

## Revelation 12-14 + 17:1-19:1-5

### Chapter 12

The first sign: a woman (see Genesis 37:9), symbolizing the promise of God to bring blessing to the world through his people

robe (glorious and exalted), footstool (dominion), crown (victorious)

The second sign: a red dragon, symbolizing Satan (see 12:9)

Psalm 2:9

The people of God escaped from Pharaoh by fleeing into the wilderness.

Satan has lost his place as an accuser of the elect (Rev 12:10; Romans 8:33). See John 8:44 (father of lies).

\*12:11-12

12:14: see Exodus 19:4 (eagles' wings). Remember the numbers 1260 and 3 ½ suggest the period of proclamation.

12:17

### Chapter 13

First Beast: the persecuting power of Satan operating in and through the nations of the world and their governments (the dark powers of pagan empires: 2:13)

"The fact that this beast represents every form of worldly government which persecutes the Church, whenever and wherever it appears in history, becomes very clear when we observe that, according to verse 2, the four beasts which Daniel saw in his vision (Dn. 7) have been combined into one beast here. In Daniel these four beasts represent four successive empires. But here this composite beast cannot symbolize merely one empire or government. It must indicate all antichristian governments" (Hendriksen).

Monsters emerge from the sea: see 21:1

Parody: a poor or feeble imitation or semblance

Mortal/fatal wound (13:3): see 5:6. (1) Both Nero and Domitian persecuted Christians. Domitian revived the persecution Christians experienced under Nero. (2) Nero-alive-again rumors. (3) Galba, Otho, and Vitellius came and went; Vespasian (+ Titus) came and stayed.

"Who is like the beast?" (13:4): see Exodus 15:11

"authority over every tribe, people, language and nation" (13:7): see 6:9

Second Beast: the false religions and philosophies of the world, such as the imperial cult: the state-sponsored and state-enforced worship of the Roman emperor (dominus et deus noster = our lord and god).

The parody continues: "like a lamb" (13:11); "causing fire to come down from heaven" (13:13; see 11:5); "to give breath" (13:15; see 11:11); "a mark" (13:16; see 7:2); 666.

Holy Trinity vs. Unholy Trinity

The second beast outwardly resembles the Lamb; it inwardly conceals the dragon (2 Cor. 11:14; Matthew 7:15).

Mark: Deut. 6:8

14:9, 11; 20:4 note the mark and the association with worship

666 failure upon failure upon failure

777 or 888 vs. 666

Jesus is the reality; Nero a blasphemous copy.

#### Chapter 14

14:1-5 + 6-13 + 14-16 + 17-20

Notice how Psalm 2 depicts Zion as the place of God's victory (connect with 2:9); contrast with Armageddon (16:16).

14:4: see Deut 23:9-10; 1 Sam 21:5

14:4 The firstfruits are for the Lord, the rest are for Satan.

14:8 foreshadows Rev. 17-18.

14:14-16 the earth harvested for the Lord (see Matt 3:12; John 4:35)

14:17-20 sinners gathered into the winepress of the fury of God's wrath (see Isaiah 63:1-6)

4 x 4 x 10 x 10 = 1600 = complete judgment of the wicked

#### Chapter 17

Babylon: symbolizes the luxury, vice and glamor of this world = seduction

"The glossy, glitzy world of Babylon" (Wright)

17:6

17:9 Rome

Woe: 18:10 (kings), 16 (merchants), 19 (navigators)

18:20 Heaven celebrates God's victory over the harlot, Babylon. See also Deut 19:16-20.

18:21 See Jeremiah 51:63-64: this wicked world, as the center of seduction, will perish forever.

"no more at all" (vss. 21-23)

### Chapter 19

19:1, 3, 4, 6 Hallelujah is found only here in the NT.

Death and Hades, 6:8

The Dragon, 12:3

The First Beast and the Second Beast, 13:1, 11

Babylon the Great, 17:5

Babylon's final destruction, 19:17, 18

The First Beast and the False Prophet destroyed, 19:20, cf. 13:14

The Dragon destroyed, 20:2

Death and Hades destroyed, 20:14

(*Chiasmus in the New Testament* by Nils Wilhelm Lund, University of North Carolina Press, 1942, p. 354)

5 + 2 + 1

Augustus (27 BC – AD 14)

Tiberius (14-37)

Caligula (37-41)

Claudius (41-54)

**Nero (54-68)**

Galba (68-69)

Otho (69)

Vitellius (69)

**Vespasian (69-79)**

**Titus (79-81)**

**Domitian (81-96)**

17:8 is an obvious parody of the Lamb (1:18; 2:8). It is also an intentional contrast to the One described in 1:4, 8; 4:4.

“In Revelation the seven kings represent the entire period of Roman domination regardless of the exact number of emperors. The important point is that the end is drawing near” (Mounce).

“The one point John wishes to emphasize is that the imperial line has only a short time to run before the emergence of a new monstrous Nero, an eighth who is one of the seven” (Caird).

“The beast was; at the moment he is not. John wrote under the shadow of an impending persecution. The beast is about to come once again” (Mounce).

The numbers may well be symbolic. The monster’s kingdom looks perfect and impregnable, but forces from within its own ranks will destroy it.

10 = kings and princes from the far-flung corners of the western world—who will finally tire of Mistress Rome.

evil will turn on evil

## Chapter 18

18:2

The punishment is the double, the counterpart, of the sin. The scales balance exactly.

A	100	א	1	α	1
B	101	ב	2	β	2
C	102	ג	3	γ	3
D	103	ד	4	δ	4
E	104	ה	5	ε	5
F	105	ו	6	ϕ	6
G	106	ז	7	ζ	7
H	107	ח	8	η H	8
I	108	ט	9	θ	9
J	109	י	10	ι I	10
K	110	כ	20	κ	20
L	111	ל	30	λ	30
M	112	מ	40	μ	40
N	113	נ ן	50	ν	50
O	114	ס	60	ξ	60
P	115	ע	70	ο O	70
Q	116	פ	80	π	80
R	117	צ	90		90
S	118	ק	100	ρ	100
T	119	ר	200	σ Σ	200
U	120	ש ן	300	τ	300
V	121	ת	400	υ Y	400
W	122			φ	500
X	123			χ	600
Y	124			ψ	700
Z	125			ω	800

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7 = \_\_\_\_\_

666!

666! (Nero Caesar)

888! (Jesus)

θηριον (beast) = תַּרְיִוֶן = \_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ = 666!