**GENERAL PRINCIPLES**

1. We must not forget that \_\_\_\_\_\_\_\_\_\_\_ is key. This is especially so when it comes to Revelation.
   1. Many books written on Revelation skip \_\_\_\_\_\_\_\_\_\_\_ and go straight to \_\_\_\_\_\_\_\_\_\_\_, leading to fanciful speculations that John never intended.

**INTRODUCTION TO REVELATION**

1. Why is Revelation so hard/daunting/scary?
2. John will go from speaking very directly into real \_\_\_\_\_\_\_\_\_\_\_ issues to a very rich and diverse \_\_\_\_\_\_\_\_\_\_\_.
3. Most problems come from this \_\_\_\_\_\_\_\_\_\_\_.
4. Other problems arise because it deals with \_\_\_\_\_\_\_\_\_\_\_ events while set in a recognizable 1st century context.
5. John also uses strong \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ language.
   1. He cites or echoes the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ over 250 times.
6. One should approach studying Revelation with \_\_\_\_\_\_\_\_\_\_\_!
7. Because of the difficulty involved in understanding this book, you should be less than \_\_\_\_\_\_\_\_\_\_\_.
   1. There are, in fact, at least \_\_\_\_\_\_\_\_\_\_\_ major schools of interpretation of Revelation and many variations within each school.
8. BUT, knowing that this book was \_\_\_\_\_\_\_\_\_\_\_ by the Holy Spirit, we can humbly seek to understand what John was up to.

**THE NATURE OF THE REVELATION**

1. The first key to exegesis of Revelation is to examine what kind of \_\_\_\_\_\_\_\_\_\_\_ it is.
2. The problem is that Revelation is unique blend of three distinct literary styles: \_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_.
3. Further, the basic type, apocalypse, does not \_\_\_\_\_\_\_\_\_\_\_ in our own day.
4. Since we do not have a basic understanding of this type of literature, we need to be extra careful when examining Revelation.
5. The Revelation is primarily an \_\_\_\_\_\_\_\_\_\_\_, a common type of literature from about 200 B.C. to 200 A.D.
6. Characteristics of apocalypse:
   1. The taproot of an apocalypse is Old Testament \_\_\_\_\_\_\_\_\_\_\_ literature.
      1. It is similarly concerned with coming \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_.
      2. Because apocalyptics were usually born in persecution and oppression, they do not look to God’s activity \_\_\_\_\_\_\_\_\_\_\_ history.
      3. They look exclusively forward to a \_\_\_\_\_\_\_\_\_\_\_ to history, where the triumph of good and final judgment of evil will come.
   2. Unlike prophetic works that were first spoken by prophets and later recorded, apocalypses are a form of \_\_\_\_\_\_\_\_\_\_\_ from the beginning.
      1. It has a particular \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_.
      2. John is told to “\_\_\_\_\_\_\_\_\_\_\_, therefore, what you have seen” (Rev. 1:19)
   3. The “stuff” of the apocalypse is presented in \_\_\_\_\_\_\_\_\_\_\_ /\_\_\_\_\_\_\_\_\_\_\_.
      1. Its language is, therefore, \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_.
      2. They also have certain devices such as \_\_\_\_\_\_\_\_\_\_\_ and being told to “seal it up” for a \_\_\_\_\_\_\_\_\_\_\_ day.
   4. Images of apocalypse are forms of \_\_\_\_\_\_\_\_\_\_\_ rather than \_\_\_\_\_\_\_\_\_\_\_.
      1. In contrast, the prophets & Jesus’ were symbolic but used \_\_\_\_\_\_\_\_\_\_\_ images: salt, vultures & carcasses, senseless doves, half-baked cakes, etc.
      2. Apocalyptic images are \_\_\_\_\_\_\_\_\_\_\_: beasts with 7 heads and 10 horns, a woman clothed with the sun, locusts with scorpion tails and human heads, etc.
   5. Because they were literary, apocalypses were formally \_\_\_\_\_\_\_\_\_\_\_.
      1. There was a strong tendency to divide \_\_\_\_\_\_\_\_\_\_\_ into neat packages.
      2. There was also a fondness for symbolic use of \_\_\_\_\_\_\_\_\_\_\_.
      3. This led to a final product with carefully arranged visions, often in \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_.
         1. Frequently, these sets express something (e.g., judgment) without necessarily trying to suggest that each picture follows directly after one another.
7. The Revelation of John fit all these apocalyptic characteristics except one:
   1. The Revelation is not \_\_\_\_\_\_\_\_\_\_\_.
   2. He made himself and his readers \_\_\_\_\_\_\_\_\_\_\_.
   3. Further, he was told \_\_\_\_\_\_\_\_\_\_\_ to “seal up the words of the prophecy of this scroll, because the time is near” (Rev. 22:10)
8. A major reason John’s apocalypse is not pseudonymous is probably related to his sense of the end as \_\_\_\_\_\_\_\_\_\_\_ /\_\_\_\_\_\_\_\_\_\_\_
   1. He is not, with his Jewish predecessors, simply anticipating the end because he knew it had already \_\_\_\_\_\_\_\_\_\_\_ with the coming of Jesus.
9. Crucial to this is understanding the advent of the \_\_\_\_\_\_\_\_\_\_\_.
   1. While other apocalyptists wrote in the name of former prophets, John calls his book “this prophecy” (1:3, 22:18-19) and says the “testimony of Jesus,” for which the churches are suffering, “is the Spirit of prophecy” (19:10)
10. This is because other apocalyptists lived in the age of the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,” awaiting the promised poured out Spirit in the coming age.
    1. John, on the other hand, was “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (1:10-11) when he was told to write what he saw.
11. What makes his apocalypse unique is the combination of apocalyptic and \_\_\_\_\_\_\_\_\_\_\_ elements.
12. It is born in \_\_\_\_\_\_\_\_\_\_\_, looking to the end with the triumph of Christ and his church with apocalyptic construction and cryptic and rich, fantastical symbolism.
13. Also, it is to speak a \_\_\_\_\_\_\_\_\_\_\_ word to the church, not to be \_\_\_\_\_\_\_\_\_\_\_ for the future, but to speak God’s Word into the \_\_\_\_\_\_\_\_\_\_\_ persecuted and oppressed church of the first-century.
14. Finally, its apocalyptic and prophetic elements are cast in the form of a \_\_\_\_\_\_\_\_\_\_\_:
    1. It has the typical \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ of the epistles.
    2. He speaks with the \_\_\_\_\_\_\_\_\_\_\_ / \_\_\_\_\_\_\_\_\_\_\_ formula (I…you)
    3. It is written to the seven \_\_\_\_\_\_\_\_\_\_\_ of Asia Minor by \_\_\_\_\_\_\_\_\_\_\_.
15. The significance is that, like the epistles, there is an \_\_\_\_\_\_\_\_\_\_\_ aspect of the Revelation.
    1. It was occasioned at least by the \_\_\_\_\_\_\_\_\_\_\_ of the specific churches to which it is addressed.
    2. We, therefore, need to understand its \_\_\_\_\_\_\_\_\_\_\_ context.

**THE NECESSITY OF EXEGESIS**

1. The primary meaning of the Revelation is what John \_\_\_\_\_\_\_\_\_\_\_ it to mean, which in turn must also have been something his readers could have \_\_\_\_\_\_\_\_\_\_\_.
2. Keys to interpreting the Revelation must be \_\_\_\_\_\_\_\_\_\_\_ to the text of the Revelation itself or otherwise available to the original recipients from their own \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_.
3. Suggestions for interpreting imagery:
   1. One must have a sensitivity to the rich background of ideas that have gone into the composition of the Revelation.
   2. Apocalyptic imagery is of several \_\_\_\_\_\_\_\_\_\_\_.
      1. Ex.: the same image with different meanings, images that are specific vs. general, etc.
   3. When John himself interprets his images, these interpreted images must be held \_\_\_\_\_\_\_\_\_\_\_ and must serve as a \_\_\_\_\_\_\_\_\_\_\_ point for understanding other images. There are six:
      1. The one like a son of man (1:18) is Christ
      2. The golden lampstands (1:20) are the seven churches
      3. The seven stars (1:20) are the seven angels/messengers of the churches
      4. The great dragon (12:9) is Satan
      5. The seven heads (17:9) are the seven hills on which the woman sits
      6. The prostitute (17:18) is the great city, clearly indicating Rome
   4. One must see the visions as \_\_\_\_\_\_\_\_\_\_\_ and not allegorically press all the details.
4. John expects his readers to hear his echoes of the Old Testament as the \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ of that story.
5. Apocalypses in general, and the Revelation in particular, seldom intend to give a detailed \_\_\_\_\_\_\_\_\_\_\_ account of the future.
   1. John’s larger concern is that God is in control of history and the church will be triumphant in Christ.
   2. All visions should be read in light of this greater concern.

**THE HISTORICAL CONTEXT**

1. Read the book all the way through in one \_\_\_\_\_\_\_\_\_\_\_!
   1. Do this a couple of times, making notes about John and his readers (especially for how they share in his suffering).
2. The \_\_\_\_\_\_\_\_\_\_\_ motif is key to understanding the Revelation.
3. John himself was in exile for his faith.
4. The churches written to were also experiencing suffering for their faith.
5. While John was “in the Spirit” he realized that this suffering was just the \_\_\_\_\_\_\_\_\_\_\_ and obviously wrote because he wasn’t sure the church was ready for what was ahead.
6. The main themes are clear:
   1. The church and state are on a \_\_\_\_\_\_\_\_\_\_\_ course.
   2. The initial victory will appear to belong to the \_\_\_\_\_\_\_\_\_\_\_.
   3. God is in \_\_\_\_\_\_\_\_\_\_\_.
   4. The church will eventually \_\_\_\_\_\_\_\_\_\_\_.
   5. God will pour his \_\_\_\_\_\_\_\_\_\_\_ on those who caused this suffering and death and will bring eternal \_\_\_\_\_\_\_\_\_\_\_ to those who remain faithful.
7. These themes show us that the Revelation was a \_\_\_\_\_\_\_\_\_\_\_, but even more than that, an \_\_\_\_\_\_\_\_\_\_\_.
8. A special note should be made of the distinction between the terms “\_\_\_\_\_\_\_\_\_\_\_” and “\_\_\_\_\_\_\_\_\_\_\_”
   1. \_\_\_\_\_\_\_\_\_\_\_ (suffering and death) is clearly part of what the church was enduring and yet to endure.
   2. God’s \_\_\_\_\_\_\_\_\_\_\_ is his judgment that is to be poured on those who have afflicted God’s people.
   3. This shows that we should \_\_\_\_\_\_\_\_\_\_\_ suffering and death as the church, but we know that we will \_\_\_\_\_\_\_\_\_\_\_ endure God’s wrath.
9. We can see this distinction in the opening of the seals starting in Revelation 6:
   1. The opening of seals 5 and 6 raise two crucial questions.
   2. In seal 5, the martyrs cry out, “How long, Sovereign Lord,…until you judge the inhabitants of the earth and avenge our blood?”
      1. The answer is (1) they must wait “a little longer” for there are to be many more martyrs and (2) judgement is nonetheless certain.
   3. In seal 6, those judged by God cry out, “Who can withstand [the coming of the Lamb]?”
      1. The answer is given in chapter seven: those whom God has sealed, who have washed their robes and made them white in the blood of the Lamb”

**THE LITERARY CONTEXT**

1. To understand specific images, it is important to also ask how a particular vision functions in the book as a \_\_\_\_\_\_\_\_\_\_\_.
   1. In this way it functions like the \_\_\_\_\_\_\_\_\_\_\_.
2. Since there is no other book like Revelation in the NT, we will take time to look at the whole structure.
3. Note: the structure of the Revelation is not much debated. Differences lie in how one \_\_\_\_\_\_\_\_\_\_\_ the structure.
4. Chapters 1-3 set the \_\_\_\_\_\_\_\_\_\_\_ and introduce most of the significant \_\_\_\_\_\_\_\_\_\_\_.
   1. John himself, Christ, and the church.
5. Chapters 4-5 help further to set the stage.
6. These chapters show:
   * 1. God \_\_\_\_\_\_\_\_\_\_\_ sovereignly
     2. That there really is a “\_\_\_\_\_\_\_\_\_\_\_” acting on their behalf
7. Chapters 6-7 begin unfolding the \_\_\_\_\_\_\_\_\_\_\_ itself.
   1. Three times, visions are presented in structured sets of \_\_\_\_\_\_\_\_\_\_\_: in chapters 6-7, 8-11, and 15-16
   2. In each case, the first four items go together for form one \_\_\_\_\_\_\_\_\_\_\_
   3. In 6-7 & 8-11 the next two items go together to present two sides of another \_\_\_\_\_\_\_\_\_\_\_
   4. These are then interrupted by an interlude of two \_\_\_\_\_\_\_\_\_\_\_ before the seventh item is revealed. (In 15-16 the final three group together because they lead into the final visions of 17-22).
8. We can see this work out in chapters 6-7:

1.White horseman = Conquest

2. Red horseman = War

3. Black horseman = Famine

4. Pale horseman = Death

5. The martyr’s question: “How long?”

6. The earthquake (God’s judgment): “Who can withstand?”

1. 144,000 sealed

2. A great multitude

7. God’s wrath: the seven trumpets of chapters 8-11

1. Chapters 8-11 reveal the content of God’s \_\_\_\_\_\_\_\_\_\_\_ judgments on \_\_\_\_\_\_\_\_\_\_\_.
   1. These give us the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ of the suffering of the church and the wrath and final triumph of God.
2. Chapters 12-22 offer the \_\_\_\_\_\_\_\_\_\_\_ of this judgment and triumph.
   1. Chp. 12 is the \_\_\_\_\_\_\_\_\_\_\_ key: two visions show the already/not yet nature of the \_\_\_\_\_\_\_\_\_\_\_ – Satan is revealed as a defeated foe, but there is woe because Satan knows his time is limited
   2. Chps. 13-14 show how for John’s church this vengeance of Satan took form of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, emperors demanding allegiance
   3. Chps. 15-16 show how these emperors and their empire are ultimately \_\_\_\_\_\_\_\_\_\_\_
   4. Chps. 17-22 conclude the book as “a tale of two cities”
      1. The city of \_\_\_\_\_\_\_\_\_\_\_ (Rome) is condemned for its part in the persecution of God’s people.
      2. The city of \_\_\_\_\_\_\_\_\_\_\_, where God’s people dwell eternally.

**THE HERMENEUTICAL QUESTIONS**

1. The hermeneutical difficulties of the Revelation mainly lie is what has “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”
   1. Sometimes the “yet to be” has temporal \_\_\_\_\_\_\_\_\_\_\_, it has already happened from our perspective.
      1. For example: Rome did in fact fall
2. Further, the Revelation, tell us that God has not promised us freedom \_\_\_\_\_\_\_\_\_\_\_ suffering and death but triumph \_\_\_\_\_\_\_\_\_\_\_ it.
3. These truths of \_\_\_\_\_\_\_\_\_\_\_ to Christians who suffer need to be heard again and again.
4. If you miss this word, you miss the book altogether.
5. The main difficulty lies in the fact that the “temporal” judgment are often interlaced with ideas that imply the \_\_\_\_\_\_\_\_\_\_\_ as part of the picture.
6. Some suggestions to deal with this difficulty:
   1. Pictures of the future are just that – \_\_\_\_\_\_\_\_\_\_\_.
      1. They express reality, but are \_\_\_\_\_\_\_\_\_\_\_ reality itself.
      2. Nor are details of every picture to be “\_\_\_\_\_\_\_\_\_\_\_” in some specific way.
   2. Some of the pictures that were intended primarily to express the certainty of God’s judgment must not also be interpreted to mean “\_\_\_\_\_\_\_\_\_\_\_”, at least not from our limited perspective.
      1. Ex: Satan’s time being “short” does not necessarily mean “very soon” but something more like “\_\_\_\_\_\_\_\_\_\_\_”, it will end
   3. The pictures where the “temporal” is closely tied to the “eschatological” should not be viewed as \_\_\_\_\_\_\_\_\_\_\_ (even though the original readers might have seen them this way)
      1. The eschatological dimension of the judgment leaves the possibility of a “\_\_\_\_\_\_\_\_\_\_\_” dimension to many of the pictures
      2. However, there are \_\_\_\_\_\_\_\_\_\_\_ fixed rules as to how to extract or understand that future (for us) element.
      3. Be careful not to speculate how our \_\_\_\_\_\_\_\_\_\_\_ events may fit into the pictures of the Revelation. This is not the point of the book.
   4. The New Testament itself exhibits certain amounts of \_\_\_\_\_\_\_\_\_\_\_ in pictures that have a yet to be fulfilled dimension to them.
      1. We have been given no keys to pin these down.
      2. Ex.: the antichrist
         1. Paul in 2 Thes. 2:3-4 – he is a definite figure
         2. Rev. 13-14 – he comes in the form of a Roman emperor
         3. 1 John 2:20-23 – a generalized way to refer to false prophets
         4. How are we to understand this figure?
   5. This ambiguity should lead to \_\_\_\_\_\_\_\_\_\_\_ and lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
7. The pictures intended to be \_\_\_\_\_\_\_\_\_\_\_ eschatological are still to be taken so.
   1. 11:15-19 & 19:1-22:21 are \_\_\_\_\_\_\_\_\_\_\_ eschatological in presentation
   2. Remember, even these are \_\_\_\_\_\_\_\_\_\_\_!
   3. Their fulfillment will be in God’s \_\_\_\_\_\_\_\_\_\_\_ and in his \_\_\_\_\_\_\_\_\_\_\_.
8. Though there is ambiguity in how the \_\_\_\_\_\_\_\_\_\_\_ will work out, there is no ambiguity as to the \_\_\_\_\_\_\_\_\_\_\_ that God will work it all out.
9. This should serve as \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ to us just as it did for the original recipients!
10. Until Christ comes, we live out the future in the \_\_\_\_\_\_\_\_\_\_\_, but there comes a day when books such as this will no longer be needed, for we will be with God.
11. So, we say with John, the Spirit, and the bride, we say, “Amen. Come, Lord Jesus.” (22:20)