



Michelangelo, "The Last Judgment"

## 28. Revelation 12–22

### Portents in Heaven; the New Heaven and New Earth

*"And after these things I heard a great voice of much people in heaven, saying, 'Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.'" (19:1–2)*

## Final Exam, in class

- **Tuesday, April 19, 7:30 p.m.—5:30 p.m., in class!**

## Second Revelatory Experience (12:1–22:5)



Woodcut from Luther Bibel 1534

- A succession of visions, many of them “portents” (*sēmeia*) seen in heaven
- Major Divisions
  - The Woman, Child, and Dragon (12:1–17)
  - The Demonic Trinity: Dragon and Two Beasts (13:1–18)
  - The Lamb and His Servants (14:1–20)
  - Seven Plagues and Seven Bowls (15:1–16:21)
  - Judgment on Babylon, the Great Harlot (17:1–19:10)
  - Victory of Christ (19:11–20:15)
  - New Heaven and New Earth (21:1–22:5)

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## The Woman, Child, and Dragon (12:1–17)

- The Woman Gives Birth and Flees (12:1–6)
  - “And there appeared a great wonder in heaven; **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars**: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold **a great red dragon, having seven heads and ten horns, and seven crowns upon his heads**. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And **she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne**. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and threescore days**.” (12:1–6)
- **Symbolism**
  - Imagery drawn from, but not limited to, the Nativity, the flight of Christ’s family from **Herod** to Egypt, etc.
  - Reference to “**woman**” resonates with **Eve**, **the mother of Jesus at Cana** (John 3), **Mary Magdalene at the tomb** (John 20)
    - She has been identified with either the **Jewish people**, **Mary**, or the **Church/Kingdom of God**
  - The **child** has been interpreted as **Christ**, the **Church/New People of God**, or the **Kingdom of Heaven** (political coming forth from spiritual)
  - **Wilderness** could refer to the **persecuted church** or the **apostasy** (note the 1,260 days again)

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## “Behold a Great Red Dragon . . .”

### • The War in Heaven (12:7-12)

- “And there was war in heaven: **Michael and his angels fought against the dragon**; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. **And the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: he was cast out into the earth, and **his angels were cast out with him**.” (12:7-9)
- Multiple applications, **Jesus’ overcoming the God of this world** (cf. Luke 10:18), ongoing battle between good and evil, future overthrow of Satan . . .
- “And **they overcame him by the blood of the Lamb, and by the word of their testimony . . .**” (12:11)

### • The Dragon Continues to War against the Woman and Her Seed (12:13-17)

- “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent . . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (12:13-14, 17)

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Revelation, fol. CXCLiv



## Demonic Trinity: Dragon and Two Beasts (13:1-:18)

- **Dragon Standing on the Seashore (13:1a); mss. evidence divided**
  - “And I stood upon the sand of the sea . . .” (13:1a KJV)
  - “And **the dragon stood** on the sand of the seashore . . .” (13:1a NAU, NIV; 12:18 NRSV; JST, “a beast . . . stood upon the sand”)
- **First Beast from the Sea** (13:1b-10)
  - The beast is a composite of imagery drawn from Daniel 7:3-7, where the beasts represented successive world empires
  - In the first instance (**preterist**), this beast from the sea could represent the Roman Empire, the blasphemy reflecting the **imperial ruler cult**
    - *This then can serve as a type or symbol for a later world power and idolatrous (worldly) system*
  - **The Number of the Beast 666 (or 616)**
    - Traditionally the numerical sum of the Greek *Nerōn Caesar* (or, as in Latin, *Nero Caesar*: 616, as in some mss.)
    - More probably a symbol of imperfection, **counterfeit perfection** (each digit 1 less than 7)
- **Second Beast from the Earth** (13:11-18)
  - In John’s time (**preterist**) the second beast from the earth, a “false prophet,” could represent **local civic structures and authorities** that promoted the imperial ruler cult as a sign of loyalty
    - Harmless in appearance, this beast “speaks like a dragon,” i.e., is an agent of Satan
    - **Modern and final applications (futurist) could be any system or individuals that support worldliness and false religions**

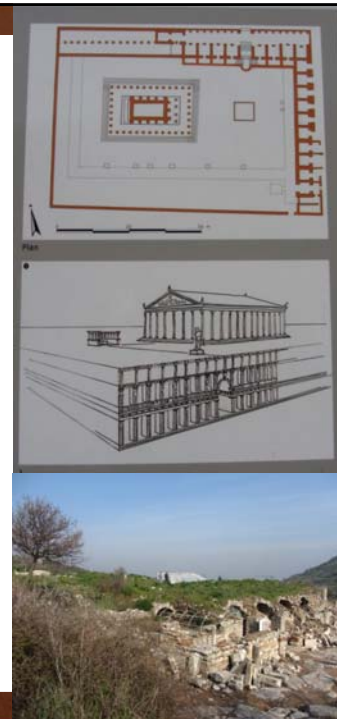
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## Imperial Cult

- **A system of according divine honors to previous emperors as a sign of loyalty**
- **Not well-attested for living emperors until the Flavians, the last of which was Domitian**
  - The later dating of Revelation puts it in **Domitian’s reign**
  - **A massive temple honoring Domitian as built in Ephesus (sc. the first beast from the sea), where the provincial aristocracy competed for the right to be the temple’s high priest (sc. the second beast from the land)**
  - Hunts on Site video clip: [Ephesus \(John and Revelation emphasis\)](#)



## The Lamb and His Servants (14:1–20)

- **Lamb Standing on Mount Zion (14:1a)**
  - Balances the “dragon standing on the seashore” of 12:18/13:1a
  - **Mount Zion = Eschatological Jerusalem / temples**
- **Song of the 144,000 (14:1b–5)**
  - “. . . with him **an hundred forty and four thousand, having his Father's name written in their foreheads** . . . And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for **they are virgins**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” (14:1b–5)
    - **They are virgins:** celibacy during hostilities was a requirement for OT holy warriors (see Lev 15:18)
    - More likely, since “adultery” frequently stands for spiritual unfaithfulness, the 144,000 are those who have **never defiled themselves with idolatry**; cf. also virgin in the sense of “pure, unadulterated” as in “virgin olive oil”
- **The Messages of the Three Angels (14:6–13, next slide)**

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## The Messages of the Three Angels (14:6–13)

- **First Angel: Good News Announced (14:6–7)**
  - “And ***I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth***, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (14:6–7)
    - ***The “pre-Easter” good news in the NT gospels was that “the kingdom of God was at hand . . .”***
  - Exposition: : **Restoration Announced**
    - “***I have sent forth mine angel [Moroni] flying through the midst of heaven, having the everlasting gospel***, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.” (D&C 133:36)
- **Second Angel: Babylon Is Fallen (14:8)**
- Third Angel: **Punishment of the Wicked** and **Reward for the Righteous** (14:9–13)
  - Specifically those who worship the beast or bear his mark
  - **Rest for those that are the dead in the Lord (14:12–13)**
    - “***Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.***” (14:13; cf. Brahms’ *German Requiem*)

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## Seven Plagues and Seven Bowls (15:1–16:21)

- **Preterist:** Judgments are mainly *against Jerusalem* but may also apply to pagan Rome
- **Historicist:** Seven bowls are fulfilled *against the papacy (Babylon) or some historical empire or regime*
- **Futurist:** Global judgments of unparalleled *devastation that occur at the end of the Tribulation Period* and which culminate in Armageddon
- **Idealist** (Spiritualists): Bowls are probably a recapitulation of the trumpet judgments; the same event may be a *warning for one person (a trumpet)* or a *judgment for another (a bowl)*
- One interpretation has the trumpets of the First Revelatory experience affecting good and evil alike as a “wake up call” (8:1–11:18), *whereas the bowls are destruction upon the wicked alone*

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## Seven Bowls Poured Out (16:1–21)

*Like the punishments of the Seven Trumpets (8:7–9:10), the plagues of the Seven Bowls are based loosely on the Ten Plagues of Egypt (Exodus 7–12)*

- **First Vial or Bowl (16:2)**
  - Sixth Egyptian Plague—sores, Ex. 9:8–12
- **Second Bowl (16:3)**
  - First Egyptian Plague—water to blood again (sea), Ex. 7:14–25
- **Third Bowl (16:4–7)**
  - First Egyptian Plague—water to blood again (rivers and springs), Ex. 7:14–25
  - Song of Angel and Altar (16:5–7)
- **Fourth Bowl (16:8–9)**
  - *unique—scorching*
- **Fifth Bowl (16:10–11)**
  - Ninth Egyptian Plague—darkness, Ex. 10:21–22
- **Sixth Bowl (16:12–16)**
  - *Armageddon, drying of the Euphrates the antithesis of the parting of the Red Sea, Ex. 14*
- **Seventh Bowl (16:17–21)**
  - Seventh Egyptian Plague—hail, Ex. 9:13–26)

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## The Great Whore and the Beast (17:1–18)

- “ . . . I will shew unto thee the judgment of **the great whore that sitteth upon many waters**: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication . . . I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns . . . And I saw **the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus**: and when I saw her, I wondered with great admiration.” (17:1–6)
- Interpretations
  - Preterist**: Babylon is either **historical Jerusalem or Rome**
    - 1 Nephi 12 provides another preterist interpretation: apostate, Hellenized Christianity
  - Historicist**: The fall of the harlot Babylon is **the fall of Rome** or the **overthrow of papal government and religion**; the White Horse represents the ongoing conquests of Christ and his Word
  - Futurist**: Babylon is **any great apostate religion and/or a great modern city**
  - Idealist** (Spiritualists): Babylon represents **the world and its role as the seducer of the godly**

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## The Great Whore and the Great and Abominable Church



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- “The titles church of the devil and great and abominable church are used to identify **all churches or organizations of whatever name or nature – whether political, philosophical, educational, economic social, fraternal, civic, or religious – which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God . . .** Any church or organization of any kind whatever which satisfies the innate religious longings of man and keeps him from coming to the saving truths of Christ and his gospel is therefore not of God.” (Bruce R. McConkie, *MD*, 137–38)

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## Judgment on Babylon, the Great Harlot

- **The Fall of Babylon (18:1–24)**

- Warning and promise: “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (18:4)

- **The Rejoicing in Heaven (19:1–10)**

- “And after these things I heard a great voice of much people in heaven, saying, ‘Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.’” (19:1–2, song)
- “And I fell at his feet to worship him. And he said unto me, ‘See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of Jesus is the spirit of prophecy.*’” (19:10)

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## The Testimony of Jesus



- After the fall of “Babylon,” John again sees the heavenly throne and the worship there. *At the voice of an angel, he falls before an angel, thinking that it is Christ*
- “And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of Jesus is the spirit of prophecy.*” (19:10)
- This testimony includes **a vision of Jesus revealed in victory** (part of the larger “Defeat of God’s Adversaries” pericope of 19:11–20:3)
  - “*His eyes were as a flame of fire, and on his head were many crowns*; and he had a name written, that no man knew, but he himself. And *he was clothed with a vesture dipped in blood*: and his name is called **The Word of God.**” (19:12–13)
  - **Glorious vision reminiscent of 1:10–18**
  - **Appears in red robe as judge**
  - **Gospel of John began with Jesus as the Word, Revelation ends with Jesus as the Word of God**

28. Revelation 12–22 Innes Fripp, John the Revelator and the Angel

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## Victory of Christ (19:11–20:15)



- **The Defeat of God's Adversaries (19:11–20:3)**
  - “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and **he treadeth the winepress of the fierceness and wrath of Almighty God**. And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS . . .**” (19:14–16)
- **The Millennial Kingdom (20:4–6)**
  - “. . . **Blessed and holy is he that hath part in the first resurrection**: on such the second death hath no power, but **they shall be priests of God and of Christ, and shall reign with him a thousand years.**” (20:4–6)
    - **Premillennial Approach**: The binding of Satan is in the future and will take place when Christ returns; the 1,000 years is a literal period when Christ will reign; the loosing of Satan will bring the Millennium to its climax followed by the resurrection and judgment of the wicked at the Great White Throne
    - **Amillennial Approach**: The binding of Satan represents Christ's victory; the 1,000 years represents a long, indeterminate time corresponding to the Church Age
    - **Postmillennial Approach**: The successful preaching of the gospel effectively limits (binds) Satan; the 1,000 years may or may not be a literal period but represents the period of peace achieved through man prior to the coming of Christ.
- **The Final Defeat of Satan (20:7–10)**
- **The Dead Are Judged (20:11–15)**

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## New Heaven and New Earth (21:1–22:5)

- **John's Vision of the New Creation (21:1–8)**
  - “And **I saw a new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. **And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain**: for the former things are passed away.” (21:1–4)
    - This is *after* the Millennium
- **The New Jerusalem (21:9–22:7)**
  - “Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, **the holy Jerusalem, descending out of heaven from God . . .**” (21:9–10)
    - A 1,500 miles-per-side cube!
    - All previous “holy cities” (Enoch's Zion, Melchizedek's Salem, Ancient Jerusalem, the Missouri-New Jerusalem of the Millennium) are precursors or types of the final, celestial New Jerusalem
    - **No temple because the New Earth and Heavenly City are a temple—i.e., the Celestial Kingdom!**

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## Epilogue and Blessing (22:6–21)

- “I **Jesus** have sent mine angel to testify unto you these things in the churches. ***I am the root and the offspring of David, and the bright and morning star.*** And the Spirit and the bride say, ‘Come.’ And let him that heareth say, ‘Come.’ ***And let him that is athirst come. And whosoever will, let him take the water of life freely . . .*** He which testifieth these things saith, ‘Surely I come quickly. Amen.’ ***Even so, come, Lord Jesus.***” (22:16–17, 20)

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## “E’en So Lord Jesus Quickly Come,” by Paul Manz

Lyrics allude to several passages from Revelation, including 1:4–5, 4:8, 12:12, 22:20, 21:22–23

Peace be to you and grace from Him,  
Who freed us from our sin,  
Who loved us all, and shed his blood,  
That we might saved be.

Sing holy, holy to our Lord,  
The Lord almighty God,  
Who was and is, and is to come,  
Sing holy, holy Lord.

Rejoice in heaven, all ye that dwell therein,  
Rejoice on earth, ye saints below  
For Christ is coming, is coming soon,  
For Christ is coming soon.

E'en so Lord Jesus quickly come,  
And night shall be no more,  
They need no light, no lamp, nor sun,  
For Christ will be their All!



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