

Outline of Revelation

The Prologue (1:1-8)

The Vision(s) Given to John (1:9-22:9)

The Vision of the Son of Man and the Seven Letters (1:9-3:22)

The Vision of the Throne (4:1-5:14) and the Sevenfold Pattern (6:1-16:21)

The Vision of Babylon the Harlot (17:1-19:10)

The Vision of Final Judgment (19:11-21:8)

The Vision of the New Jerusalem as the Bride (21:9-22:9)

The Epilogue (22:6-21)

The Sevenfold Pattern of Woes

	Seals	Trumpets	Bowls
Four Catastrophes	6:1-2: white horse, bow, crown, conquer	8:7: hail, fire, blood	16:2: sores
	6:3-4: red horse, sword take peace from earth	8:8-9: fiery mountain in sea, 1/3 sea became blood	16:3: sea to blood
	6:5-6: black horse, balance	8:10-11: star falls on 1/3 of rivers wormwood > water	16:4-7: rivers to blood
	6:7-8: pale horse, sword, famine, plague, wild animals	8:12: 1/3 sun, 1/3 moon, 1/3 stars	16:8-9: sun
The Woes Intensify: The End Approaches	6:9-11: martyrs under altar, "how long," "little longer"	8:13: "woe, woe, woe" demon locusts from dark pit	16:10: darkness
	6:12-17: earthquake, sun and moon, stars fall, all fear	9:13-21: 200,000,000 demon cavalry from Euphrates	16:12-16: kings of east cross Euphrates to prepare for Armageddon
Interlude	}	7:1-8: sealing 144,000 / great multitude	}
		10:1-11: eating scroll	}
		11:1-3: 2 witnesses	
The End	8:1: silence	11:15: end announced and celebrated but not described	16:17-21: theophany "God remembered great Babylon"
			17-18: then elaborate the 7th bowl Babylon as a continuation and elaboration of the fall of Babylon

OT Background for the Appearance of the Risen Jesus as the Glorious Man in Revelation 1

1:13a "[the] likeness [of a] son of man"

OT: The Glory of YHWH who is "the *likeness* in appearance of a *man*" in Ezekiel 1:26-28 and the "one like/as a *son of man*" in Daniel 7:13.

1:13b "being clothed in a long flowing robe"

OT: YHWH's "skirt" fills the temple in Isaiah 6:1.

1:13c "and tied around the chest with a golden girdle/sash"

OT: Reflects the glorious heavenly man of Dan 10:5. John's use of the specific language of Daniel 10 in recording his vision of Christ (vss. 13c, 14b, and 15a) indicates that he identified "the man" of Daniel 10 with the "one like a son of man" in Daniel 7 and understood this figure to be the Glory of YHWH (i.e., he understood the figures of both of these visions to be the pre-incarnate Son).

1:14a "and his head and hair were white as wool, white as snow"

OT: The "Ancient of Days" in Daniel 7:9 has hair like white wool and the rest of his appearance was "white as snow."

1:14b "and his eyes were like flaming fire [a flame of fire]"

OT: The glorious heavenly being of Dan 10:6 has eyes described as "torches of fire."

1:15a "and his feet were the likeness of burnished bronze, as having been fired in a furnace"

OT: The glorious heavenly being of Dan 10:6 has arms and feet described in a very similar manner.

1:15b "and his voice was as a voice of many waters"

OT: This is the sound coming from the four living creatures of the throne of the Glory in Ezekiel 1:24 and the sound of the voice of the Glory in Ezekiel 43:2.

1:16a "and having in his right hand seven stars"

OT: Probably Daniel 12:3, 6-7 (righteous as *stars*) and Zechariah 4:2 (*seven* lampstands).

1:16b "and a sharp two-edged sword was coming out of his mouth"

OT: Alluding primarily to Isaiah 49:2 where the Suffering Servant states that YHWH made his mouth like a "sharp sword." Isaiah 11:4 notes that the Messianic Branch will strike the earth with the "rod of his mouth."

1:16c "and his face was as the sun shining in its [full] power"

OT: Allusion to YHWH as the warrior LXX text of Deborah's Song in Judges 5:31, but also to the Transfiguration as described in Matthew (17:2).

Summary: Christ is depicted as the Glory of YHWH, the visible manifestation of YHWH who showed himself at times to the prophets in the likeness of a man/son of man. This identification is clear from the allusions in this pericope to the "man" in Ezekiel and Daniel. Furthermore, the white hair of the Ancient of Days in Daniel 7 is seen in Revelation 1 on Christ; this shows that he is fully identified with YHWH in this vision and in the understanding of John, the author of Revelation. This shows the continuity of YHWH's revelation and presence between the OT prophets and the "prophet" John.

Seven Things to Keep in Mind When Interpreting the Book of Revelation

1. Take the first words of Revelation as indicative of the primary content of the book: "The Revelation of Jesus Christ" (Rev 1:1). Christ is found throughout the visionary sequence; his person and work is the primary focus of this book. *keep that focus who he is & what he's done.*
2. The visionary prophecy found in the Old Testament—Ezekiel, Daniel 7-12, and Zechariah—are invaluable for interpreting the imagery found in Revelation. John understands himself as an early Christian prophet in line with these Old Testament prophets. *also Isaiah*
3. As visionary prophecy, Revelation is much like a dramatic movie that should be watched/heard from start to finish without interruption. It is not the type of book that should be read in a start/stop fashion. A significant part of the overall impact of the book is what the final chapters say about our future. This future helps us live out our present—whatever it may hold—in hope.
4. The visionary prophecy in Revelation does not proceed chronologically from chapter 1 to chapter 22. Like some movies, there are some scenes that flash forward and others that flash back. Biblical prophecy is God's interpretation of past events, present events, as well as future events. Revelation, therefore, depicts God's interpretation of the past, present, and future. It is not solely about the future, but does contain testimony about what will happen the latter days, the last day, and for the rest of eternity.
5. The heavenly throne room scene in Revelation 4-5 is the most important scene in the entire visionary experience. This is depicting the present result *in heaven* of the victory won by Christ's life, atoning death, resurrection *on earth*.
6. Christ is depicted as both the Glorious Man and the Slaughtered Lamb in Revelation. These two depictions function together to give a very full portrait of the person of Christ (who he is) and his work (what he does done).
7. Revelation contains much symbolic imagery and numbers that must be interpreted for their meaning rather than interpreting them according to their basic sense. For example, Jesus is depicted as a little lamb with seven horns (ram) even though he is truly a man without wool, hooves, or horns. Another example is the number 144,000 that is a symbolic number (12 x 12 x 1000) used to represent the finite number of true Christians in the church on earth at any given time. Another example is the sealing of the saints which is a depiction of what happens when we are baptized (receiving the divine name with water). Another is the use of the number 1000 years for the symbolic length of time for Jesus' reign on earth between his first and second comings.

Recommended Commentaries on Revelation

Brighton, Louis. *Revelation*. Concordia Commentary. St. Louis: Concordia Publishing House, 1999. [A Greek text commentary that is Lutheran and thorough]

~~★~~ Strelan, John G. *Where Earth Meets Heaven: A Commentary on Revelation*. Adelaide: Openbook, 1994. [An excellent English translation based Lutheran commentary for Church Library that is very strong on worship and Christology in Revelation]

Writings by Charles Gieschen on Revelation (*cherche media. ctsfu*) *Several of these available at media.ctsfu.edu*

Gieschen, Charles A. *Angelomorphic Christology: Antecedents and Early Evidence*. AGJU 42. Leiden: Brill, 1998. Reprinted in softcover by Baylor University Press, 2017. [Chapter 11 is on the Christology of Revelation]

Gieschen, Charles A. "Comforting Aspects of the Depictions of Disaster in the Book of Revelation." *The Mercy of God in the Cross of Christ*, ed. Ross Edward Johnson and John T. Pless, 143-153. St. Louis: The Lutheran Church—Missouri Synod, 2016.

Gieschen, Charles A. "Sacramental Theology in the Book of Revelation." *CTQ* 67 (2003): 149-174.

Gieschen, Charles A. "The Identity of Michael in Revelation 12: Created Angel or the Son of God?" *CTQ* 74 (2010): 139-143.

Gieschen, Charles A. "The Lamb (Not the Man) on the Throne." *Israel's God and Rebecka's Children: Christology and Community in Early Judaism and Christianity. Essays in Honor of Larry W. Hurtado and Alan F. Segal*, ed. David B. Capes, April D. DeConick, Helen K. Bond, and Troy A. Miller, 221-243 and 427-432. Waco, TX: Baylor University Press, 2008.

Gieschen, Charles A. "The Relevance of the *Homologoumena* and *Antilegomena* Distinction for the New Testament Canon Today: Revelation as a Test Case." *CTQ* 79 (2015): 279-300.

Gieschen, Charles A. "With Angels and Archangels: Worship in the Book of Revelation." *For the Life of the World* 6.2 (April 2003): 7-9.

Gieschen, Charles A. "Witness in the Book of Revelation: Living as Faith and True Martyrs." *For the Life of the World* 15.1 (March 2011): 8-9.

Gieschen, Charles A. "The Reassuring Presence of the Risen Christ." *Concordia Pulpit Resources* 17:2 (2007): 23-25 [Sermon Study on Revelation 1:4-18, Easter 2 Epistle, Series C].

Gieschen, Charles A. "The Victorious Lamb Has Begun His Reign." *Concordia Pulpit Resources* 17:2 (2007): 26-28 [Sermon Study on Revelation 5:1-14, Easter 3 Epistle, Series C].

Other Helpful Resources

~~★~~ *The End Times* (CTCR Document)

Revelation (Good News Magazine Issue #12)