a)
Preceding time period: three and one-half days (v 11b)
Means: the breath of life from God enters them (v 11b)
The reaction: great fear falls on those who saw them (v 11b)
Their ascension (v 12)
Their summons to heaven (v 12a)
They hear a loud voice from heaven (v 12a)
The message: “Come up here!” (v 12b)
Their ascension to heaven (v 12bc)
Means: in a cloud (v 12b)
Circumstances: in the sight of their enemies (v 12c)

The second and third woes (v 14)
The announcement that the second woe has passed (v 14a)
The imminence of the third woe (v 14b)

Concluding scene of judgment and repentance (v 13)
The judgment (v 13a)
Reference to time: at that hour (v 13a)
There is a great earthquake (v 13a)
Negative effects of the judgment (v 13bc)
One-tenth of the city falls (v 13b)
Seven thousand people are killed (v 13c)
Positive effects of the judgment (v 13d)
The rest are terrified (v 13d)
The rest give glory to God (v 13d)

C. The second and third woes (v 14)

D. The seventh trumpet and the seven bowls (11:15 – 16:21)

The seventh trumpet (11:15–18)
a. The seventh angel sounds his trumpet (v 15a)
b. The hymnic response from heaven (vv 15a–18)
   (1) The song of victory from heaven (v 15a–c)
      (a) The singers: loud voices in heaven (v 15a)
      (b) The song (v 15bc)
         [1] The transfer of the kingdom of the world (v 15b)
            [a] To our God
            [b] To his Messiah
         [2] God will reign for ever (v 15c)
   (2) The antiphonal song of thanksgiving of the twenty-four elders (vv 16–18)
      (a) The worship of the twenty-four elders (v 16)
         [1] Their location
            [a] They are before God
            [b] They are seated on their thrones
         [2] Their action
            [a] They fall on their faces
            [b] They worship God
      (b) Their song of thanksgiving (vv 17–18)
         [1] Introductory thanksgiving formula: “we give thanks” (v 17a)
            [2] Addressee (v 17a)
               [a] To you
               [b] Lord God Almighty
               [c] Who is and who was
         [3] Basic reason for thanksgiving (v 17b)
            [a] You have received your great authority
            [b] You have begun to reign
            [a] The nations are enraged (v 18a)
            [b] But your wrath came (v 18b)
            [c] And the time to judge the dead (v 18b)
            [d] And to reward your people (v 18c)
               [1] Your servants the prophets
               [2] And God’s people
               [3] And those who revere your name
                  [a] The unimportant
                  [b] The important
            [e] And to destroy the destroyers of the earth (v 18d)

The woman, the dragon, and the child (11:19–12:17)

Introductory divine manifestations (11:19)
(1) The temple of God in heaven opens (v 19a)
(2) The ark of God’s covenant appears in his temple (v 19b)
Accompanying atmospheric and seismic manifestations (v 19c)
(a) Lightning
(b) Rumbling
(c) Thunder
(d) Earthquake
(e) Great hail
b. Introduction of the *dramatis personae*: the pregnant woman and the dragon (12:1–4a)
   (1) The first great sign in heaven: a woman (12:1–2)
      (a) Description (v 1)
         [1] Clothed with the sun
         [2] The moon beneath her feet
         [3] Crown of twelve stars on her head
      (b) Behavior (v 2)
         [1] She is pregnant
         [2] She cries out in labor
         [3] She is in the throes of childbirth
   (2) The second great sign in heaven: a great red dragon (vv 3–4a)
      (a) Description (v 3)
         [1] Seven heads
         [3] Seven diadems on his heads
      (b) Behavior (v 4a)
         [1] His tail sweeps down a third of the stars
         [2] He casts the stars down to the earth

   c. The first stage of conflict: the birth and escape of the child and the flight of the woman (vv 4b–6)
      (1) The dragon’s attack (v 4b)
         (a) He stands before the woman
         (b) She is about to give birth
         (c) He waits to swallow her child
      (2) The woman gives birth to a child (v 5ab)
         (a) The description of the child (v 5a)
            [1] The child is a son
            [2] The child is a male
         (b) The destiny of the child (v 5b)
            [1] He will drive all nations
            [2] He will use an iron crook
      (3) The child escapes the dragon (v 5c)
         (a) Caught up to God
         (b) To the throne of God
      (4) The woman flees from the dragon (v 6)
         (a) To the wilderness (v 6a)
         (b) To a place prepared by God (v 6b)
         (c) Purpose: to be nourished there (v 6c)
         (d) Period: for 1,260 days (v 6c)

   d. The second stage of the conflict: the dragon’s defeat and its positive and negative effects (vv 7–12)
      (1) The battle in heaven (vv 7–9)
         (a) Michael and his angels fight the dragon (v 7b)
         (b) The dragon and his angels fight (vv 7b–8)
            [1] They are unable to prevail (v 8)
            [2] No place found for them in heaven (v 8)
         (c) The dragon and his angels are cast down to earth (v 9)
            [1] The dragon is cast down (v 9a)
            [2] Parenthesis: the dragon’s aliases (v 9a–c)
               [a] The great dragon
               [b] The ancient serpent
               [c] Devil
               [d] Satan
         (2) A heavenly commentary: a song of victory (vv 10–12)
            (a) Introduction: John hears a loud sound in heaven (v 10a)
            (b) The song of victory (vv 10a–12)
               [1] The proclamation of God’s victory (v 10a)
                  [a] Aspects of God’s sovereignty actualized
                     [1] Victory
                     [2] Power
                  [b] The authority of God’s Messiah actualized
               [2] The basis for God’s victory (v 10bc)
                  [a] The Accuser is cast out
                     [1] He accuses “our brothers and sisters”
                     [2] He accuses them
                        [a] Where: before God
                        [b] When: day and night
                  [b] “Our brothers and sisters” conquer the Accuser (v 11)
                     [1] Means of conquest (v 11ab)
                        [a] The blood of the Lamb
                        [b] The word of their testimony
                     [2] Reason: they did not love their lives to the point of death (v 11c)
               [3] Summons to rejoice (v 12a)
                  [a] To the heavens
                  [b] To those who dwell therein
                  [a] Object of woe (v 12b)
                     [1] The earth
                     [2] The sea
                  [b] Reason for woe (v 12cd)
                     [1] The devil is cast down to you with great wrath
                     [2] He knows that he has only a short time

   e. The third stage of the conflict: the dragon pursues the woman and her offspring (vv 13–17)
      (1) Introduction (v 13)
         (a) The dragon realizes that he has been cast down to the earth
         (b) The dragon resumes pursuit of the woman who had delivered the male child
      (2) The second escape of the woman (v 14)
         (a) Divine provision: the two wings of a large eagle (v 14a)
         (b) Purpose: to fly to her place in the wilderness (v 14b)
         (c) There she finds temporary protection (v 14c)
            [1] Period: a time, times, and half a time
            [2] Purpose: protection from the presence of the serpent
      (3) The serpent attacks the woman (v 15–16)
(a) Means: he spews water from his mouth like a river (v 15a)
(b) Purpose: to wash the woman away (v 15b)
(c) The woman is rescued by the earth (v 16a)

(4) The dragon then turns his wrath on the offspring of the woman (v 17)
(a) Those who keep the commandments of God
(b) Those who maintain their witness to Jesus


a. Introductory transition: the dragon stood on the sand of the sea (12:18)

b. The emergence of the first beast from the sea (13:1–10)
(1) Introductory vision formula: “Then I saw” (v 1a)
(2) Subject of vision: a beast emerges from the sea (v 1a)
(3) The description of the beast (vv 1b–2a)
   (a) Initial description (v 1b)
      [1] Has ten horns
      [2] Has seven heads
   (b) Closer description (v 1c)
      [1] Ten diadems on his horns
      [2] Blasphemous names on his heads
   (c) Detailed description of the beast (v 2a)
      [1] Like a leopard
      [2] Feet like a bear
      [3] A mouth like a lion

(4) The dragon commissions the beast (v 2b)
(a) He gives him his power
(b) He gives him his throne
(c) He gives him great authority

(5) The healed wound of the beast (v 3a)
(a) One of his heads is fatally wounded
(b) The fatal wound is healed

(6) The reactions of the people of the world to the dragon and the beast (vv 3b–4)
(a) They are amazed at the beast (v 3b)
(b) They worship the dragon because he authorized the beast (v 4a)
(c) Hymnlike worship of the beast (v 4bc)
   [1] Who is like the beast? (v 4b)
   [2] Who can fight the beast? (v 4c)

(7) The program of the beast (vv 5–10)
(a) God’s empowerment of the beast (v 5)
   [1] Given ability to speak (v 5a)
      [a] Haughty things
      [b] Blasphemous things
   [2] Given authority to be active forty-two months (v 5b)
(b) The activity of the beast (vv 6–8)
   [1] He blasphemes God (v 6)
      [a] He blasphemes God’s name
      [b] He blasphemes God’s dwelling, i.e., those who dwell in heaven
   [2] Actions against God’s people (v 7a)
   [a] He is permitted to fight against God’s people
   [b] He is permitted to conquer God’s people
   [c] Given worldwide authority (v 7b)
      [1] Over every tribe
      [2] Over every people
      [3] Over every language
      [4] Over every nation

[4] Those who worship the beast (v 8)
   [a] Positive description: all inhabitants of the earth (v 8a)
   [b] Negative description: those whose names were not written in the book of life (v 8b)
      [1] Book belongs to the slain Lamb
      [2] When not written: at the foundation of the world
(c) Parenthetical call for endurance (vv 9–10)
   [1] Proclamation formula: If any one has an ear, let him hear (v 9)
   [2] Prophetic saying (v 10ab)
   [3] Parenthetic saying (v 10c)

[5] Another beast emerges from the land (vv 11–18)
(1) Introductory vision formula: “Then I saw” (v 11a)
(2) Subject of vision: another beast ascending from the earth (v 11a)
(3) Description of the second beast (v 11b)
   (a) Two horns like a ram
   (b) It sounds like a dragon
(4) Relationship to the first beast (v 12a)
   (a) It exercises the full authority of the first beast
   (b) It acts on his behalf
(5) The second beast’s program promoting the worship of the first beast (vv 12b–17)
   (a) It compels the worship of the first beast (vv 12b–13)
      [1] Those compelled (v 12b)
         [a] The earth
         [b] Those who dwell on the earth
      [2] What they are compelled to do: worship (v 12b)
   [3] Object of worship (v 12c)
      [a] The first beast
      [b] The one whose mortal wound was healed
      [a] Performance of impressive miracles (v 13a)
         [1] Example: It causes fire to fall (v 13b)
            [{1} From heaven to earth
            {2} Before people
      [b] Means of deception: the miracles it is permitted to perform
   [3] Nature of the deception: it tells them to make a cult statue
      [a] In honor of the beast

The beast who had a mortal wound but who lived (c)
The cult statue of the first beast (v 15)
[1] The second beast is permitted to give life to the cult statue (v 15)
[a] That it might speak (v 15b)
[b] That it might order the execution of those who did not worship his image (v 15c)
[2] The second beast compels everyone to be branded (v 16)
[a] Everyone compelled (v 16a)
{1} Unimportant and important
{2} Rich and poor
{3} Free and slave
[b] Location of brand (v 16b)
{1} On their right hand
{2} Or on their forehead
[c] What cannot be done without the brand (v 17a)
{1} No one can buy
{2} No one can sell
[d] Content of the brand (v 17b)
{1} The name of the beast
{2} Or the number of its name

(6) Concluding numerical riddle (v 18)
(a) Introduction: “Here is wisdom!” (v 18a)
(b) Challenge to decode the number of the beast (v 18ab)
[1] The number refers to a human being (v 18a)
[2] The number is 666 (v 18b)

4. Visions of eschatological salvation and judgment (14:1–20)
a. Eschatological salvation: the Lamb and the 144,000 (vv 1–5)
(1) Introductory formula: “Then I saw, and, behold” (v 1a)
(2) Vision of the Lamb and 144,000 (v 1)
(a) The Lamb stands on Mount Zion (v 1a)
(b) The 144,000 are with him (v 1b)
(c) Names written on their foreheads (v 1c)
[1] Name of the Lamb
[2] Name of his Father
(3) Audition of the new song (vv 2–3)
(a) Description of sound from heaven (v 2)
[1] Initial nature similes (v 2a)
[a] Like roaring water
[b] Like loud thunder
[2] Simile from human life: like the sound of kitharas being played (v 2b)
(b) The singing of the new song (v 3)
[1] Location of the performance (v 3a)
[a] Before the throne
[b] Before the cherubim
[c] Before the elders
[2] The secrecy of the song (v 3b)
[a] No one can learn the song
[b] Except the 144,000 who have been redeemed from the earth

(4) Description of the 144,000 (vv 4–5)
(a) Their sexual purity (v 4a)
[1] They are undefiled by women
[2] They are chaste
(b) They follow the Lamb wherever he goes (v 4b)
(c) They have been redeemed from humanity (vv 4c–5)
[1] They are devoted servants (v 4c)
[a] To God
[b] To the Lamb
[a] They do not lie
[b] They are blameless

b. Vision of three angelic speeches (vv 6–12)
(1) The first angelic speech: invitation to worship the true God (vv 6–7)
(a) The revelatory angel (vv 6–7a)
[1] Another angel (the first) (v 6a)
[2] Location: flying in midheaven (v 6a)
[3] With an eternal message (v 6a)
[4] Intended audience (v 6b)
[a] Inhabitants of the earth
[b] All ethnic groups
{1} Every nation
{2} Every tribe
{3} Every tongue
{4} Every people
(2) Reason: the hour of his judgment has come (v 7b)
(3) Worship God (v 7c)
[a] Who created heaven
[b] Who created the earth
[c] Who created the sea
[d] Who created springs of water

(2) The second angelic speech: the fall of Babylon (v 8)
(a) The revelatory angel (v 8a)
[1] Another angel, a second
[2] Follows first angel
(b) The angel’s message (v 8ab)
[1] Announcement of judgment: Babylon is fallen (v 8a)
[2] Reason: she corrupted all nations (v 8b)
(3) The third angelic speech: condemnation of those who worship the beast (vv 9–12)
(a) The revelatory angel (v 9a)
[1] Another angel, a third
[2] Follows second angel
(3) Proclaims with a loud voice (v 9b)
(a) The angel’s message (vv 9a–11)
[1] Reasons for punishment (v 9a)
The beast itself

Receiving brand (v 9b)

On the forehead

On the hand

Description of judgment (vv 10a–11b)

Metaphors of judgment (v 10a)

Must drink the unmixed wine of

God’s wrath

From the cup of God’s anger

Reality of judgment (vv 10b–11b)

Kind of torment (v 10b)

In fire

In sulfur

Place of torment (v 10b)

Before the holy angels

Before the Lamb

Length of torment (v 11ab)

Smoke of torment ascends

forever (v 11a)

No rest day or night (v 11b)

Reiterated conditions for punishment (v 11bc)

Perverse worship (v 11b)

The beast itself

The beast’s image

Receiving the brand of its name (v 11c)

Parenetic call for the endurance of God’s people (v 12)

Those who keep the commands of God

Those who maintain faithfulness to Jesus

Audition of antiphonal beatitude (v 13)

Source of beatitude: command to write by heavenly voice (v 13a)

Beatitude for martyrs (v 13b–d)

Blessed are the dead who died in the Lord henceforth (v 13b)

Confirmation by Spirit (v 13cd)

They will rest from their labor (v 13c)

Their works follow them (v 13d)

Vision of angelic reapers of the earth (vv 14–20)

The two angelic actors (vv 14–15)

One like a human being (v 14)

Sits on a cloud

Wears a golden wreath

Holds a sharp sickle

Another angel (v 15)

Emerges from temple (v 15a)

Issues command to the one seated on the cloud (v 15a–c)

Use your sickle for harvesting (v 15b)

Reason (v 15c)

The harvest time has arrived

The earth is ripe for harvesting

The act of harvesting by the one sitting on the cloud (v 16)

He swings his sickle on the earth

The earth is harvested

The grape harvest (vv 17–20)

Another angel (v 17)

Emerges from the heavenly temple

Holding a sharp sickle

Another angel (v 18)

Emerges from the sanctuary (v 18a)

Identity: the one with authority over fire (v 18a)

Issues command to first angel (v 18b)

Use your sickle for gathering grapes from the earth

Reason: the grapes are ripe

The gathering of pressing the grapes (vv 19–20)

The angel swings his sickle toward the earth (v 19a)

The angel gathers the grapes of the earth (v 19a)

The angel puts the grapes into the great press of God’s wrath (v 19b)

The pressing of the grapes (v 20)

The grapes are pressed (v 20a)

Location: outside the city (v 20a)

Metaphorical result: “blood” (v 20b)

The seven angels with the seven last plagues (15:1–16:21)

Prologue (15:1–4)

Superscription (v 1)

Introductory formula: “Then I saw” (v 1a)

Summary of vision (v 1a–c)

Location of sign: in heaven

Qualities of sign

Great

Wonderful

The nature of the sign: seven angels (v 1bc)

With the seven last plagues

With these the wrath of God is spent

Vision of the heavenly court with a hymn of praise sung by victorious martyrs (vv 2–4)

Introductory vision formula: “Then I saw” (v 2a)

Setting of the hymn (v 2a–c)

A sea of glass mingled with fire (v 2a)

Those who were victorious (v 2bc)

Over the beast (v 2b)

Over its cult statue

Over the number of its name

They stand by the sea of glass (v 2c)
They have the kitharas of God (v 2c)

The hymn title: The song of Moses and the Lamb (v 3a)

Descriptive hymn of praise in "you style" (vv 3b–4)

1. Praise of God (v 3bc)
2. Rhetorical question (v 4a)
3. Reasons for praise (v 4bc)

[a] You alone are holy (v 4b)
[b] All nations will come to worship before you (v 4b)
[c] Your righteous judgments are evident (v 4c)

b. The commission of the seven angels (vv 5–8)

1. Introductory vision formula: "After this I saw" (v 5a)
2. The setting in the vision (vv 5b–6)
   a. The temple or the tent of witness (v 5b)
      [1] Location: in heaven
   b. Appearance of the angels with the seven plagues (v 6)
      [1] They emerge from the temple
      [2] They are clothed in pure, shining linen
      [3] They have golden sashes around their waists
3. The commissioning ceremony (vv 7–8)
   a. Distribution of the bowls (v 7)
      [1] By one of the four cherubim
      [2] Given to the seven angels
      [3] Content of bowls: full of the wrath of the eternal God
   b. Divine manifestation (v 8)
      [1] The temple is filled with smoke (v 8a)
         [a] From the glory of God
         [b] From the power of God
      [2] No one is able to enter the temple until the seven plagues have been accomplished (v 8b)

c. The last seven plagues (16:1–21)

1. Source of command: an unidentified voice (v 1)
   a. Quality of voice: loud
   b. Location of voice: from the temple
2. Content of command (v 1b)
   a. Be on your way
   b. Begin pouring out the seven bowls
      [a] Content of bowls: the wrath of God
      [b] Destination: upon the earth
3. The bowl angels go forth (vv 2–21)
   a. The first angel with the first bowl (v 2)
      [1] Action: poured out on the earth (v 2a)
      [2] Result: painful sores afflict those who worship the beast (v 2b)
   b. The second angel with the second bowl (v 3)
      [1] Action: poured into the sea (v 3a)
      [2] Primary result: sea turned to blood (v 3b)
      [3] Secondary result: all sea life dies (v 3b)
   c. The third angel with the third bowl (vv 4–7)
      [1] Action: poured into rivers and springs (v 4a)

2. Primary result: rivers and springs turn to blood (v 4b)
3. Antiphonal hymns (vv 5–7)
   a. Judgment doxology (vv 5–6)
   b. Affirmative response from the altar (v 7)

(d) The fourth angel with the fourth bowl (vv 8–9)

1. Action: poured out on the sun (v 8)
2. Primary result: sun scorches people (v 9a)
3. Secondary results of those afflicted (v 9bc)
   a. They curse God's name (v 9b)
   b. They do not repent (v 9c)

(e) The fifth angel with the fifth bowl (vv 10–11)

1. Action: poured out on the throne of the beast (v 10a)
2. Primary result: darkness covers the throne of the beast (v 10a)
   a. Darkness covers the kingdom of the beast (v 10b)
3. Secondary results:
   a. People bite their tongues in pain (v 10c)
   b. People curse God (v 11a)
   c. People do not repent (v 11b)

(f) The sixth angel and the sixth bowl (vv 12–16)

1. Action: poured out on the great river Euphrates (v 12a)
2. Result:
   a. The river dries up (v 12b)
      [a] Preparing the way for the kings from the east (v 12c)
   b. Demonic spirits summon the kings of the world to battle (vv 13–14)
   c. Parenthetical promise of the Parousia and exhortation to faithfulness (v 15)
3. The armies assemble at Harmagedon (v 16)
4. Hundred-pound hailstones fall and people curse God (v 21)

E. Revelations of the judgment of Babylon (17:1–19:10)

1. Introduction to the visions (17:1–2)
   a. Appearance of one of the seven bowl angels (v 1a)
   b. Invitation to witness the judgment of the great whore (v 1b)
   c. Description of the great whore (vv 1c–2)
      1. Location: seated by many waters
      2. The metaphorical characterization of her transgressions (v 2)
(a) The metaphor of sexual immorality: kings have fornicated with her (v 2a)
(b) The metaphor of intoxication: the people of the earth have become drunk from the wine of her fornication (v 2b)

2. The allegorical vision of Babylon as the great whore (17:3–18)
a. The vision of the whore (vv 3–6a)
   (1) Angel transports John (v 3a)
      (a) Means: in a prophetic trance
      (b) Destination: a wilderness
   (2) The vision of the woman (vv 3b–6a)
      (a) Description of beast on which the woman is seated (v 3bc)
         [1] Scarlet in color
         [2] Covered with blasphemous names
         [3] Seven heads
      (b) Description of the woman (vv 4–6a)
         [1] Luxuriously clothed (v 4a)
            [a] Purple garments
            [b] Scarlet garments
         [2] Adorned with jewelry (v 4a)
            [a] Gold ornaments
            [b] Precious stones
            [c] Pearls
         [3] Holding a full golden cup (v 4b)
            [a] Containing abominations
            [b] Containing the impurities of her fornication
         [4] A mysterious name on her forehead: “Babylon the great” (v 5)
            [a] Mother of whores
            [b] Mother of earthly abominations
         [5] The woman appears drunk (v 6a)
            [a] With the blood of saints
            [b] With the blood of the witnesses to Jesus

b. The interpretation of the vision (vv 6b–18)
   (1) Introduction to the interpretation (vv 6b–7)
      (a) John reacts with amazement (v 6b)
      (b) The angelic guide offers to interpret the details of the vision (v 7)
         [1] The mystery of the woman
         [2] The mystery of the beast who bears her
            [a] With seven heads
            [b] With ten horns
   (2) The angel’s interpretation (vv 8–18)
      (a) The mystery of the beast (vv 8–17)
         [1] The story of the beast and the inhabitants of the earth (vv 8–9a)
            [a] The biographical riddle of the beast (vv 8a)
               [1] He was
               [2] He is not
               [3] He will ascend from the abyss
            [b] The role of the inhabitants of the earth (v 8bc)
               [1] Identity: their names are not in the book of life (v 8b)
               [2] Response to the beast: amazement (worship) (v 8b)
               [3] The second biographical riddle of the beast (v 8c)
                  [a] He was
                  [b] He is not
                  [c] He is to come
            [c] Wisdom needed to understand this riddle (v 9a)
      [2] The meaning of the seven heads (vv 9b–10)
         [a] Seven mountains on which woman is seated (v 9b)
         [b] Seven kings (vv 9c–10)
            [1] Five have fallen
            [2] One is living
            [3] The other (the seventh) has not yet come
            [4] The seventh can remain a short time
      [3] Interjection about the beast who was and is not: the riddle of v 8 amplified (v 11)
         [a] He is the eighth (king)
         [b] He is one of the seven (kings)
         [c] He is headed for destruction
      [4] The ten horns are ten kings (vv 12–17)
         [a] The brief reign of the ten kings (v 12)
            [1] They do not yet reign (v 12a)
            [2] They will become kings (v 12b)
               [a] For one hour
               [b] With the beast
         [b] The ten kings and the beast (v 13)
            [1] They are of one accord
            [2] They willingly subject themselves to the beast
               [a] Their power
               [b] Their authority
         [c] Their opposition to the Lamb (v 14)
            [1] They will fight the Lamb (v 14a)
            [2] The Lamb will conquer them (v 14b)
               [a] Identity of Lamb as the reason for his victory (v 14b)
                  <1> King of kings
                  <2> Lord of lords
               [b] Identity of those with him (v 14c)
                  <1> Called
                  <2> Elect
                  <3> Faithful
3. The destruction of Babylon (18:1–24)
   a. An angelic taunt song (vv 1–3)
      (1) Vision of an angel descending from heaven (v 1ab)
      (a) Possessing extraordinary authority (v 1b)
      (b) His splendor illuminates the earth (v 1b)
      (2) The angel’s taunt song (vv 2–3)
         (a) Announcement of Babylon’s fall (v 2a)
         (b) Description of fallen Babylon (v 2bc)
            [1] A habitation of demons
            [2] A preserve for unclean spirits
            [3] A preserve for unclean birds
      (c) Reasons for Babylon’s fall (v 3)
         [1] Nations have become drunk from the wine of her fornication
         [2] Kings fornicated with her
         [3] Merchants have enriched themselves through her b. Speech by the unidentified heavenly voice (vv 4–20)
      (1) Speaker: “another voice” from heaven (v 4a)
      (2) Summons to flight (vv 4b–8)
         (a) Appeal to flee (v 4b)
         (b) Reasons for flight (vv 4c–5)
            [1] To avoid participating in her sins (v 4c)
            [2] To avoid sharing her suffering (v 4c)
            [3] Babylon’s imminent punishment (v 5)
               [a] Her sins have reached to heaven
               [b] God remembered her crimes
      (c) The threat of judgment (vv 6–8)
         [1] Reiterated summons for revenge against Babylon (v 6)
            [a] Render to her as she has rendered (v 6a)
            [b] Repay her double for what she has done (v 6a)
            [c] Mix her a double portion in the cup she used (v 6b)
   [2] Reason for judgment: excessive pride and complacency (v 7)
      [a] As she glorified herself and lived sensually, so give her torment and grief (v 7a)
      [b] Babylon’s soliloquy of self-condemnation (v 7b)
         [1] I rule as queen
         [2] I am not a widow
         [3] I will never see sorrow
      [a] Her plagues will come in one day (v 8a)
         [1] Pestilence
         [2] Sorrow
         [3] Famine
      [b] She will be burned with fire (v 8a)
      [c] How is such a sudden judgment possible? The might of God (v 8b)
         (a) The kings of the earth and their lament (vv 9–10)
            [1] Their relationship to Babylon (v 9a)
               [a] They fornicated with her
               [b] They lived luxuriously with her
            [2] Their reaction to her destruction (vv 9a–10a)
               [a] They weep and wail (v 9a)
               [b] They stand at a distance for fear of her torment (v 10a)
            [3] Their lament (v 10bc)
               [a] Babylon was a great and mighty city
               [b] Yet her destruction was quick and sudden
         (b) The merchants and their lament (vv 11–17a)
            [1] Their relationship to Babylon: they owe their wealth to her (v 15a)
            [2] Their reaction to her destruction (v 15b)
               [a] They stand at a distance, fearing her torment
               [b] They weep and mourn
            [4] Their lament (vv 16–17a)
               [a] Past: The great city described as a wealthy woman (v 16)
               [b] Present: Her fabulous wealth was destroyed in a moment (v 17a)
         (c) The sea captains and sailors and their lament (vv 17b–20)
            [1] Their reaction to her destruction (vv 17c–19a)
               [a] They stand at a distance (v 17c)
               [b] They exclaim “What city is like the great city?” (v 18)
They throw dust on their heads (v 19a)
They weep and mourn (v 19a)
Their lament (v 19bc)
Past: The great city enriched the ship owners
Present: She has been destroyed in a moment
Interjection (v 20)
Call for rejoicing (v 20ab)
Heaven
People of God
Apostles
Prophets
Reason: God has punished her for condemning you (v 20c)

Vision of the symbolic destruction of Babylon (vv 21–24)
Symbolic action: a mighty angel threw a huge stone into the sea (v 21a)
Primary interpretation (v 21b)
So will Babylon the great be overthrown with sudden violence
Babylon will exist no longer
The interpretation elaborated: negative vignettes of Babylon’s fate (vv 22–23b)
No kitharists, singers, flutists, trumpeters (v 22a)
No craftsmen (v 22b)
No sound of the mill (v 22c)
No lamp light (v 23a)
No voices of bridegrooms and brides (v 23b)
Babylon’s past economic power: her merchants were world power brokers (v 23c)
Babylon’s universal evil influence (v 23d)
Babylon’s murderous past (v 24)
Responsible for the murder of prophets and saints (v 24a)
Responsible for everyone killed on the earth (v 24b)

Heavenly throne-room audition (19:1–8)
Two-part hymn of praise and the response (vv 1–4)
First part of the hymn of praise (vv 1–2)
The singers: a great multitude in heaven (v 1a)
The hymn (vv 1b–2)
Introduction: Hallelujah! (v 1b)
Attributes ascribed to God (v 1b)
Salvation
Glory
Power
Reason for the praise: God’s judgments are true and just (v 2a)
He has judged the great whore (v 2b)
He avenged on her the blood of his servants (v 2c)
Second part of the hymn of praise (v 3)
The singers: great heavenly multitude (v 3a)
The hymn (v 3b)

Introduction: Hallelujah!
Judgment of the great whore: her smoke rises eternally
The response of the heavenly court (v 4)
The respondents (v 4a)
The twenty-four elders
The four cherubim
Nature of their response (v 4a–c)
Physical response: they fall prostrate (v 4a)
Verbal response: They worship God who is seated on the throne by saying (v 4bc)
Amen!
Hallelujah!

Call to praise and hymnic response (vv 5–8)
The voice from the throne (v 5a)
Exhortation to praise God (v 5b)
Those exhorted to praise (v 5b)
All you his servants
All those who fear him
The small
The great
The hymn of praise (vv 6–8)
Description of the sound (v 6a)
Like a great multitude of people
Like many waters
Like loud thunder
Their hymn of praise (vv 6b–8)
Introduction: Hallelujah! (v 6b)
Reason for praise: the Lord God Almighty reigns (v 6b)
Three exhortations (v 7a)
Let us rejoice
Let us exult
Let us give God glory
The wedding of the Lamb has come
The bride is ready

God has granted her a special linen dress (v 8a)
Bright
Pure
Allegorical meaning of dress: the righteousness of the saints (v 8b)

Concluding angelic revelation (vv 9–10)
Angel commands John to write a beatitude (v 9)
A blessing for those invited to the marriage supper of the Lamb (v 9a)
This is the true message from God (v 9b)
John worships the angelic guide (v 10a)
John is rebuked by the angel (v 10b)
Angel forbids John’s worship
The role claimed by the angel
A fellow servant of John
The final defeat of God’s remaining foes (19:11–21:8)

1. The divine warrior and his conquests (19:11–21)
   a. Description of the divine warrior (19:11–16)
      (1) Summary of vision (19:11)
         (a) Rider called faithful and true (v 11b)
         (b) He judges and makes war in righteousness (v 11c)
      (2) Description of the rider (vv 12–16)
         (a) Eyes like a fiery flame (v 12a)
         (b) Many diadems on his head (v 12b)
         (c) He alone knows his name (v 12c)
         (d) Wears robe stained with blood (v 13a)
         (e) His name: Word of God (v 13b)
         (f) Accompanied by the armies of heaven (v 14)
         (g) Sharp sword issues from his mouth with which he smites the nations (v 15a)
         (h) He rules the nations with a rod of iron (v 15b)
         (i) He will treat the winepress of God’s judgment (v 15c)
         (j) His name: King of kings and Lord of lords (v 16)
   b. The divine warrior defeats the beast and his armies (vv 17–21)
      (1) Angelic prophetic invitation (vv 17–18)
         (a) Location of angel: standing in the sun (v 17a)
         (b) Means of announcement: loud voice (v 17b)
         (c) Audience: birds of midheaven (v 17b)
         (d) The message of the angel (vv 17c–18)
            (1) Invitation to gather for the great supper of God (v 17c)
            (2) Invitation to devour the bodies of the defeated enemies of God (v 18)
      (2) Vision of the assembled armies (v 19)
         (a) Leaders: the beast and the kings of the earth (v 19a)
         (b) Purpose: to fight the rider on the white horse and his armies (v 19b)
      (3) The defeat of the hostile armies (vv 20–21)
         (a) The leaders captured (v 20)
            (1) The beast (v 20a)
            (2) The false prophet (v 20a)
               [a] Who had performed signs (v 20b)
               [b] These signs had deceived people (v 20b)
            [1] Those who had received the mark of the beast
            [2] Those who worshiped its image
         (b) The punishment of the defeated enemies (vv 20c–21)
            (1) The beast and the false prophet were thrown into the lake of fire (v 20c)
            (2) The fate of the rest (v 21)
               [a] Killed by the sword issuing from the mouth of the rider (v 21a)

2. The final defeat of Satan (20:1–10)
   a. Vision of Satan’s temporary thousand-year imprisonment (vv 1–3)
      (1) John sees an angel (v 1)
         (a) Descending from heaven
         (b) Holding a key to the abyss
         (c) Holding a great chain
      (2) The angel seizes the dragon with several names (v 2a)
         (a) the ancient serpent
         (b) the devil
         (c) Satan
      (3) The angel binds the dragon for a thousand years (v 2b)
      (4) The angel throws the dragon into the abyss (v 3a)
         (a) He locks the abyss
         (b) He seals the abyss
      (5) Purpose and length of imprisonment (v 3b)
         (a) Purpose: to keep the dragon from deceiving the nations any longer
         (b) Length: one thousand years
      (6) The necessity of the dragon’s temporary release after a thousand years (v 3c)
   b. Vision of Christ’s thousand-year reign (vv 4–6)
      (1) Vision of thrones (v 4)
         (a) Resurrected martyrs sit on them (v 4a)
         (b) They have been beheaded (v 4bc)
            [1] Positive reasons (v 4b)
            [a] For their testimony to Jesus
            [b] For the word of God
            [2] Negative reasons (v 4c)
               [a] They did not worship
                  {1} On their foreheads
               [2] The beast’s image
               [b] They did not receive the mark of the beast
                  {1} On their foreheads
                  {2} On their hands
      (c) The first resurrection: the reward of the martyrs (v 4d)
         {1} They come to life
         {2} They reign a thousand years with Christ
      (2) Commentary on the first resurrection (vv 5–6)
         (a) The fate of the rest of the dead: not resurrected until the thousand years are over (v 5a)
         (b) The resurrection of martyrs: the first resurrection (v 5b)
         (c) Beatitudes: fortunate and holy are those who share in the first resurrection (v 6a–c)
            [1] The second death has no power over them (v 6b)
            [2] They will be priests of God and of Christ (v 6c)
            [3] They will reign a thousand years with Christ (v 6c)
   c. Satan’s release, defeat, and punishment (vv 7–10)
      (1) The release of Satan (v 7)
         (a) At the end of one thousand years
         (b) Satan is loosed from his prison
      (2) The mission of Satan (v 8)
         (a) He goes out to deceive the nations (v 8a)
3. **Vision of the final judgment (vv 11–15)**
   a. **The majesty of the Enthroned One (v 11)**
      (1) Seated on a great white throne (v 11a)
      (2) Theophanic effects of his presence (v 11bc)
   b. **The final judgment of the dead (vv 12–15)**
      (1) The dead stand before the throne (v 12a)
      (2) Two sets of heavenly books are opened (v 12bc)
   c. **The basis of judgment (v 12d)**
      (1) By what was recorded in the books
      (2) In accordance with their works
   d. **The resurrection of the dead (v 13a)**
      (1) The sea gives up its dead
      (2) Death and Hades give up their dead
   e. **The punishment of the dead and Hades (v 14)**
      (1) They are thrown into the lake of fire
      (2) They experience the second death
   f. **The punishment of those not written in the book of life: the lake of fire (v 15)**

4. **The new heaven and new earth (21:1–8)**
   a. **Summary of the vision (vv 1–2)**
      (1) The new heaven and the new earth (v 1a)
      (2) John sees the New Jerusalem (v 2)
   b. **Audition of a voice from the throne (vv 3–4)**
      (1) Introduction to audition (v 3a)
      (2) God dwells with people (v 3bc)
      (3) Human troubles no longer exist (v 4ab)
      (4) The former things are gone (v 4b)
   c. **Audition of a speech of God consisting of seven sayings (vv 5–8)**
      (1) “Behold, I am making everything new” (v 5a)
      (2) “Write, for this message is trustworthy and true” (v 5b)
      (3) “It is finished” (v 6a)
      (4) “I am the Alpha and the Omega, the Beginning and the End” (v 6b)
      (5) God will provide living water for the thirsty (v 6c)
      (6) The conqueror will inherit this (v 7)
      (7) The second death for wicked (v 8)

G. **The vision of the New Jerusalem (21:9–22:9)**

1. **Introduction to the vision (21:9–10a)**
   a. Angelic guide appears (v 9a)
   b. The seer is invited to see the bride, the wife of the Lamb (v 9b)
   c. Angel transports the seer (v 10a)
      (1) Means: a prophetic trance
      (2) Destination: a great high mountain

   a. **Object of vision: New Jerusalem (v 10b)**
   b. **External description of the city (vv 11–21)**
      (1) General appearance (v 11)
      (2) The sea no longer existed (v 1b)
      (3) Internal description of the city (21:22–22:5)
      (4) Measuring of the external features of the city (vv 15–17)
   c. **Materials out of which the city is built (vv 18–21)**
      (1) City is made of pure gold (v 18b)
      (2) Wall of jasper (v 18a)
      (3) Each gate a single pearl (v 19)
   d. **The twelve gates of the wall (v 21a)**
      (1) Twelve gates of the wall (v 21a)
      (2) Each gate a single pearl
   e. **The main square of the city (v 21b)**
      (1) Made of pure gold
      (2) Transparent as glass
Focus on the missing temple (v 22)
(a) No temple in the city (v 22a)
(b) Its temple is the Lord God Almighty and the Lamb (v 22b)

The illumination of the city (v 23)
(a) What is unnecessary for illumination (v 23a)
[1] The sun
[2] The moon
(b) The actual sources of illumination (v 23b)
[1] Glory of God is its light
[2] Its lamp is the Lamb

The city as the center of the world (vv 24–26)
(a) Nations walk in its light (v 24a)
(b) Kings bring their glory to it (v 24b)
(c) Its gates will never close (v 25a)
(d) There is no night there (v 25b)
(e) People will bring the glory and the honor of the nations into it (v 26)

What can enter the city (v 27)
(a) Nothing unclean (v 27a)
(b) No one who practices wickedness (v 27b)
(c) Only those written in the Lamb's book of life (v 27b)

New Jerusalem as Paradise (22:1–5)
(a) The river of life (vv 1–2a)
[1] Appearance: bright as crystal (v 1a)
[2] Source: flows from the throne of God and the Lamb (v 1b)
[3] Direction: flows through the middle of the street (v 2a)
(b) The trees of life (v 2a–c)
[1] Location: both sides of the river (v 2a)
[2] Fruit: twelve kinds: one kind produced each month (v 2b)
[3] Leaves: for the healing of the nations (v 2c)
(c) Those present in the city (vv 3–4)
[1] No one or no thing accursed (v 3a)
[2] The throne of God and the Lamb (v 3b)
[3] The servants of God (vv 3c–5)
[a] They will worship God (v 3c)
[b] They will see God's face (v 4a)
[c] God's name will be on their foreheads (v 4b)
[d] They need neither lamp light nor sunlight (v 5a)
[e] The Lord God will be their light (v 5a)
[f] They will reign forever (v 5b)

Transitional conclusion (22:6–9)
a. The angelic guide speaks (v 6)
(1) The foregoing message is true (v 6a)
(2) God has sent his angel to reveal imminent events (v 6b–d)
b. The exalted Christ speaks (v 7)
(1) Promise to return soon (v 7a)
(2) Blesses those who obey the prophetic words in this book (v 7b)
c. John and his angelic guide (vv 8–9)
(1) John claims that he saw and heard this revelation (v 8a)
(2) He worships the angelic guide (v 8b)
(3) He is rebuked by the angel (v 9)
(a) Angel forbids John's worship (v 9a)
(b) The role claimed by the angel (v 9b)
[1] A fellow servant of John
[2] A fellow servant of John's brothers the prophets
(c) Angel directs John to worship God (v 9b)

IV. Epilogue (22:10–21)
A. Concluding parenesis (22:10–20)
1. Admonitions of the angelic guide (vv 10–11)
a. To the seer (v 10)
(1) Command: Do not seal the book
(2) Reason: The end is near
b. To the unrighteous (v 11a)
(1) Let the unjust person continue acting unjustly
(2) Let the morally depraved continue to be depraved
c. To the righteous (v 11b)
(1) Let the righteous continue to act righteously
(2) Let the holy continued to be holy

2. Sayings of the exalted Christ (vv 12–16)
a. The promise of his imminent return (v 12)
(1) He brings his reward with him (v 12a)
(2) He will repay each according to his or her behavior (v 12b)
b. Self-predications (v 13)
(1) "I am the Alpha and the Omega" (v 13a)
(2) "I am the First and the Last" (v 13b)
(3) "I am the Beginning and the End" (v 13c)
c. Beatitude (vv 14–15)
(1) Those who wash their robes are blessed (v 14a)
(a) They will have access to the tree of life (v 14b)
(b) They will enter the city by the gates (v 14c)
(2) Those who are outside the city (those who do not wash their robes) (v 15)
(a) "Dogs"
(b) Magicians
(c) Fornicators
(d) Murderers
(e) Idolaters
(f) Everyone fond of lying
d. Concluding attestation of the exalted Jesus (v 16)
(1) The transmission of this revelation (v 16a)
(a) The revealer: I, Jesus
(b) The means: I sent my angel
(c) The purpose: to attest "these things"
(d) The primary recipients: to "you" (plural) (the prophets)
(e) The secondary recipients: the churches
(2) Verifying self-predications (v 16b)
(a) I am the descendant of David
(b) I am the bright morning star

3. Invitation to the water of life (v 17)
   a. The twofold invitation (v 17ab)
      (1) The Spirit and bride say “come” (v 17a)
      (2) Let the hearer say “come” (v 17b)
   b. The exhortation to come and drink (v 17c)
      (1) Let the one who is thirsty come (v 17c)
      (2) Let the one who wishes receive the water of life freely (v 17c)

4. Jesus addresses conditional curses to those who hear this book (vv 18–19)
   a. To those who “add” to the book: God will “add” the plagues in this book (v 18bc)
   b. To those who “take away” from the book (v 19)
      (1) God will “take away” their share of the tree of life (v 19b)
      (2) God will “take away” their share in the holy city (v 19b)

5. Jesus, who attests this revelation, promises to return soon (v 20ab)

6. Responses of the author (v 20c)
   a. “Amen!”
   b. “Come, Lord Jesus!”

B. Epistolary Subscript (22:21)
   The subscription