

genesis history

content by Frank DeRemer, Ph.D.



creator, maker, cosmos

hebrews-rev

December 17

Back to: [Acts-Paulines](#) or [TitlePage](#)

Subsequent books included:

- [1 Peter](#)
- [2 Peter](#)
- [Jude](#)
- [1 John](#)
- [2 John](#)
- [3 John](#)
- [Revelation](#)

Hebrews

[The letter to the Hebrews was written in Italy (13:24b) to dispersed Jewish Christians. The author is unknown, although Apollos, Barnabas, Luke, and Prisca-Aquila, are candidates — or Paul, but it does not seem to be his style and he was not reluctant to sign his letters. The high Greek used here is comparable to that used by Luke in his gospel and the Acts, and the reasoning reminds one of Paul, so perhaps Luke was writing following the many sermons he had heard during his travels with Paul. The date of the letter is also unknown, but it was certainly before the destruction of the temple in AD 70, as it presupposes that sacrifices were still being offered there (e.g., see 5:1-3, 8:3-5, 9:6-13, 13:10). All OT quotes in this letter are from the Greek Septuagint (LXX), but the boxed quotations here are of the NKJ, which is from the Masoretic (Hebrew) text.]

[Steve Gregg: [Intro. Part 1, 2](#)]

Hebrews 1

God's Son Seated at God's Side,
Greater Than the Angels

1:1 ¶ [Steve Gregg: [Heb 1](#)]

God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has spoken¹ in these last days to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds [Gr. aion]; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down [↙ chain link to occurrences] at the right hand of the Majesty on high, 4 ¶ having become so much better than the angels, as He has obtained² by inheritance a more excellent name than they. 5

Proof from Scripture

For to which of the angels did He ever say: [re the resurrection: [Acts 13:33-34](#)]

¹ NKJ: "has in these last days spoken".

² NKJ: "has by inheritance obtained".

"You are My Son, Today I have begotten You"?

Psalm 2:7 (-9)

I will declare the decree: YHWH has said to Me, 'You are My Son, Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the lands [earth] for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'

And again:

"I will be to Him a Father, And He shall be to Me a Son"?

2Samuel 7:14a || 1Chronicles 17:13

I will be his Father, and he shall be My son.

But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." 7

Deuteronomy 32:43

[LXX adds this to start v43] Rejoice, ye heavens, with him, and Let all the angels of God worship Him; Rejoice, O Gentiles, with His people; For He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people."

And of the angels He says:

"Who makes His angels spirits And His ministers a flame of fire." 8

Psalm 104:4

Who makes His angels spirits, ___ His ministers a flame of fire. But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom. 9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions." 10

Psalm 45:6-7

Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. 7 You ___ love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

And:

"You, YHWH, in the beginning laid the foundation of the land [earth], And the heavens are the work of Your hands. 11 They will perish, but You remain ___; And they will all grow old like a garment; 12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail." 13

Psalm 102:25-27

Of old You

laid the foundation of the land [earth], And the heavens are the work of Your hands. 26 They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, And they will be changed. 27 But You are the same, And Your years will have no end.

But to which of the angels has He ever said:

“Sit at My right hand, Till I make Your enemies Your footstool”? 14

Psalm 110:1

YHWH said to my Lord [Adonai], “Sit at My right hand, Till I make Your enemies Your footstool.”

Are they not all ministering [servant] spirits sent forth to minister for [serve] those who will inherit salvation?

[Steve Gregg: Heb 2]

Hebrews 2

Warning against Drifting Away

2:1 ¶ Therefore we must give the more earnest heed to the things we have heard, lest we drift away [not UES: unconditional eternal security]. 2 For if the word spoken through angels [messengers] proved steadfast, and every transgression and disobedience received a just reward, 3

how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him [the apostles, eye-witnesses], 4

God also bearing witness both with signs and wonders — with various miracles and gifts of the Holy Spirit, according to His own will?

5 ¶

Jesus the Man

For He has not put the world to come, of which we speak, in subjection to angels. 6 But one testified in a certain place, saying:

“What is man that You are mindful of him, Or the son of man that You take care of him? 7 You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands. 8 You have put all things in subjection under his feet.”

Psalm 8:4-6

What is man that You are mindful of him, and the son of man that You visit him? 5 For You have made him a little lower than the angels, and You have crowned him with glory and honor. 6 You have made him to have dominion over the works of Your hands; You have put all things under his feet,

For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. 9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

10 ¶

For it was fitting for Him [God], for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. 11 For both He [Jesus] who sanctifies and those who are being sanctified are all of one [body (of Christ)], for which reason

He [Jesus] is not ashamed to call them brethren, 12 saying:

“I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.” 13

Psalm 22:22

I will declare Your name to My brethren; In the midst of the assembly I will praise You

And again:

“I will put My trust in Him.”

And again:

“Here am I and the children [remnant] whom God has given Me.”

Isaiah 8:17c-18a, starting at 16

Bind up the testimony, Seal the law among my disciples. 17 And I will wait on YHWH, Who hides His face from the house of Jacob; And I will hope in Him. 18 Here am I and the children [remnant] whom YHWH has given me! We are for signs and wonders in Israel From YHWH of hosts, Who dwells in Mount Zion.

14 ¶

Inasmuch then as the children [remnant] have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him [Satan] who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage. 16

For indeed [God:]

He does not give aid to angels, but He does give aid to the Seed [seed] of Abraham. 17

Therefore, in all things [Jesus, the Seed:]

He had to be made like His brethren, that

He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation [atonement, reconciliation] for the sins of the people. 18

For in that **He Himself** has suffered, being tempted, **He** is able to aid those who are tempted.

[Steve Gregg: [Heb 3](#)]

Hebrews 3

Jesus is Greater Than Moses

3:1 ¶ Therefore, holy brethren, **partakers** of the **heavenly** calling, consider the **Apostle** [*Sent One*] and **High Priest** of our confession, **Christ Jesus**,² who was **faithful** to **Him** who appointed **Him**, as **Moses** also *was faithful* in all **His** house.³ For **this One** has been counted **worthy of more glory than Moses**, inasmuch as **He** who built the house has more **honor** than the house.⁴ For every house is built by someone, but **He** who built **all things is God**.⁵ And **Moses** indeed *was faithful* in all **His** house as a servant, for a testimony of those things **that** would be spoken *afterward*.⁶ but **Christ** as a **Son** over **His** own house, whose house we are — if we hold fast the confidence and the rejoicing of **the hope** firm to **the end** [*of our lives*]. [*if not: Not UES; cf. v14*]

7 ¶ Therefore, as **the Holy Spirit** says: **“Today, if you will hear His voice:** ⁸ **Do not harden your hearts** as in the rebellion, ___ in **the day** of trial in **the wilderness**,⁹ **Where your fathers** tested **Me**, tried **Me**, **And** saw **My works** ___ **forty [40] years**,¹⁰ **therefore, I was angry** with **that generation**, **And** said, **“They always** go astray in **their heart**,¹¹ **And they have not known My ways.**”¹¹ **So I swore in My wrath**, **“They shall not enter My rest.”**¹²

Psalm 95:7-11

For **He is our God**, **And we are** the people of **His pasture**, **And** the sheep of **His hand**. **Today, if you will hear His voice:** ⁸ **“Do not harden your hearts,** as in the rebellion, **As in the day** of trial in **the wilderness**,⁹ **When your fathers** tested **Me**; **They** tried **Me**, **though they** saw **My work**.¹⁰ **For forty [40] years**, ___ **I was grieved** with **that generation**, **And** said, **“It is a people who** go astray in **their hearts**, **And they do not know My ways.**”¹¹ **So I swore in My wrath**, **“They shall not enter My rest.”**¹²

Warning against Departing God

Beware, brethren, **lest** there be in any of you an evil heart of **unbelief** [*resulting*] in departing from the living **God** [*not UES*];¹³ but exhort one another **daily**, **while** it is called **“Today”**, **lest** any of you be hardened through the **deceitfulness** of sin.¹⁴ For we have become **partakers** of **Christ** — **if** we hold **the beginning** of our confidence steadfast to **the end** [*if not: Not UES; cf. v6*],¹⁵ **while** it is said [*Ps 95:7d-8a*]: **“Today, if you will hear His voice:** **Do not harden your hearts** as in the rebellion, ...”¹⁶

For who, having heard, rebelled? Indeed, *was it not all* who came out of Egypt, *led* by **Moses**?¹⁷ **Now** with whom was **He** angry **forty [40] years**? *Was it not* with those who sinned, whose corpses fell in the wilderness?¹⁸ **And** to whom did **He** swear that **they would not enter His rest**, but to those who *did not obey*?¹⁹ **So** we see that **they** [*who were saved from Egypt*] could not **enter in** because of **unbelief**.

[Steve Gregg: [Heb 4](#)]

Hebrews 4

Promised Rest for God’s People

4:1 ¶ Therefore, since a promise remains of **entering His rest**, let us fear **lest** any of you seem to have come short of it [*not UES*].² For indeed **the gospel** was preached to us as well as to them; but **the word** that they heard did not profit them, not being mixed with **faith** in

those who heard *it*.³ For we who have believed **do enter that rest**, as **He** has said [*Ps 95:11*]: **“So I swore in My wrath**,

“They shall not enter My rest”, although the works were **finished** from the foundation of the world [*as of the end of Day 6: Ge 1:31-2:1*].⁴ For **He** [*God* (*hence, by implication, the author of the creation account*)] has spoken in a certain place of **the seventh [7th] day** in this way: **“And God rested** on **the seventh [7th] day** from **all His works**”;⁵

Genesis 2:2

And on **the seventh [7th] day** **God ended His work** **that He had done**, **And He rested** on **the seventh [7th] day** from **all His work** **that He had done**.

and **again** in this place [*Ps 95:11b*]: **“They shall not enter My rest.”**⁶

Since therefore it remains that some *must* enter it, and those to whom it was **first** preached **did not enter** because of disobedience,⁷ **again** **He** designates a certain day, saying in **David**, **“Today,”** after such a long time, as it has been said [*Ps 95:7d-8a*]:

“Today, if you will hear His voice: **Do not harden your hearts”**⁸ For if **Joshua** had given them rest, then **He** would not **afterward** have spoken of **another day**.⁹

[Key point:]

There remains therefore a rest for the people of God. ¹⁰ For he [one] who has entered His [God's] rest has himself also ceased from his [own] works as God did from His [works]. [It is a "done deal": we entered His rest by faith, so no further works are necessary for salvation. However, works of obedience (vv6,11), "works befitting repentance" are still required: [Acts 26:20](#). We are now working to please our master, not working to be saved.]

¹¹ ¶ Let us therefore be diligent to enter that rest, lest anyone [of you] fall according to the same example of disobedience [as the Israelites "saved" from Egypt; not UES]. ¹² For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division [on the one hand] of soul and spirit, and [on the other hand] of joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³

And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. [In other words, there is no place to hide: one cannot fake it, for God knows.]³

³ Still, modern churches seem to be full of such pretending hypocrites, going to church to look good in men's eyes, or thinking it will save them or that that is all that is required of Christians.

December 18

Hebrews 4:14...

Christ Our High Priest

Seeing then that we have

a great High Priest [cf. [2:17](#), [3:1](#)] who has passed through the heavens, Jesus the Son of God,

let us hold fast our confession. ¹⁵

For we do not have a High Priest

who cannot sympathize with our weaknesses, but [who] was in all points tempted as we are, yet without sin. ¹⁶

Let us therefore come boldly

to the throne of grace,

that we may

obtain mercy and

find grace

to help in time of need.

[Steve Gregg: [Heb 5](#)]

Hebrews 5

^{5:1} ¶ For every high priest taken from among men is appointed

for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. ²

He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. ³ Because of this he is required,

as for the people so also for himself, to offer sacrifices for sins. ⁴ And no man takes this honor to himself, but he who is called by God, just as Aaron was. ⁵ So also Christ did not glorify Himself to become High Priest, but it was He [God] who said to Him:

"You are My Son, Today I have begotten You." ⁶

[Psalm 2:7b](#) [cf. [He 1:5](#)]

As He also says in another place:

"You are a priest forever according to the order of Melchizedek ['king of righteousness']"; ⁷

[Psalm 110:4b](#) [Verbatim]

who [Jesus],

in the days of His flesh, when He had offered up prayers and supplications, with

vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, ⁸

though He was a Son, yet He learned obedience [in weak flesh] by the things that He suffered. ⁹

And having been perfected, He became the author of Eternal salvation to all who obey Him [not to those who only "believe" in Him: [Ja 2:26](#)], ¹⁰

called by God as High Priest "according to the order of Melchizedek", ¹¹

A Call to Spiritual Growth

of whom we have much to say, and [it is] hard to explain [difficult to teach you], since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk [cf. [1Pe 2:1-3](#)] and

not solid food. ¹³ For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

¹⁴ But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

[Steve Gregg: [Heb 6](#)]

Hebrews 6

^{6:1} ¶ Therefore, leaving the discussion of the elementary principles of Christ, let us go on to maturity [perfection], not laying again the [6-fold] foundation of repentance from dead works and of faith toward [trusting] God, ² of the teaching [doctrine]

of baptisms, of laying on of hands, of resurrection of the dead, and of Eternal judgment. ³ [cf. [Jn 5:21](#)]

And this we will do if God permits. ⁴ For it is [humanly] impossible,

for those [among you] who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted

the good word of God and the powers of the age to come, ⁶ and have fallen away, [NAS⁴] [cf. [Ja 5:19-20](#); not UES]

[for such immature as yourselves: [5:12](#)] to renew them again to repentance,

since they crucify again for themselves the Son of God, and put Him to an open shame. ⁷ [But God...]

⁴ NKJ: "if they fall away", but the Greek word is *kai kai*: "and", not "if".

Mt 19:26c || Mk 10:27c || Lu 18:27b
“... with God all things are possible.”

For the land [earth] that drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; 8 but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.

John 15:6

If anyone does not abide in Me, he is cast out as a branch [sounds anti-Calvinistic: no longer in Christ the Vine] and is withered; and they gather them and throw them into the fire, and they are burned.

9 ¶ But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. 10 For God is not unjust to forget your work and labor of love that you have shown toward His name, in that you [have obeyed, are obeying] have ministered to the saints, and do minister. 11 And we desire [two things:] that each one of you show the same diligence to the full assurance of hope until the end [of your life], 12 that you do not become sluggish, but [that you] imitate those who through faith and patience inherit the promises.

God's Promises Bring Hope

13 For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, 14 saying,

“Surely, [← added in the LXX] blessing I will bless you, and multiplying I will multiply you.” 15

Genesis 22:17

15 ¶ Then the Angel of YHWH called to Abraham a second time out of heaven, 16 and said:

“By Myself I have sworn, says YHWH, because you have done this thing, and have not withheld your son, your only son — 17

blessing I will bless you, and multiplying I will multiply your

descendants as the stars of the heaven and as the sand that is on the seashore; and your descendants shall possess the gate [representing governance; cf. Ge 24:60b] of their enemies. 18

In your Seed all the nations of the lands [earth] shall be blessed, because you have obeyed My voice.”

And so, after he [Abraham] had patiently endured, he obtained [1] the promise.

16 For men indeed swear by the greater [than themselves], and [2] an oath for confirmation is for them an end of all dispute. 17 Thus God,

determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, 18

that, by two [2] immutable things, [His promise and oath] in which it is impossible for God to lie,

we might have strong consolation, who have fled for refuge to lay hold of [Jesus:] the hope set before us. 19

This hope we have as an anchor of the soul, both sure and steadfast, and which [hope] enters the Presence behind the veil, 20 where [behind the veil] the Forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

[Steve Gregg: Heb 7.]

Hebrews 7

Melchizedek Compared to Abraham

7:1 ¶ For this Melchizedek, [Ge 14:17-20] king of Salem [“peace”], priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, 2 to whom also Abraham gave a tenth part of all, first being translated [v zedek] “king of righteousness”, and then also “king of Salem”, meaning “king of peace”, 3 without father, without mother, without genealogy, having neither beginning of days nor end of life [no death], but made like [rendered similar to] the Son of God,

remains a priest continually. 4 [Hence, is, in fact, Christ, i.e. a Christophany.]

Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. 5

And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people

according to the law, that is, from their brethren, though they have come from the loins of Abraham; 6 but he [Melchizedek] whose genealogy is not derived from them received tithes

from Abraham and blessed him who had the promises. 7

Now beyond all contradiction the lesser is blessed by the better. 8 Here mortal men receive tithes, but there he [Melchizedek] receives them, of whom it is witnessed that he lives [no death: v3]. 9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak, 10 for he was still in the loins of his father when Melchizedek met him.

11 ¶ Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that Another Priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law. 13 For He [Jesus] of whom these things are spoken belongs to another tribe [Judah], from which no man has officiated at the altar. 14 For it is evident that our

Highlighting Legend & Latest Notes

Lord [Jesus] arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15

Christ is Like Melchizedek

And it [the change in law, priesthood] is yet far more evident if, in the likeness of Melchizedek, there arises Another Priest [Christ], 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17

For He [God] testifies:

“You are a priest forever according to the order of Melchizedek.” 18

Psalm 110:4b [Verbatim]

For on the one hand there is an annulling of [the Old Covenant:] the former commandment because of its

weakness and unprofitableness, 19 for the law made nothing perfect; on the other hand, there is the bringing in of [the New Covenant (v22):] a better hope, through which we draw near to God. 20

And inasmuch as He was not made priest without an oath 21 (for they [the Levites: v11] have become priests without an oath, but He with an oath — by Him who said to Him: “Y^{HWH} has sworn and will not relent, ‘You are a priest forever according to the order of Melchizedek’”

Psalm 110:4 [Verbatim]

), 22 by so much more Jesus has become a surety of a better covenant. 23

Also there were many priests, because they were prevented by death from continuing. 24 But He,

because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. 26

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people’s, for this [latter] He did once for all when He offered up Himself. 28

For the law appoints as high priests men who have weakness, [v Ps 110:4] but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

December 19

[Steve Gregg: Heb 8]

Hebrews 8

Christ is Our High Priest

8:1 ¶ Now this is the main point of the things we are saying:

We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. 3

For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. 4 For if He [Jesus] were on land [earth], He would not be a priest, since there are [already Aaronic] priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle.

For He [Y^{HWH}] said, “___ See ___ that you make all things according to the pattern ___ shown you on the mountain.”

Exodus 25:40

And see to it that you make them according to the pattern that was shown you on the mountain.

Exodus 26:30

And you shall raise up the tabernacle according to its pattern that you were shown on the mountain.

6 ¶ But now He [Jesus] has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. 7 For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because, finding fault with them, He [Y^{HWH}] says:

“Behold, **the days are coming**”,
 says **YHWH**,
 “when I will make a new covenant
 with the house of Israel and
 with the house of Judah — 9
 not according to **the covenant** that
 I made with their fathers in **the day**
when I took them by the hand to lead
 them out of the land of Egypt;
 because they did not continue in
My covenant,
 and I disregarded them”,
 says **YHWH**. 10
 “For this **is the covenant** that I will
 make with the house of Israel
after those days [of the old covenant]”,
 says **YHWH**:
 “I will put **My laws** in their mind_
 and write **them** on their hearts; and
 I will be **their God**, and they shall be
My people. 11 **None of them** shall
 teach his neighbor, and
 none his brother, saying,
 ‘Know **YHWH**,’
 for ___ all shall know **Me**, from the
 least of them to the greatest of them. 12
 For I will be **merciful to**
 their **unrighteousness**, and
 their **sins and their lawless deeds**
 I will remember no more.” 13

In that **He** says,
 “**A new covenant**”,
He has made **the first** obsolete.
 [2Co 3:11: passing away]
Now what is becoming obsolete and
 growing **old** [the “Old Covenant”] is
ready to vanish away [in AD 70 with the
 destruction of the crucial centerpiece,
 the Temple; cf. Da 9:27, Is 35:2d].

Jeremiah 31:31-34

Behold, **the days are coming**”,
 says **YHWH**,
 “when I will make a new covenant
 with the house of Israel and
 with the house of Judah — 32
 not according to **the covenant** that
 I made with their fathers in **the day**
that I took them by the hand to lead
 them out of the land of Egypt,
My covenant that they broke,
though I was a husband to them”,
 says **YHWH**. 33
 “But this **is the covenant** that I will
 make with the house of Israel
after those days [of the old covenant]”,
 says **YHWH**:
 “I will put **My law** in their minds,
 and write it ___ on their hearts; and
 I will be **their God**, and they shall be
My people. 34 **No more** ___ shall
 every man teach his neighbor, and
 every man his brother, saying,
 ‘Know **YHWH**,’
 for **they** all shall know **Me**, from the
 least of them to the greatest of them”,
 says **YHWH**.
 “For I will **forgive** ___
 their **iniquity** ___, and
 their **sin** ___
 I will remember no more.”

[Steve Gregg: Heb 9]

Hebrews 9

Old Rules About Worship

9:1 ¶ **Then** indeed,
 even **the first covenant** had ordinances of
 divine service and
 the **earthly** sanctuary. 2

For a tabernacle was prepared:
 [1] the first part, in which was
 the lampstand,
 the table, and
 the showbread,
 which is called the sanctuary; 3 and
 [2] behind the second veil,
 the part of the tabernacle
that is called **the Holiest of All**, 4
 which had [in it]
 the **golden** incense-altar [censer]
 and
 the ark of the covenant
 overlaid on all sides with **gold**,
 in which were
 the **golden** pot
 that had the manna,
 Aaron’s rod that budded, and
 the tablets of the covenant; 5
 and above it were
 the cherubim of **glory**
 overshadowing
 the **mercy** seat.
 (Of these things [cf. Ex 26]
 we cannot **now** speak in detail.) 6
Now
when these things had been thus prepared,
 the priests **always** went into
the first part [1] of the tabernacle,
 performing the services. 7 But into
the second part [2]
 the high priest **went** alone
once a year,
 not without **blood**,
 which he offered
 for himself and
 for the people’s sins
 committed in ignorance; 8
the Holy Spirit indicating this:
 that the way into **the Holiest of All**
 was not yet made manifest **while the**

first tabernacle was still standing
 [which it did until AD 70]. 9 It was
 symbolic **for the present time** [the in-
 terim until the Temple’s destruction],
 in which both gifts and sacrifices
 are offered **that** cannot make him
 who performed the service perfect
 in regard to the conscience — 10
 [being] concerned only with
 foods and drinks,
 various washings, and
 fleshly ordinances
 imposed **until**
the time of reformation [AD 30]. 11

Christ is the Perfect Sacrifice

But **Christ** came as **High Priest** of
the good things to come,
 with [through, by way of, via]
 the greater and more perfect
 tabernacle [Da 9:24f]
 not made with hands, that is,
not of this creation. 12
 Not with the blood of goats and calves,
 but with **His own blood**
He entered the Most Holy Place
once, for all,
 having obtained **Eternal redemption**. 13
 For if
 the blood of bulls and goats and
 the ashes of a heifer,
 sprinkling the **unclean**,
 sanctifies
 for the **purifying** of the **flesh**, 14
 how **much more** shall
the blood of Christ,
 who through the Eternal Spirit
 offered **Himself** without spot to **God**,
cleanse your conscience
 from dead works
 to **serve the living God**?

15 ¶ And for this reason He is the Mediator of the new covenant, by means of [His] death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the Eternal inheritance. 16 For where there is a testament, there must also of necessity be the death of the testator. 17 For a testament is in force after men are dead, since it has no power at all while the testator lives. 18 Therefore not even the first covenant was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, 20 saying, “This is the blood of the covenant that God has commanded you.” 21

Exodus 24:8
 And Moses took the blood, sprinkled it on the people, and said, “This is the blood of the covenant that YHWH has made with you according to all these words.”

Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. 22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

23 ¶ Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. 24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear [be apparent] in the presence of God for us; 25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another — 26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared [↑ the last age] to put away sin [Da 9:24b] by the sacrifice of Himself. 27 And as it is appointed for men to die once, but after this the judgment [trial, result, sentencing; then one serves the sentence], 28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him, He will appear a second time [hence, the “Second Coming”], apart from sin [for which He died at His “First Coming”], for salvation [in full, complete].

[Steve Gregg: Heb 10]

Hebrews 10 Christ's Sacrifice Once for All

10:1 ¶ For the law, having a shadow of the good things to come, and not the very image of the things,

can never, [↓ animal] with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. 3 But in those sacrifices there is a reminder of sins every year. 4 For it is not possible that the blood of bulls and goats could take away sins. 5 Therefore,

when He came into the world, He said:
 “Sacrifice and offering You did not desire, But a body You have prepared for Me. 6 In burnt offerings and sacrifices for sin You had no pleasure. 7 Then I said, ‘Behold, I have come — In the volume of the book it is written of Me — To do Your will, O God.’” 8

Psalm 40:6-8

Sacrifice and offering You did not desire; My ears You have opened. — Burnt offering and sin offering You did not require. 7 Then I said, “Behold, I come; in the scroll of the book it is written of me: 8 I delight to do Your will, O my God, and Your law is within my heart.”

First [Previously] saying, “Sacrifice and offering, ... burnt offerings, and sacrifices⁵ for sin You did not desire, nor had pleasure in them”

vv5b-6 [re-ordered, paraphrased]

(which are offered according to the law), 9 then He said, “Behold, I have come ... To do Your will, O God.”

v7 [abbreviated]

He takes away the first [covenant] that He may establish the second [covenant]. 10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool. 14 For by one offering He has perfected forever those who are being sanctified. 15

⁵ NKJ: offerings; but it is sacrifices in v6. [Highlighting Legend & Latest Notes](#)

But the Holy Spirit also witnesses to us; for after He had said before, 16
“__ This is the covenant that I will make with them after those days [of the old covenant]”, says YHWH:
I will put My laws into their hearts, and in their minds I will write them”, 17

[Apparently the author's own paraphrase of the above LXX quote:]
Hebrews 8:10a || Jeremiah 31:33a
For this is the covenant that I will make with the house of Israel after those days [of the old...], says YHWH:
I will put My laws in__ their mind and write them on their hearts;

[then He adds [Jer 31:34e (above)]
“Their sins and their lawless deeds I will remember no more.” 18
Hebrews 8:12b [Verbatim]

Now where there is remission of these [sins & lawless deeds], there is no longer an [animal: v1] offering for sin.

A Call to Persevere

19¶ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20 by a new and living way that He consecrated for us, through the veil, that is, His flesh, 21 and having a High Priest over the house of God: 22 [the believers in Christ, the body of Christ]

let us draw near with a true heart in full assurance of faith, having our hearts sprinkled [cleansed] from an evil conscience and our bodies washed with pure water; 23

let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together,

as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching [AD 70]. 26 For if we sin willfully [continually] after we have received the knowledge of the truth, there no longer remains

a [animal: v1] sacrifice for sins, 27 but a certain fearful expectation of judgment and fiery indignation that will devour the adversaries. 28 Anyone who has rejected Moses' law dies without mercy “on the testimony of two or three witnesses”. 29

Deuteronomy 17:6 (and 19:15)
Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of [only] one witness.

Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? 30

For we know Him who said, “Vengeance is Mine, I will repay,”
Deuteronomy 32:35
Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.’

says the Lord [YHWH]. And again, “YHWH will judge His people.”
Deuteronomy 32:36
For YHWH will judge His people And have compassion on His servants, When He sees that their power is gone, And no one remains, bond or free.

31 It is a fearful thing to fall into the hands of the living God. 32 But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: 33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated; 34 for you [↓ sounds like Paul] had compassion on me in my chains, and joyfully accepted the plundering of your goods,

knowing that you have a better and an enduring possession for yourselves in heaven. 35 [The possession is in heaven but we will enjoy it on the new land (earth) in the new heavens]

Therefore do not cast away your confidence, which has great reward. 36 For you have need of endurance, so that, after you have done the will of God, you may receive the promise: 37 “For yet a little while, And He who is coming [in judgment] will [surely] come [in AD 70] and will not tarry. 38 Now the just shall live by [his] faith; But if anyone draws back [not UES], My soul has no pleasure in him.” 39

Habakkuk 2:3-4 [quite different]
For the vision is yet for an appointed time; But at the end it will speak, and it will not lie. Though it taries, wait for it; Because it will surely come, it will not tarry. 4 Behold the proud, His soul is not upright in him; But the just shall live by his faith. [Cf. Ga 3:11, Ro 1:17]

But we are not of those who draw back [from salvation] to perdition [utter destruction], but of those who believe to the saving of the soul.

December 20

[Steve Gregg: [Heb 11](#)]

Hebrews 11

Great Examples of Faith

11:1 ¶

Now faith is

the substance of things hoped for,
the evidence of things not seen. 2

For by it the elders obtained a good
testimony. 3

By faith we understand that the worlds
were framed by the word of God, so
that the things that are seen were not
made of things that are visible. 4 ¶

By faith Abel offered to God
a more excellent sacrifice than Cain,
through which he obtained witness
that he was righteous, [Ge 4:4]
God testifying of his gifts; and
through it he being dead still speaks. 5

By faith Enoch was taken away so that
he did not see death,
“and _ was not found,
because God had taken him”;

Genesis 5:24

And Enoch walked with God;
and he was not _____,
for God took him.

for before he was taken
he had this testimony:
that he pleased [walked with] God. 6

But without faith
it is impossible to please Him,
for he who comes to God must believe
that He is, and
that He is a rewarder of those
who diligently seek Him. 7

By faith Noah,
being divinely warned
of things not yet seen⁶,
moved with godly fear,
prepared an ark
for the saving of his household,
by which he
condemned the world and
became heir of the righteousness
that is according to faith. 8

By faith Abraham obeyed when he
was called [Ge 12:1] to go out to the
place that he would receive as an
inheritance. And he went out, not
knowing where he was going. 9

By faith he dwelt
in the land of promise
as in a foreign country,
dwelling in tents with Isaac and Jacob,
[Abe died when I was 15: Ge 25:10b]
the heirs with him of the same promise;
10 for he waited for [^ Ge 12:7a]
the city that has foundations,
whose builder and maker is God. 11
[The New Jerusalem: “city” above
chain-links to all references to it.]

By faith Sarah herself also received
strength to conceive seed, and she bore
a child when she was past the age, be-
cause she judged Him faithful who had
promised [Ge 18:10b,14b]. 12 There-
fore from one man, and him as good as
dead, were born as many as the stars of
the sky in multitude — innumerable as
the sand that is by the seashore. 13

⁶ Local floods likely had been seen, but
not a global flood, as Noah saw.

These all died in faith,
not having received the promises,
but having seen them afar off,
were assured of them,
embraced them, and
confessed that they were strangers and
pilgrims on the land [earth]. 14
For those who say such things
declare plainly that
they seek a homeland. 15
And truly, if they had called to mind
that land [country] from which they
had come out, they would have had
opportunity to return. 16 But now they
desire a better [land], that is, a heavenly
land [country]. Therefore God is not
ashamed to be called their God, for He
has prepared a city for them. 17

By faith Abraham,
when he was tested,
offered up Isaac,
and he who had received the promises
offered up his only begotten son, 18
of whom it was said,
“In Isaac your Seed shall be called,” 19

Genesis 21:12

But God said to Abraham,
“Do not let it be displeasing in your
sight because of the lad or
because of your bondwoman.
Whatever Sarah has said to you,
listen to her voice for
in Isaac your Seed shall be called.
[Ga 3:16, Ro 9:7b]

concluding that God was able
to raise him up,
even from the dead,
from which he also received him
[he actually did receive him]
in a figurative sense. 20

By faith Isaac blessed Jacob and Esau
concerning things to come. 21
[Ge 27:18-40]

By faith Jacob, when he was dying,
blessed each of the sons of Joseph,
and worshiped, leaning on the top of
his staff. 22 [Ge 48:20-22]

By faith Joseph, when he was dying,
made mention of the departure of the
children of Israel, and gave instructions
concerning his bones. 23 [Ge 50:25]

By faith Moses, when he was born, was
hidden three [3] months by his parents,
because they saw he was a beautiful
child; and they were not afraid of the
king’s command. 24

By faith Moses,
when he became of age,
refused to be called
the son of Pharaoh’s daughter, 25
choosing rather to suffer affliction
with the people of God
than to enjoy
the passing pleasures of sin, 26
esteeming [v of being a disciple]
the reproach of Christ
greater riches than
the treasures in Egypt;
for he looked [forward] to the reward. 27
By faith he forsook Egypt,
not fearing the wrath of the king;
for he endured [persevered]
as seeing [taking heed of]
Him who is invisible. 28
By faith he kept
the Passover and
the sprinkling of blood,
lest he who destroyed the firstborn
should touch them. 29

By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. 30

By faith the walls of Jericho fell down after they were encircled for seven [7] days. 31 [Jos 6] [Jos 2:]

By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

32 ¶ And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: 33 who through faith subdued kingdoms, worked righteousness, obtained promises, [↘ Da 6] stopped the mouths of lions, 34 quenched the violence of fire, [^ Da 3] escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. 35

Each member of the body of Christ [↗] must finish his part of the race for the whole team (body) to be declared as having finished the race.

Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. 36 Still others had trial of mockings and scourings, yes, and of chains and imprisonment. 37 They were stoned, They were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented — 38 of whom the world was not worthy. They wandered in deserts and mountains, [↘ earth] in dens and caves of the land. 39

And all these, having obtained a good testimony through faith, did not receive the promise, 40 God having provided something better for us, that they should not be made perfect [complete] apart from us.

[↗] [Steve Gregg: Heb 12:1-12:17]

Hebrews 12

A Call to Run with Endurance

12:1 ¶ Therefore we also, since we are surrounded by so great a cloud of witnesses

[not observers, but just-listed examples of witnesses to God's faithfulness], let us lay aside every weight, and the sin that so easily ensnares, and let us run with endurance the race that is set before us, 2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. 4 ¶

God's Chastening Yields Fruit

You have not yet resisted to [the point of] bloodshed, striving against sin. 5 And you have forgotten the exhortation that speaks to you as to sons:

[quoted from the LXX:]

“My son, do not despise the chastening of YHWH, Nor be discouraged when you are rebuked by Him; 6 For whom YHWH loves He chastens, And scourges every son whom He receives.” 7

If you endure chastening, God deals with you as with sons; for what son is there whom a [good] father does not chasten? 8 But

if you are without chastening, of which all [true sons] have become partakers, then you are illegitimate and not sons. 9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits, and [thereby] live? 10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. 11

Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. 12 Therefore [allusion to Is 35:3] strengthen [among you] the hands that hang down, and the feeble knees, 13 and make straight paths for your feet,

Proverbs 3:11-12 [NKJ]

My son, do not despise the chastening of YHWH, Nor detest His correction; 12 For whom YHWH loves He corrects, Just as a father the son in whom he delights.

so that what is lame [among you] may not be dislocated, but rather be healed. [i.e., help each other run.]

A Call to Listen to God

14 Pursue [each and all of you] peace with all people, and holiness, without which no one will see the Lord: 15 looking [watching, overseeing] carefully lest anyone fall short of the grace of God; lest any root of bitterness [De 29:18b] springing up cause trouble — and by this many become defiled; 16 lest there be [among you] any fornicator or profane person like Esau — who, for one morsel of food, sold his birthright. 17 For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance [could not change the consequence of his prior decision], though he sought it diligently with tears.

[Steve Gregg: Heb 12:18-13:25]

18 ¶ For you have not come to the mountain [Mt. Sinai] that may be touched [i.e., a physical mountain] and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded [quoted from the LXX]:

“And if so much as a beast touches the mountain, it shall ____ be stoned or shot with an arrow.” 21

~ Exodus 19:12-13 [NKJ]

You shall set bounds for the people all around, saying,

‘Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. 13 Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.’

When the trumpet sounds long, they shall come near the mountain.

And so terrifying was the sight that [even] Moses said,

“I am exceedingly afraid and trembling.”

Deuteronomy 9:19

For I was afraid of the anger and hot displeasure with which YHWH was angry with you, to destroy you. But YHWH listened to me at that time also.

) 22

But you have come [Is 60:14b] to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable [↓ people in the city] company of messengers [angels], 23 to the general assembly and church of the Firstborn [Christ Jesus] who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and

to the blood of sprinkling that speaks better things than that of Abel. 25

See that you do not refuse

Him who speaks.

For if they did not escape

who refused [↓ Mt. Sinai]

Him who spoke on land [earth],

much more shall we not escape

if we turn away from [not UES]

Him who speaks from heaven, 26

whose voice then shook the land [earth];

but now He has promised, saying,

“Yet once more I ____ shake not only the land [earth], but also heaven.” 27

Haggai 2:6

For thus says YHWH of hosts:

‘Once more (it is a little while)

I will shake heaven and land [earth], the sea and dry ground [land]; 7 and

I will shake all nations, and they shall come [↓ Jesus]

to the Desire of All Nations, and I will fill this temple with glory’, says YHWH of hosts.

Now this, “Yet once more”,

indicates the removal of

those things that are being shaken,

as of things that are made,

that the things that cannot be shaken

may remain. 28

Therefore,

since we are receiving

a kingdom that cannot be shaken,

[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

let us have grace,

by which we may serve God

acceptably

with reverence

and godly fear. 29

For our God is a consuming fire.

December 21

Hebrews 13

Concluding Words

13:1 ¶ Let brotherly love continue. 2

Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels [messengers]. 3

Remember the prisoners as if chained with them — those who are mistreated — since you yourselves are in the body [of Christ] also. 4

Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge. 5

Conduct yourselves without covetousness, content with such things as you have. For He Himself has said [through Moses], “I will never leave you nor forsake you.” 6

Deuteronomy 31:7-8

Then Moses called Joshua and said to him in the sight of all Israel, “Be strong and of good courage, for you must go with this people to the land that YHWH has sworn to their fathers to give them, and you shall cause them to inherit it. 8 And YHWH: He is the one who goes before you. He will be with you. He will not leave you nor forsake you. Do not fear nor be dismayed.”

[Also, Jos 1:5b: “I will not...”]

So we may boldly say:

“YHWH is my helper; I will not fear.
What can man do to me?” 7

Psalm 118:6

YHWH is on my side; I will not fear.
What can man do to me?

Remember those
who lead [rule over] you,
who have spoken
the word of God to you,
whose faith follow,
considering the outcome
of their conduct. 8

Jesus Christ is the same
yesterday,
today, and
forever. 9

Do not be carried about with various
and strange teachings [doctrines]
[apparently about foods]. For it is good
that the heart be established
by grace, not
by [with] [ritual] foods
that have not profited those
who have been occupied
with them. 10

We have an altar from which those
who serve the tabernacle [Temple]
have no right to eat. 11
For the bodies of those animals
whose blood is brought
into the sanctuary
by the high priest
for sin

are burned outside the camp. 12
[Ex 29:14; Le 4:12,21, 6:11, 8:17,
9:11, 16:27]

Therefore Jesus also,
that He might sanctify the people
with His own blood,
suffered outside the gate. 13

Therefore let us go forth to Him,
outside the camp [Judaism],
bearing His reproach. 14
For here [in this world, this Judaism]
we have no continuing city,
but we seek the one to come. 15
[The heavenly Jerusalem ^]

Therefore by Him
let us continually offer
the sacrifice of praise to God,
that is, the fruit of our lips,
giving thanks to His name. 16

But do not forget
to do good and
to share,
for with such sacrifices
God is well pleased. 17

Obey those who lead [rule over] you,
and be submissive,
for they watch out for your souls,
as those who must give account.

Let them do so with joy
and not with grief,
for that would be unprofitable for you.

18 ¶ Pray for us; for we are confident
that we have a good conscience, in all
things desiring to live honorably. 19
But I especially urge you to do this
[pray; reason:], that I may be restored
to you the sooner. 20

Now may
the God of peace,
who brought up from the dead
our Lord Jesus,⁷
that great Shepherd of the sheep,
through
the blood
of the everlasting covenant, 21
make you complete
in every good work
to do His will,
working in you
what is well pleasing in His sight,
through Jesus Christ,
to whom be glory forever and ever.
Amen. 22

And I appeal to you, brethren,
bear with the word of exhortation,
[that expressed in this letter] for
I have written to you in few words. 23

Know that our brother Timothy has
been set free [apparently he had been
in prison], with whom I shall see you
if he comes shortly. 24

Greet
all those who lead [rule over] you,
and all the saints.
Those from Italy greet you. 25
[Hence, apparently written from Italy,
perhaps Rome.]

Grace be with you all.
Amen.

⁷ NKJ: “who brought up our Lord Jesus
from the dead”

1 Peter

[Steve Gregg: Intro. Part 1, 2]
[Peter wrote his two letters from Rome
(5:13) shortly before his death, which
probably occurred in AD 64 during the
persecution of Caesar Nero.]

[Steve Gregg: 1Pe 1:3-12]

1 Peter 1

Greetings from Peter

1:1 ¶ Peter,
an apostle of Jesus Christ,
To the pilgrims of the Dispersion in
Pontus, [^ hence, Jews]
Galatia, [all 5 in modern Turkey]
Cappadocia,
Asia, and
Bithynia, 2

elect [hint of the trinity:]
according to the foreknowledge of
God the Father,
in sanctification of
the Spirit,
for obedience and sprinkling of
the blood of Jesus Christ
[the Son]:
Grace to you and peace be multiplied.

The Hope of Eternal Life

3 ¶ Blessed be
the God and Father
of our Lord Jesus Christ,
who according to His abundant mercy
has begotten us again
[NET: given us new birth into]
to a living hope
through the resurrection
of Jesus Christ from the dead, 4
to an inheritance
incorruptible and
undefiled and
that does not fade away,

reserved in **heaven** for you, 5
who are kept
by **the power of God**
through **faith**
for **salvation**
ready to be **revealed**
in the last time.

6 ¶ In this you greatly rejoice,
though **now** for **a little while**,
if need be, [*Ja 1:2-8*]
you have been grieved
by various trials, 7
that the genuineness of your **faith**,
being much more precious than
gold that perishes,
though **it** is tested by **fire**,
may be found to
praise,
honor, and
glory
at the revelation of Jesus Christ, 8
whom having not seen you love.
Though **now** you do not see **Him**,
yet **believing**,
you rejoice with joy
inexpressible and
full of **glory**, 9 [*ultimate result*]
receiving **the end** of your **faith** —
the **salvation** of *your* souls.

10 ¶ Of this **salvation**
the prophets have
inquired and
sought carefully,
who prophesied of the **grace**
that would come to you, 11
searching what,
or what manner of **time**,
the Spirit of Christ [*cf 3:19*]
who was in them [*e.g., Noah*]

was indicating
when He testified **beforehand**
the sufferings of **Christ** and
the **glories** that would follow. 12
To them it was revealed that,
not to themselves
but to us,
they were ministering the things
that now have been reported to you
through those who have preached
the gospel to you by
the Holy Spirit
sent from **heaven** —
things **that** angels desire to look into.

[*Steve Gregg: 1Pe 1:13-17*]

A Call to Holy Living

13 ¶ Therefore
gird up the loins of your mind,
be sober, and
rest *your* hope fully upon **the grace**
that is **to be** brought to you
at the revelation of Jesus Christ; 14
as **obedient** children,
not conforming yourselves
to **the** former lusts,
as in your **ignorance;** 15 but
as **He** who called you is **holy**,
you also be **holy**
in all *your* conduct, 16
because it is written,
“**Be holy, for I am holy.**” 17

Leviticus 11:44-45

You shall therefore consecrate yourselves, and [you, my subjects,] you shall be holy.
[*Reason:*] for I [*your King*] am holy.
[*Repeat:*] Neither shall you defile yourselves with any creeping thing that creeps on the land [earth]. 45
[*Reason:*]

For I am Y^{HWH} [your King], who brings you up out of the land of Egypt, to be your God. You [my subjects] shall therefore be holy, [reason:] for I [your King] am holy.
Leviticus 19:1-2
And **Y^{HWH}** spoke to Moses, saying, 2
“**Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I Y^{HWH} your God [your King] am holy. ...**
Leviticus 20:7
Consecrate yourselves therefore, and be holy, for I am Y^{HWH} your God [and King].

And if you call on **the Father**,
who without partiality judges
according to each one’s work,
conduct yourselves
throughout **the time of your stay**
here in fear; 18
[*Steve Gregg: 1Pe 1:18-25*]
knowing that you were not redeemed
with corruptible things,
like silver or gold,
from your aimless conduct
received by tradition
from your fathers, 19 but
with **the precious blood of Christ**,
as of a lamb
without blemish and
without spot. 20
He indeed was foreordained
before the foundation of the world,
but was manifest
in these last times
for you 21
who through **Him** believe in **God**,
who raised **Him** from the dead
and gave **Him** glory,
so that your **faith** and hope are in **God**. 22

Since you have purified your souls
in **obeying** the **truth**
through the **Spirit**
in sincere **love** of the brethren,
love one another fervently
with a **pure heart**, 23
having been born **again**,
not of corruptible seed
but incorruptible,
through **the word of God**
that lives and abides forever, 24 ¶
because [*more like LXX than MT:*]
“**All flesh is**
as grass, and
All the glory of man
as the flower of the grass;
the grass withers, **and**
its flower falls away, 25
But **the word of Y^{HWH}**
endures forever.”

Isaiah 40:6-8

The voice said, “**Cry out!**”
And he said, “**What shall I cry?**”
“**All flesh is**
[like] grass, and
All its loveliness is
like the flower of the field: 7
the grass withers, ___
the flower fades ___,
Because **the breath of Y^{HWH}**
blows upon it;
Surely the people are
[like] grass: 8
the grass withers,
the flower fades ___,
But the word of **our God**
stands forever.”

Now this is **the word** [*message*] **that**
by **the gospel**
was preached to you.

December 22

[Steve Gregg: 1Pe 2:1-10/]

1Peter 2

Living Stones for God's House

2:1 ¶ Therefore, laying aside
all malice,
all deceit,
hypocrisy,
envy, and
all evil speaking, 2
as newborn babes, [cf. He 5:11-14/]
desire the pure milk of the word,
that you may grow thereby, 3
if indeed you have tasted
that the Lord is gracious. 4
Coming to
Him [Jesus] — [as to⁸]
a living stone [viz., cornerstone]
rejected indeed by men but
chosen by God and
precious —, 5
you also,
as living stones,
are being built up [into]
a spiritual house, [the Church]
a holy priesthood, [believer-doers]
to offer up spiritual sacrifices
acceptable to God
through Jesus Christ. 6

⁸ NKJ: as to; was added but seems unnecessary with the indentations.

Therefore [quoted much like the LXX]
it is also contained in the Scripture:

“Behold, I lay in Zion
a chief cornerstone [Jesus],
elect [having been tried],
— precious —, 7

And he who believes on Him will
by no means be put to shame.” 7

Isaiah 28:16

Therefore thus says the Lord YHWH
[Adonai YHWH; NKJ: the Lord God]:

“Behold, I lay in Zion
a stone for a foundation,
a tried stone [thus, elected],
a precious cornerstone,
a sure foundation;
Whoever believes — will
not act hastily.

Therefore,
to you who believe, He is precious; but
to those who are disobedient,

“The stone that the builders rejected
Has become the chief cornerstone,” 8

Psalms 118:22

The stone that the builders rejected
Has become the chief cornerstone.

and

“A stone of stumbling and
A rock of offense.”

Isaiah 8:14

He will be as a sanctuary, but
A stone of stumbling and
A rock of offense
To both the houses of Israel,
As a trap and a snare
To the inhabitants of Jerusalem. 15
And many among them shall stumble;
They shall fall and be broken,
Be snared and taken.”

They stumble,
being disobedient to the word,
to which they also were appointed.⁹
But you [the remnant] are
a chosen generation,
a royal priesthood, [Je 31:36:]
a holy [set apart] nation,
His own special people,

Exodus 19:6

“You have seen
what I did to the Egyptians, and
how I bore you on eagles' wings
and brought you to Myself. 5
Now therefore,
if you will indeed
obey My voice and
keep My covenant,
then you shall be
a special treasure to Me
above all people;
for all the lands [earth] is Mine. 6
And you shall be to Me [the King]
a kingdom of priests and
a holy [set apart] nation.”

that you may proclaim
the praises of Him
who called you
out of darkness
[↑ “the old man”,
the body of Adam]
into His marvelous Light¹⁰
[↑ “the new man”,
the body of Christ]

[← Many, not all: there was always a
remnant who believed]

— [you, the remnant]
who once were not a people but
now are the people of God,
who had not obtained mercy but
now have obtained mercy. 11

Hosea 1:6

“Call her name Lo-Ruhamah
[“no mercy”]
For I will no longer have mercy on
the house of Israel,
But I will utterly take them away.

Hosea 1:9

“Call his name Lo-Ammi
[“not My people”]
For you are not My people,
And I will not be your God.

Hosea 2:23

Then I will sow her for Myself
in the land [earth], and
Then I will have mercy on her
who had not obtained mercy;
[Hebrew: lo ruhamah]
Then I will say to those
who were not My people,
[Hebrew: lo ammi]
“You are My people!”
And they shall say,
“You are my God!”

Beloved, [Steve Gregg: 1Pe 2:11-23]
I beg **you** as sojourners and pilgrims,
abstain from **fleshly lusts** [cf. **v1**],
which war against the soul, 12
having your conduct **honorable**
among the Gentiles,
that **when** they speak against you
as [if you were] **evildoers**,
they may,
by your good works
that they observe,
glorify God in the day of visitation.

[Ro 13:1-7:]

Respecting People in Authority

13 ¶ Therefore submit yourselves
to every ordinance of man
for the Lord's sake,
whether to the king as supreme, 14
or to governors,
as to those who are sent by **Him**
for the punishment of evildoers and
for the praise of those who do good. 15
For this is the will of **God**:
that **by doing good**
you may put to silence
the ignorance of foolish men — 16
as free, yet not using liberty
as a cloak for **vice**, but
as **bondservants of God.** 17

Honor all **people**.
Love the brotherhood.
Fear **God**.
Honor the king.

Instructions to Servants

18 Servants,
be submissive
to **your masters** with all fear,
not only to **the good and gentle**,
but also to the harsh. 19
For this **is** commendable:

if because of conscience toward **God**
one endures grief,
suffering wrongfully. 20
For what credit **is it** if,
when you are beaten for your faults,
you take it patiently?
But **when** you do **good** and suffer,
if you take it patiently,
this **is** commendable before **God.** 21
For to this you were called,
because **Christ** also suffered for us,
leaving us an example,
that you should follow **His steps:** 22

“Who committed no sin,
Nor was deceit found in His mouth”; 23

Isaiah 53:9

And they made **His grave**
with the wicked — But
with the rich at **His death**,
Because **He had done no violence**,
Nor was **any deceit in His mouth.**

who, **when** **He** was reviled,
did not revile in return;
when **He** suffered,
He did not threaten,
but committed **Himself** to **Him**
who judges **righteously**; 24
who **Himself** bore our sins
in **His own body**
on the **tree**,
— that we,
having died to sins,
might live for **righteousness** —
by whose stripes [cf. **Is 53:5d-6a**]
you were healed. 25
For you were like
sheep going astray,
but have **now** returned to the
Shepherd and
Overseer
of your [servants'] souls.

Isaiah 53:4-6

Surely **He** has
borne our griefs And
carried our sorrows;
Yet we esteemed **Him** stricken,
Smitten by **God**, and
afflicted. 5 But
He was wounded
for our transgressions,
He was bruised
for our iniquities;
The chastisement
for our peace
was upon **Him**,
And by **His stripes** we are healed. 6
All we like sheep have gone astray;
We have turned, every one,
to his own way;
And **YHWH** has laid on **Him**
the iniquity of us all.
[All through Isaiah, Israel is likened,
metaphorically, to a sick man, in
need of “healing” for his sins, trans-
gressions, iniquities, etc. Hence,
the healing here is of spiritual
“disease”, not physical.]

[← Steve Gregg: 1Pe 2:24-3:7]

1 Peter 3

Instructions to Wives

3:1 ¶ Wives, likewise,
be submissive
to your own husbands, that
even if some do not obey **the word**,
they, without a word, may be won by
the conduct of their wives, 2 **when**
they observe your chaste conduct
accompanied by fear [respect]. 3
Do not let your adornment
be merely outward —
arranging the hair,
wearing **gold**, or

putting on *fine* apparel — 4
rather *let it*
be the hidden person of the heart,
with the incorruptible *beauty* of
a gentle and quiet spirit,
which is very precious
in **the sight of God.** 5
For in this manner, **in former times**,
the **holy** women who **trusted in God**
also adorned themselves,
being submissive
to their own husbands, 6
as Sarah **obeyed** Abraham,
calling him lord,
[cf. **Ge 18:12**]
whose daughters you are — if you
do good and [or ↑ *when*]
are not afraid with any terror.

Instructions to Husbands

7 Husbands, likewise,
 dwell with *them*
with **understanding**,
giving **honor** to the wife,
as to the weaker vessel, and
as *being* heirs together
of the **grace** of life,
that your prayers may not be hindered.
[Steve Gregg: 1Pe 3:8-22]

Instructions to All Christians

8 ¶ Finally, all of you [↘ **1Co 1:10-13**]
be of one mind [“I am of Christ”],
having **compassion** for one another:
love as brothers,
be **tenderhearted**,
be **courteous**; 9
not returning evil for evil
or reviling for reviling,
but on the contrary, **blessing**,
knowing that you were called to **this**,
that you may inherit a **blessing**. 10
For [much like the LXX:]

“He who would love life
 And see good days,
 Let him refrain his tongue from evil,
 And his lips from speaking deceit. 11
 Let him turn away
 from evil and do good;
 Let him seek peace and pursue it. 12
 For the eyes of YHWH are
 on the righteous,
 And His ears are open to their prayers;
 But the face of YHWH is against
 those who do evil.”

Psalm 34:12-16
 Who is the man who desires life,
 And loves many days,
 that he may see good? 13
 Keep your tongue from evil,
 And your lips from speaking deceit. 14
 Depart
 from evil and do good;
 Seek peace and pursue it. 15
 The eyes of YHWH are
 on the righteous,
 And His ears are open to their cry. 16
 The face of YHWH is against
 those who do evil,
 To cut off the remembrance of them
 from the land [earth].

Suffering for Doing Good

13 And who is he who will harm you if
 you become followers of what is good?
 14 But even if you should suffer for
 righteousness' sake, you are blessed.
 “And do not be afraid of their threats,
 Nor be troubled.” 15

Isaiah 8:11-13
 For YHWH spoke thus to me with a
 strong hand, and instructed me that
 I should not walk in the way of this
 people, saying: 12

“Do not say, ‘A conspiracy’,
 Concerning all that this people
 call a conspiracy,
 Nor be afraid of their threats,
 Nor be troubled. 13
 YHWH of hosts,
 Him you shall hallow;
 Let Him be your fear, and
 Let Him be your dread.

But sanctify
 the Lord God in your hearts, and
 always be ready to give a defense
 to everyone who asks you
 a reason for the hope
 that is in you,
 with meekness and fear; 16
 having a good conscience,
 that [↵ if]
 when they defame you as evildoers,
 those who revile
 your good conduct in Christ
 may be ashamed. 17
 For it is better,
 if it is the will of God,
 to suffer for doing good than
 for doing evil.

18 ¶
 For Christ also suffered once for sins,
 the just for the unjust,
 that He might bring us to God,
 being put to death
 in the flesh [his flesh, his spirit:]
 but made alive [↵ contrast to flesh]
 in [by] the spirit [Spirit], 19
 [enlivened spiritually]
 in [by] whom also

He went [had gone] [↵ 1:11]
 and preached [through Noah] to
 the spirits [who are now]
 in prison, 20

who formerly were disobedient,
 when once the Divine
 longsuffering waited
 in the days of Noah,
 while the ark was being prepared,
 in which a few,
 that is, eight [8] souls,
 were saved through water.

21 ¶
 There is also an antitype
 that now saves us —
 baptism
 (not the removal of the filth of
 the flesh, but the answer of a
 good conscience toward God
 [NAS: an [earnest] appeal to
 God for a good conscience]),
 through the resurrection of
 Jesus Christ, 22 who
 has gone into heaven and
 is at the right hand of God —
 angels and
 authorities and
 powers
 having been made subject to Him.
 [Steve Gregg: 1Pe 4:1-11]

1 Peter 4

Living for God
 4:1 ¶ Therefore,
 since Christ suffered for us
 in the flesh,
 arm yourselves also
 with the same mind,
 for he who has suffered
 in the flesh
 has ceased from sin, 2
 that he no longer should live
 the rest of his time
 in the flesh
 for the lusts of men, but
 for the will of God. 3

For we have spent enough of
 our past lifetime
 in doing the will of the Gentiles —
 when we walked
 in lewdness,
 lusts,
 drunkenness,
 revelries,
 drinking parties, and
 abominable idolatries.

4 ¶
 In regard to these,
 they think it strange that
 you do not run with them
 in the same flood of dissipation,
 speaking evil of you. 5
 They will give an account to Him
 who is ready to judge
 the living and
 the dead. 6 [audio@17:50]
 For this reason [their judgment]
 the gospel was preached also
 to those who are [now] dead,
 that they might be judged
 according to men in the flesh,
 [↵ like: RSV, ESV] but live
 according to God in the spirit.
 [audio@23:10]

The End is Near: Love One Another
 7 ¶ But the end of all things is at hand;
 therefore be serious and watchful in
 your prayers. 8 And above all things
 have fervent love for one another, for
 love will “cover a multitude of sins”. 9

James 5:19-20 [Cf. He 6:4-6]
 Brethren, if anyone among you wanders
 from the truth, and someone
 turns him back, 20 let him know that
 he who turns a sinner from the error
 of his way will save a soul from death
 and cover a multitude of sins.

Be hospitable to one another
without grumbling. ¹⁰
As each one has received a gift,
minister [serve] it to one another,
as good stewards of
the manifold grace of God: ¹¹
if anyone speaks,
let him speak as the oracles of God;
if anyone ministers [serves],
let him do it as with the ability
that God supplies;
that in all things
God may be glorified
through Jesus Christ,
to whom belong [5:11]
the glory and
the dominion
forever and ever.

Amen.

[Steve Gregg: 1Pe 4:12-5:14]

Suffering for Being a Christian

¹² Beloved, [Ja 1:2-8]
do not think it strange concerning
the fiery trial that is to try you,
as though some strange thing
happened to you; ¹³ but
rejoice to the extent that
you partake of Christ's sufferings,
that when His glory is revealed,
you may also be glad
with exceeding joy. ¹⁴
If you are reproached
for the name of Christ,
blessed are you,
for the Spirit
of glory and
of God
rests upon you.

On their [your reproachers'] part
He is blasphemed, but
On your part
He is glorified. ¹⁵
But let none of you suffer as
a murderer,
a thief,
an evildoer, or as
a busybody
in other people's matters. ¹⁶
Yet if anyone suffers as a Christian,
let him not be ashamed, but
let him glorify God in this matter. ¹⁷
For the time has come for judgment to
begin at the house of God;
[See Revelation 2-3 (Dec 26-27):
the letters to the seven churches]
and if it begins with us first,
what will be the end of those who
do not obey the gospel of God? ¹⁸
Now [quoted from the LXX:]
"If the righteous one is scarcely saved,
Where will
the ungodly and
the sinner appear?" ¹⁹

Proverbs 11:31 [NKJ]
If the righteous will be
recompensed on the land [earth],
How much more
the ungodly and
the sinner.

Therefore let those who suffer
according to the will of God
commit their souls
to Him in doing good, as
to a faithful Creator.

1 Peter 5 Advice for Elders and Young Men

5:1 ¶

The elders who are among you
I exhort, I who am
a fellow elder and
a witness of the sufferings of
Christ, and also
a partaker of the glory
that will be revealed: ²
Shepherd the flock of God
that is among you,
serving as overseers,
not by compulsion but willingly,
not for dishonest gain but eagerly; ³
nor as being lords [tyrants] over
those entrusted to you,
but being examples to the flock; ⁴
and when the Chief Shepherd appears,
you will receive the crown of glory
that does not fade away.

⁵ ¶ Likewise you younger people,
submit yourselves to your elders.
Yes, all of you
be submissive to one another, and
be clothed with humility,
for [quoted from the LXX:]
"God resists the proud, But
gives grace to the humble." ⁶

Proverbs 3:34 [NKJ]
Surely
He scorns the scornful, but
gives grace to the humble.

Therefore humble yourselves
under the mighty hand of God,
that He may exalt you in due time, ⁷
casting all your care upon Him,
for He cares for you.

⁸ ¶ Be sober,
be vigilant; [alludes to Is 35:9:]
because your adversary the devil
walks about like a roaring lion,
seeking whom he may devour. ⁹

Resist him,
steadfast in the faith,
knowing that
the same sufferings are experienced
by your brotherhood
in the world.

¹⁰ ¶ But may the God of all grace,
who called us
to His Eternal glory
by Christ Jesus,
after you have suffered a while,
perfect,
establish,
strengthen, and
settle
you. ¹¹
To Him be [4:11b]
the glory and
the dominion
forever and ever.

Amen.

¹²

Peter's Final Greetings

By Silvanus [i.e., Silas],
our faithful brother
(as I consider him),
I have written to you briefly,
exhorting and
testifying
that this is the true grace of God
in which you stand.

¹³ She who is in Babylon [symbolically],
elect together with you,
[i.e., the church in Rome?]
greet you; and so does

Mark my son. ¹⁴
Greet one another with a kiss of love.
Peace to you all
who are in Christ Jesus.
Amen.

December 23

2 Peter

[Steve Gregg: [Introduction](#)]

[Peter's second letter addresses many of the same issues as the letter of [Jude](#) (Dec 24), written about the same time]

[Steve Gregg: [2Pe 1:1-15](#)]

2 Peter 1

Greetings from Peter

1:1 ¶ Simon Peter,
a bondservant and
apostle
of **Jesus Christ**,
To those who have obtained
like precious **faith** with us
by the **righteousness** of our
God and Savior
Jesus Christ: 2
Grace and **peace** be multiplied to you
in the **knowledge**
of **God** and
of **Jesus our Lord**, 3
as **His divine power** has given to us
all things
that *pertain* to **life and godliness**,
through the **knowledge** of **Him**
who called us
by **glory and virtue**, 4
by which
have been given to us
exceedingly great and precious
promises,
that through **these** [*promises*]
you may be **partakers**
of **the divine nature**,
having escaped the corruption *that*
is in the world through lust.

5 ¶

Be Diligent to Grow into the Kingdom

But also for this [*v4b*] very reason,

giving all diligence,

add [*FVKScPGBkL*]

F,V: to your **faith** **virtue**,

K: to virtue **knowledge**, 6

Sc: to knowledge **self-control**,

P: to self-control **perseverance**,

G: to perseverance **godliness**, 7

Bk: to godliness **brotherly kindness**, and

L: to brotherly kindness **love**. 8

For if **these things** are yours
and [*you*] abound [*in them*],

you will be

neither barren

nor unfruitful

in the **knowledge**

of our **Lord Jesus Christ**. 9

For he who lacks **these things**

is shortsighted,

even to blindness, and

has forgotten that

he **was** cleansed

[*thus, by genuine faith*]

from his old **sins**. 10

Therefore, brethren,

be **even more diligent** [*not UES:*]

to make your call and election **sure**,

for if you do **these things**

you will **never** stumble; 11

for so an entrance

will be supplied to you abundantly

into **the Eternal** [**everlasting**] **Kingdom**

of our **Lord and Savior Jesus Christ**.

[*Da 2:44; 4:3,32,34; 6:26; 7:14,18,27*]

12 ¶

For this reason I will not be negligent
to remind you **always** of **these things**,
though you

know and

are established in

the present truth. 13

Yes, I think it is right,

as long as I am in this tent [*body*],

to stir you up by reminding *you*, 14

knowing that **shortly**

I **must** put off my tent [*i.e., die*],

just as our **Lord Jesus Christ**

showed me [*Jn 21:18*]. 15

Moreover I will be careful to ensure
that you **always** have a reminder of
these things **after** my decease.

[Steve Gregg: [2Pe 1:16-21](#)]

The Apostles Were Eyewitnesses

16 ¶ For **we** [*apostles*] did not follow
cunningly devised fables

when we made known to you

the **power** and [*Ist*] **coming**

of our **Lord Jesus Christ**,

but were **eyewitnesses** of His majesty. 17

For **He** received from **God the Father**

honor and

glory

when such a voice came to **Him**

from the Excellent **Glory**:

**“This is My beloved Son,
in whom I am well pleased.”** 18

[*Verbatim: Mt; similar: Mk, Lu.*]

[*First at Jesus' baptism*]

Mt 3:17b || Mk 1:11 || Lu 3:22

[*Then at His “transfiguration”*]

Mt 17:5 || Mk 9:7 || Lu 9:35

And we heard this voice

that came from **heaven**

when we were with **Him**

on the holy mountain

[*at the “transfiguration”*]. 19 ¶

Prophecies of Old from God's Spirit

And so we have

the prophetic word confirmed,

which you do well to heed

as **a light** that shines

in a dark place,

until **the day dawns**

[*the great and awesome*

day of YHWH: Joel 2:31]

and **the Morning Star rises**

[*“your redemption*

draws near”: Lu 21:28]

in your hearts; 20

knowing this **first**,

that no prophecy of **Scripture** is

of any private interpretation

[*the prophet's own imagination*], 21

for prophecy **never** came

by the will of man [*human impulse*],

but **holy men of God** spoke *as they*

were **moved by the Holy Spirit**.

[Steve Gregg: [2Pe 2:1-17](#)]

2 Peter 2

The Danger of False Teachers

2:1 ¶ But there were also [*Jude 3*]

false prophets among the people,

even as there will be

false teachers among you,

who will secretly bring in

destructive heresies,

even denying

the Lord who bought them,

and bring on themselves

swift destruction. 2

And many will follow their

destructive ways,

because of whom

[*both teachers & followers*]

the way of truth will be blasphemed.

3 ¶

By covetousness they will exploit you with deceptive words. For a long time their judgment has not been idle, and their destruction does not slumber. 4

For if God did not spare the angels who sinned, but cast them down to Tartarus⁹ [hell] and delivered them into chains of darkness, to be reserved for judgment [day]; 5 and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; 6 and, [↑ Greek: kosmos] turning into ashes the cities of Sodom and Gomorrah, condemned them to destruction, making them an example to those who afterward would live ungodly; 7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked 8

⁹ Tartarus: the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the deepest abyss of Hades and the abode of the wicked dead, where they suffer punishment for their evil deeds. Some think it answers to Gehenna of the Jews, but Peter is a Jew writing to Jews, as well as Gentiles (1:1b), so one wonders why he would not have used Gehenna (as Jesus often did) if they are the same.

(for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds) — 9

then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, 10 and especially those who walk according to the flesh in the lust of uncleanness and despise authority: Presumptuous, self-willed, they are not afraid to speak evil of dignitaries, 11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord. 12

But these, like natural brute beasts made to be caught and destroyed, [1] speak evil of the things they do not understand, and [2] will utterly perish in their own corruption, 13 and [3] will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime.

They are spots and blemishes. Carousing in their own deceptions while they feast with you, 14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls, they have a heart trained in covetous practices, and are accursed children. 15

They have forsaken the right way and gone astray, following the way of Balaam the son of Beor [Nu 22-24; 31:8,16; De 23:4-5; Jos 13:22; 24:9-10; Ne 13:2; Mic 6:5; Jude 11; Re 2:14], who loved the wages of unrighteousness; 16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. 17

These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever. 18 [Jude 12-13] [Steve Gregg: 2Pe 2:18-3:9]

For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, [↓ Not UES] the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again [↓ the pollutions] entangled in them and overcome, [Not UES] the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than, having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb:

“A dog returns to his own vomit,”

Proverbs 26:11

As a dog returns to his own vomit,
So a fool repeats his folly.

and,

“A sow, having washed,
to her wallowing in the mire.”

Not in the OT, but common in the Rabbinical writings, and is found in the Greek classics.

2 Peter 3

The Day of the Lord is Coming

3:1 ¶ Beloved, [letter ↓] I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words that were spoken before by the holy prophets [OT], and of the commandment of us, the apostles [New Testam't] of the Lord and Savior, 3 ¶ knowing this first:

[↓ *Jude 18-19*] [↓ *Ac 2:17*]
 that scoffers will come in the last days,
 walking according to their own lusts, 4
 and saying,
 “Where is the promise of His coming?
 For since the fathers fell asleep,
 all things continue as they were
 from the beginning¹⁰ of creation.” 5
 For this they willfully forget:
 that by the word of God,
 [from *Genesis 1*: day 2 then 3]
 the heavens were [existed] of old,
 and [as well as]
 the land [earth] [day 3]
 standing out of water
 and in the water, 6
 [from *Genesis 6-9*:]
 by which [word & water, also]
 the world that then existed
 [later, in Noah’s time] perished,
 being flooded with water. 7
 But the heavens and the land [earth]
 that are now preserved
 by the same word,
 are reserved for fire until [Jude 14-15]
 the day of judgment and perdition
 of ungodly men. [destruction[↑]]
 8 ¶
 But, beloved,
 do not forget this one thing,
 that with the Lord
 one day is as
 a thousand [1,000] years, and
 a thousand [1,000] years as
 one day. 9 ¶

¹⁰ At least they believed the creation had a beginning (some modern “scholars” do not, thinking it is eternal). And perhaps they believed there was a Creator who made the creation (which evolutionists do not). Finally, Peter, no doubt, means Jews, as they were familiar with “the fathers”.

[Steve Gregg: *2Pe 3:10-18*]
 [That is, the Lord’s perspective on
 time is much different than ours, so:]
 The Lord is not slack
 concerning His promise,
 as some count slackness,
 [who think God should do some
 things in one day that He is taking
 a thousand years (a long time) to
 accomplish (such as the full redemp-
 tion of mankind), and think God took
 thousands (even billions) of years
 to accomplish what He actually
 did in six days (the creation)]
 but is longsuffering toward us,
 not willing that any should perish
 but [willing] that all should
 come to repentance. 10
 But the day of the Lord will come
 as a thief in the night,
 [cf. *Mt 24:43-44* // *Lu 12:39-40*]
 in which [[^] ~ *Re 16:15* *Oct 27*]
 the heavens
 will pass away with a great noise, and
 the elements
 will melt with fervent heat; both
 the land [earth] and
 the works that are in it
 will be burned up.
 11 ¶ Therefore,
 since all these things will be dissolved,
 what manner of persons
 ought you to be
 in holy conduct and godliness, 12
 looking for and hastening
 the coming of the day of God,
 because of which
 the heavens
 will be dissolved, being on fire, and
 the elements
 will melt with fervent heat? 13

Nevertheless we,
 according to His promise,
 look for [cf. *Is 65:17*, *66:22*; *Re 21:1*]
 new heavens and [Ps 102:26]
 a new land [earth] in which
 righteousness dwells. 14
 Therefore, beloved,
 looking forward to these things,
 be diligent to be found by Him
 in peace,
 without spot and blameless; 15 and
 consider that
 the longsuffering of our Lord is
 [accomplishes] salvation
 —
 as also our beloved brother Paul,
 according to the wisdom
 given to him,
 has written to you, 16
 as also in all his letters [epistles],
 speaking in them of these things,
 in which are some things [that are]
 difficult [hard] to understand
 (which untaught and unstable people
 twist to their own destruction, as they
 do also the rest of the Scriptures). 17
Peter’s Final Words
 You therefore, beloved,
 since you know this beforehand,
 beware lest you also fall
 from your own steadfastness,
 being led away [not UES]
 with the error of the wicked; 18
 but
 grow in the grace and knowledge of
 our Lord and Savior Jesus Christ.
 To Him be the glory
 both now and forever. [Jude 25]
 Amen.

December 24

Jude

[Jude’s letter addresses some of the
 same issues as Peter’s second letter,
 which suggests that the two were
 written at about the same time and
 perhaps to the same churches.]

[Steve Gregg: [Introduction](#)]

1 ¶

Greetings from Jude

Jude,

a bondservant of Jesus Christ, and
 brother of James,

To those who are

called,
 sanctified by God the Father, and
 preserved in Jesus Christ: 2

Mercy, peace, and love

be multiplied to you.

[Steve Gregg: [Full Book](#)]

The Danger of False Teachers

3 ¶ Beloved, [2Pe 2]

while I was very diligent

to write to you

concerning our common salvation,

I found it necessary

to write to you

exhorting you to contend earnestly

for the faith that was

once for all delivered to the saints. 4

For certain men have crept in unnoticed,

who long ago were marked out

for this condemnation,

ungodly men, who

turn the grace of our God

into lewdness and

deny the only Lord God and

our Lord Jesus Christ. 5

But I want to remind you,
 though you **once** knew this,
 that **the Lord**,
 having **saved** the people out of
 the land of Egypt,
afterward destroyed those
 who did not **believe**. 6

And the angels
 who did not keep
 their proper domain,
 but left
 their own abode,
 He has reserved [↘ enduring]
 in **everlasting** [*aidiov aidios*]
 chains
 under **darkness**
 for **the judgment of the great day**; 7
 even as **Sodom and Gomorrah**,
 and the cities around them,
 in a similar manner to these,
 having given themselves over
 to sexual immorality and
 gone after strange flesh,
 are set forth as an example,
 suffering **the vengeance of Eternal fire**
 [*God's judgment: not still burning*].
 8 ¶

Likewise also these dreamers
 defile the **flesh**,
 reject authority, and
 speak evil of dignitaries. 9
 Yet Michael the archangel,
 in contending with **the devil**,
when he disputed
 about the body of Moses,
 dared not bring against him
 a reviling accusation,

but said,
 “**The Lord rebuke you!**” 10

Zec 3:2 [*Contains this wording, but in the mouth of YHWH and in a different context. The quotation probably comes from the Apocrypha: the book of Enoch.*]

But these speak evil of
 whatever they do not know; and
 whatever they know naturally,
 like brute beasts,
 in these things
 they corrupt themselves. 11

Woe to them!
 For they
 have gone in the way of Cain,
 have run greedily
 in the error of **Balaam**
 for profit, and
 perished
 in the rebellion of **Korah**. 12

These are spots in your **love** feasts,
while they feast with you
 without fear,
 serving *only* themselves;
they are
 clouds without **water**,
 carried about by the winds;
 late autumn trees without **fruit**,
 twice dead [*not UES*],
 pulled up by the roots; 13
 raging waves of the sea,
 foaming up their own **shame**;
 wandering stars
 for whom is reserved
the blackness of darkness
forever. 14 [*2Pe 2:17*]

Now Enoch [*Ge 5:21-24*],
 the seventh [7th] from Adam,
 prophesied about these men also,
 saying,

[*the quotation comes from the Apocrypha: Enoch 1:9.*]

“Behold,
the Lord comes [*2Pe 3:7b*]
 with ten thousands of **His saints**,
 [10,000s] 15
to execute judgment on all,
 to convict all
 who are **ungodly among them**
 of all their **ungodly deeds**
that they have committed
 in an **ungodly way**, and
 of all the harsh things
that ungodly sinners have
 spoken against **Him**.” 16

Isaiah 26:21b [*similar thought:*]
 For behold,
YHWH comes out of His place
To punish the inhabitants of the land
[earth] for their iniquity;

These are
 grumblers,
 complainers,
 walking according to
 their own lusts; and
 they mouth great swelling words,
 flattering people
 to gain advantage. 17

But you, **beloved**,
 remember the words
that were spoken **before**
 by **the apostles**
 of our **Lord Jesus Christ**: 18

how **they** told you that there would be
 mockers in **the last time** [*2Pe 3:3*]
 who would walk according to
 their own **ungodly lusts**; 19
 these are **sensual persons**,
 who cause divisions,
 not having the **Spirit**. 20

A Call to Remain Faithful

But you, **beloved**,
 building yourselves up
 on your most **holy faith**,
 praying in **the Holy Spirit**, 21
 keep yourselves in **the love of God**,
 looking for the **mercy of our Lord**
Jesus Christ unto **Eternal life**. 22
 And on some have **compassion**,
 making a distinction; 23
 but others **save** with fear, [*cf. Ja 5:19*]
 pulling *them* out of **the fire**,
 hating even the garment
 defiled by the flesh. 24

A Prayer of Praise

Now
 To **Him** who is able
 to **keep you from stumbling**, and
 to **present you faultless**
 before the presence of **His glory**
 with exceeding **joy** — 25
 To **God our Savior**,
 Who alone is wise,
 Be **glory** and **majesty**,
dominion and **power**,
 Both **now and forever**. [*2Pe 3:18b*]
 Amen.

1 John

[Steve Gregg: [Notes](#), [Introduction](#)]
[John probably wrote his three letters sometime in [the mid-to-late 60s AD](#), as he twice says, "it is [the last hour](#)": [2:18](#). 6x "By this we know".]

[Steve Gregg: [1Jn 1](#)]

1 John 1

Introduction

1:1 ¶ That [Word of Eternal Life] that was from the beginning, that we have heard, that we have seen with our eyes, that we have looked upon, and our hands have handled, concerning the Word of life — 2 the life was manifested, and we have seen, and bear witness, and declare to you, that Eternal life that was with the Father and was manifested to us — 3 that that we have seen and heard we declare to you, [why:]

that you also may have fellowship with us; [something ^ shared in common ^] and truly our fellowship is with the Father and with His Son Jesus Christ. 4

And these things we write to you that your joy may be full. [Ps 16:11 "In Your presence is fullness of joy."]

[Home](#); [TitlePage](#); [Hebrews-Revelation ToC](#); page 57

Living in the Light

5 ¶ This is the message that we have heard from Him and declare to you: that God is light and in Him is no darkness at all. 6

If we say that we have fellowship with Him, and [yet] walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light as He is in the light, [God &] we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9

If we confess our sins, He is faithful and just [re Jesus] to forgive us our sins and to cleanse us from all unrighteousness. 10

If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 John 2 [Steve Gregg: [1Jn 2.1-2.17](#)]

2:1 ¶ My little children, these things I write to you, so that you may not sin. And if anyone sins [does sin], we have an Advocate [Gr: *paracletos*] with the Father, [defense ^ atty] Jesus Christ the righteous. 2 And He Himself is the propitiation [atonement, reconciliation] for our sins, [reconciling ^ sacrifice] and not for ours only but also for the whole world.

Keeping God's Commandments

3 ¶ Now by this we know that we know Him: if we keep His commandments. 4 He who says, "I know Him", and [yet] does not keep His commandments, is a liar, and [↓ ^ [Jo 8:31](#)] the truth is not in him. 5 But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. 6 [Ja 2:22 ^ perfect] He who says he abides in Him ought himself also to walk just as He walked.

7 ¶ Brethren, I write no new commandment to you, but an old commandment that you have had from the beginning. The old commandment is the word that you heard from the beginning. 8 Again, [cf. [Jo 3:19-21](#)] a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. 9 He who says he is in the light, and [yet] hates his brother, is [actually] in darkness until now. 10 He who loves his brother abides in the light, and there is no cause for stumbling in him. 11 But he who hates his brother is [still] in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

12 ¶

Words of Reassurance

I write to you, little children, Because your sins are forgiven you for His name's sake. 13 I write to you, fathers, Because you have known Him [who is] from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father. 14 I have written to you, fathers, Because you have known Him [who is] from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one. 15

Do not love the world or the things in the world. If anyone loves the world, [[Ja 4:4](#)] the love of the Father is not in him. 16 For all that is in the world — [Cf. [Ge 3:6](#) & Jesus' 3 temptations: [Mt 4:1-11](#) || [Mk 1:12-13](#) || [Lu 4:1-13](#)] the lust of the flesh [uncontrolled], the lust of the eyes [greed], and the pride of life [>others] — is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever. [[Is 55:2](#) ... does not satisfy]

[Highlighting Legend & Latest Notes](#)

Last modified: 1/1/2019 5:13 PM

24

[Steve Gregg: 1Jn 2.18-2.29/

The Last Hour: Antichrist(s)

18 ¶ Little children, [Olivet Discourse]
it is the last hour; [near AD 70]

and as you have heard that
the Antichrist is coming,
even now
many antichrists have come,
by which we know that
it is the last hour. 19 [The antichrists:]
They went out from us [apostles], but
they were not of us [apostles];
for if [these false teachers:]
they had been of us [apostles],
they would have continued with us;
but they went out that
they might be made manifest,
that none of them were of us.

20 ¶
But you have
an anointing from the Holy One,
and you know all things. 21
I have not written to you
because
you do not know the truth, but
because
you [do] know it [it], and that
no lie is of the truth. 22

Who is a liar but he who denies
that Jesus is the Christ?

He is antichrist who denies
the Father and
the Son. 23
Whoever denies
the Son does not have
the Father either;
he who acknowledges
the Son has
the Father also. 24

Therefore
let that [Word of Eternal Life]

abide in you that you heard
from the beginning.

If what you heard
from the beginning

abides in you, you also will
abide in the Son and
in the Father. 25
And this is the promise
that He has promised us —
Eternal life. 26

These things I have written to you
concerning
those who try to deceive you. 27
But the [v20] anointing
that you have received from Him
abides in you,
and you do not need
that anyone
teach you; [cf. Je 31:34]

but as
the same [v20] anointing
teaches you
concerning all things, and
is true, and
is not a lie,
and just as
it
has taught you,
you will
abide in Him.

28 ¶ And now, little children,
abide in Him,
that when He appears,
we [apostles] may
have confidence and
not be ashamed before Him
at His coming. 29

If you know that He is righteous,
you know that everyone
who practices righteousness
is born of Him.

December 25

[Steve Gregg: 1Jn 3/

1 John 3

Living as Children of God

3:1 ¶ Behold what manner of love
the Father has bestowed on us,
that we should be called
children [born] of God!
Therefore the world does not know us,
because it did not know Him. 2

Beloved, now we are children of God;
and it has not yet been revealed
what we shall be,
but we know that [cf. Ps 17:15]
when He is revealed,
we shall be like Him,
for we shall see Him as He is. 3 And
[↑ cf. 1Co 13:12]
everyone who has this hope in Him
purifies himself,
just as He is pure.

4 ¶ [↓ practices: cf. 2:29]
Whoever commits sin
also commits lawlessness, and
sin is lawlessness. 5

And you know that
He was manifested
to take away our sins, and
in Him there is no sin. 6
Whoever abides in Him
does not sin.
Whoever [practices (v7)] sins has
neither seen Him
nor known Him. 7

Little children, let no one deceive you.
He who practices righteousness
is righteous,
just as He is righteous. 8

He who sins [abides in sin, practices]
is of the devil,
for the devil has sinned
from the beginning.

For this purpose
the Son of God was manifested:
that He might destroy [untie, undo]
the works of the devil. 9
Whoever has been born of God
does not [practice] sin,
for His Seed [Christ]
remains in him;
and he
cannot [practice] sin,
because he has been born of God. 10
In this the children of God and
the children of the devil
are manifest [by their "marks"]:
Whoever
does not practice righteousness
is not of God,
nor is he who
does not love his brother.

11 ¶
Love One Another
For this is the message
that you heard
from the beginning:
that we should
love one another, 12
not as Cain
who was of the wicked one
and murdered his brother.
And why did he murder him?
Because
his works were evil and
his brother's righteous. 13

Do not marvel, my brethren,
if the world hates you.

14 ¶ We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. 15 Whoever hates his brother is a murderer, and you know that no murderer has Eternal life abiding in him. 16

By this we know love,
[we recognize real love]
because He laid down His life for us.
And we also ought to lay down

our lives for the brethren. 17
But whoever has this world's goods,
and sees his brother in need,
and shuts up his heart from him,
how does the love of God abide in him?

[cp. Ja 2:15-16] 18

My little children,
let us not love [only]
in word or
in tongue [but also],
but in deed and
in truth. 19

And by [doing] this we know that we
are of the truth, and
shall assure our hearts before Him,

20 for
if our heart condemns us,
God is greater than our heart, and
knows all things. 21 Beloved,
if our heart does not condemn us,
we have confidence toward God.

22
And whatever we ask
we receive from Him,
because we
keep His commandments and
do those things
that are pleasing in His sight.

23 And this is His commandment:

that we should
believe on [trust in] the name
of His Son Jesus Christ and
love one another,

as He gave us commandment. 24
Now he who keeps His commandments
abides in Him, and He in him. And
by this we know that He abides in us,
by the Spirit whom He has given us.

[Steve Gregg: 1Jn 4/

1 John 4

Discerning False Prophets

4:1 ¶ Beloved, [prophetic utterance]
do not believe every spirit, but
test the spirits,

whether they are of God;
because many false prophets
have gone out into the world. 2

By this you know the Spirit of God:
Every spirit that confesses that
Jesus Christ has come in the flesh
is of God, 3 and

every spirit that does not confess that
Jesus Christ has come in the flesh
is not of God.

And this is the spirit of the Antichrist
that you have heard was coming,
and is now already in the world.

4 ¶ You are of God, little children, and
have overcome them [false prophets],
because He who is in you is greater
than he who is in the world. 5

They [false prophets] are of the world.
Therefore they speak as of the world,
and the world hears them. 6

We [apostles] are of God:
he who knows God hears us;
he who is not of God does not hear us.

By this we know
the spirit of truth and
the spirit of error.

Loving One Another

7 ¶ Beloved,
let us love one another,
for love is of God; and

everyone who loves
is born of God and
knows God. 8

He who does not love
does not know God,
for God is love. 9

In this the love of God
was manifested toward us:

that God has sent
His only begotten Son
into the world,
that we might live through Him. 10

In this is love:
not that we loved God,
but that He loved us
and sent His Son to be
the propitiation for our sins. 11

[^ atonement, reconciliation]
Beloved, if God so loved us,
we also ought to love one another. 12
No one has seen God at any time.

If we love one another,
God abides in us, and
His love has been perfected in us. 13

By this we know that
we abide in Him, and He in us:
because He has given us of His Spirit.

14 ¶ And we have seen and testify that
the Father has sent the Son as
Savior of the world.

[^ only other use: John 4:42] 15

Whoever confesses that
Jesus is the Son of God,
God abides in him, and
he in God. 16

And we have known and believed
the love that God has for us.
God is love, and he who
abides in love
abides in God, and
God in him.

17 ¶ Love has been perfected among us
in this: that we may have boldness in
the day of judgment; because

as He is,
so are we in this world. 18
There is no fear in love; but
perfect love casts out fear,
because fear involves punishment.

But he who fears has not been made
perfect in love. 19

We love Him
because He first loved us. 20

If someone says,
"I love God",
and hates his brother, he is a liar;
for he who does not love his brother
whom he has seen,

how can he love God
whom he has not seen? [cf. v12a] 21
And this commandment we have from
Him: that he who loves God must love
his brother also.

[Steve Gregg: 1Jn 5/

1 John 5

Faith in the Son of God

5:1 ¶ Whoever believes that
Jesus is the Christ
is born of God, and
everyone who loves Him who begot
also loves him who is begotten of Him. 2

By this we know that
we love the children of God:
when we
love God and
keep His commandments. 3

Highlighting Legend & Latest Notes

For this is the love of God:
 that we keep
 His commandments. And
 His commandments
 are not burdensome. 4
 For whatever is born of God
 [↑ the divine nature: 2Pe 1:4]
 overcomes the world.
 And this is the victory that has
 overcome the world —
 our faith. 5
 Who is he who
 overcomes the world,
 but he who believes that
 Jesus is the Son of God?
 6 ¶
 This is He who came
 by water and blood
 — Jesus Christ;
 not only by water,
 but by water and blood.
 And it is the Spirit who bears witness,
 because the Spirit is truth. 7
 For there are three that bear witness
 in heaven:
 the Father,
 the Word, and
 the Holy Spirit;
 and these three are one. 8
 And there are three that bear witness
 on land [earth]¹¹:
 the Spirit,
 the water, and
 the blood;
 and these three agree as one. 9 ¶

¹¹ NU-Text and M-Text omit the words from *in heaven* (5:7) through *on earth* (5:8). Only four or five very late manuscripts contain these words in Greek.

If we receive the witness of men,
 the witness of God is greater;
 for this is the witness of God:
 that He has testified of His Son. 10
 He who believes in the Son of God
 has the witness in himself;
 he who does not believe God
 has made Him a liar, because
 he has not believed the testimony
 that God has given of His Son. 11
 And this is the testimony:
 that God has given us Eternal life,
 and this life is in His Son. 12
 He who has the Son
 has [Eternal] life;
 he who does not have the Son of God
 does not have [Eternal] life. 13

Conclusion

These things I have written
 to you who believe [trust]
 in the name of the Son of God,
 that you may know
 that you have Eternal life, and
 that you may continue to believe
 in the name of the Son of God¹².

14 ¶
 Now this is the confidence
 that we have in Him,
 that if we ask anything
 according to His will,
 He hears us. 15 And
 if we know that
 He hears us,
 whatever we ask, we know
 that we have the petitions
 that we have asked of Him. 16

¹² NU-Text omits the last clause of 5:13.

If anyone sees his brother sinning a sin *Notes:*
that does not lead to death, he will ask,
 and He will give him life for those
 who commit sin not *leading* to death.
 There is sin *leading* to death. I do not
 say that he should pray about that. 17
 All unrighteousness is sin, and there is
 sin not *leading* to death.

[A more likely rendering:]

If anyone sees his brother sinning a
 sin not to [his] death, he will ask,
 and He will give him life for those
 who commit sin not to [their] death.
 There is sin to [one's] death. I do
 not say that he should pray about
 that. 17 All unrighteousness is sin,
 and there is sin not to [one's] death.

18 ¶
 We know that whoever is
 born of God
 does not [practice] sin;
 but He who has been
 born of God [↖ Jesus]
 keeps him[self],
 and the wicked one
 does not touch him. 19
 We know that we are of God, and
 the whole world lies under the
 sway of the wicked one. 20 And
 we know that the Son of God
 has come and
 has given us an understanding,
 that we may know Him who is true;
 and we are
 in Him who is true,
 in His Son Jesus Christ.
 This is the true God and Eternal life. 21

Little children,
 keep yourselves from idols.
 Amen.

December 26

2 John

[S. Gregg: [Notes](#), [2Jn - Full Book](#)]

Greetings

1:1 ¶ THE ELDER, [*↵ church ↵ members*]

To the elect lady and her children,
whom I love in truth,
and not only I,
but also all those
who have known the truth,²
because of the truth that
abides in us and
will be with us forever:³
Grace, mercy, and peace
will be with you
from God the Father and
from the Lord Jesus Christ,
the Son of the Father,
in truth and love.⁴

Live in the Truth

I rejoiced greatly that I have found
some of your children walking in truth,
as we received commandment from
the Father.

5 ¶ [*the whole ↵ church*]

And now I plead with you, lady, not as
though I wrote a new commandment
to you, but that that we have had

from the beginning:

that we love one another.⁶

This is love:

that we walk [*conduct ourselves*]
according to His commandments.

This is the commandment:

that, as you have heard
from the beginning,
you should walk in it.

7 ¶

For many deceivers have gone out
into the world who do not confess
Jesus Christ as coming in the flesh.

This is a deceiver and an antichrist.⁸

Look to yourselves, that we [*apostles*]
do not lose those things we worked for,
but that we may receive a full reward.⁹
[Hence, not unconditional eternal
salvation: once saved, always...]

Whoever transgresses and does not
abide in the teaching¹³ of Christ
does not have God. He who
abides in the teaching¹³ of Christ
has both the Father and the Son.¹⁰ ¶

If anyone comes to you and does not
bring this teaching¹³, do not receive
him into your house [*the local church*]
nor greet him; ¹¹ for he who greets
him shares in his evil deeds.

12 ¶

Conclusion

Having many things to write to you,
I did not wish to do so
with paper and ink; but
I hope to come to you
and speak face to face,
that our joy may be full.¹³

The children [*members*]
of your elect sister [*church*]
greet you.

Amen.

¹³ NKJ: doctrine

3 John

[S. Gregg: [Notes](#), [3Jn - Full Book](#)]

Greetings

1:1 ¶ THE ELDER, [*John: ~55-60 yrs old*]

To the beloved Gaius [*“lord”*],
whom I love in truth:²

Beloved,

I pray that you may
prosper in all things and
be in health,
just as your soul prospers.³ ¶

For I rejoiced greatly

when brethren

came and
testified of the truth that is in you,
just as you walk in the truth.⁴

I have no greater joy than to hear that
my children walk in (the) truth.⁵

Caring for the Lord's Workers

Beloved,

you do faithfully whatever you do
for the brethren and
for strangers,⁶
who have borne witness
of your love
before the church.

If you send them forward

on their journey
in a manner worthy of God,

you will do well,⁷ because

they went forth

for His name's sake,

taking nothing from the Gentiles.⁸

We therefore ought to receive such,

that we may become

fellow workers for the truth.

9 ¶

I wrote to the church [*2John?*], but
Diotrephes [*“nourished by Jove”*],
who loves to have

the preeminence among them,
does not receive us.¹⁰ Therefore,
if I come, I will call to mind

his deeds that he does,
prating against us
with malicious words.

And not content with that, he himself
does not receive the brethren, and
forbids those who wish to,
putting them out of the church.¹¹

[Cult-like lording over them:

[Mt 20:25-27](#) || [Mk 10:42-45](#)]

Beloved, do not imitate what is evil,
but what is good;
he who does good is of God, but
he who does evil has not seen God.

12 ¶

Demetrius [*“belonging to Ceres”*]

has a good testimony
from all, and
from the truth itself;
and we also bear witness,
and you know
that our testimony is true.

13

Conclusion

I had many things to write, but
I do not wish to write to you
with pen and ink;¹⁴ but
I hope to see you shortly,
and we shall speak face to face.

Peace to you.

Our friends greet you.

Greet the friends by name.

Revelation

[Paul Humber: [Overview](#) ¹⁴]

[S. G.: [Notes](#), [Layout](#), [Intro.-1](#), [2](#), [3](#)]

[John wrote Revelation (not plural: 1:1) while on the island of Patmos, where he was exiled for preaching the word of God and testifying about Jesus (1:9). This most likely occurred during the mid- to late 60s AD, during the persecution by Caesar Nero, thus before the destruction of the Temple in AD 70, which still seems to have been standing at this writing (11:1).¹⁵]

¹⁴ Humber differs from Gregg, seeing the fall of Rome in the 2nd half of Revelation.

¹⁵ The more popular opinion as of AD 2009 is that John wrote Revelation during the reign of Caesar Domitian in the 90s, but that opinion, though popular, is largely based on an ambiguous statement of Irenaeus in about AD 180 in which he refers to “that” in Domitian’s time, where “that” could mean either John or Revelation. See [Before Jerusalem Fell](#), by Kenneth Gentry, for a thorough analysis. The date plays a critical role in regard to how one understands the content of Revelation.

[Steve Gregg: [Rev 1](#)]

Revelation 1

Prologue

[added by Ephesian elders?]

1:1 ¶ **The Revelation of Jesus Christ**
that God gave Him [Jesus]
to show His servants
— things [revealed] that must shortly
[tacov tachos: soon] take place.
And He sent,
and signified it [them] by,
His angel [messenger]
to His servant John, 2
who [John] bore witness
to the word of God, and [even]
to the testimony of Jesus Christ,
to all things that he saw. 3
[↑ and to]

Blessed is
he who reads and
those who hear
the words of this prophecy, and
[those who] keep those things
that are written in it;
for the time is near [to John’s time].
4

Greetings to the Seven Churches

John,
To the seven [7] churches
that are in Asia:
Grace to you and peace
from Him [the Father]
who is and [1st of 4] “
who was and
who is to come,
and
from the seven [7] Spirits [Holy Sp.?
who are before His throne, 5 and

from Jesus Christ, [His Son]
the faithful witness,
the firstborn from the dead, and
the ruler [with all authority] over
the kings of the lands [earth]
— to Him [Jesus] who
loved us and [freed:]
washed us from our sins
in His own blood, 6 and
has made us [cf. Ex 19:6]
kings and [a kingdom of]
priests to His God
and Father,
to Him be
glory and dominion
forever and ever.
Amen. 7

Behold, [↓ meta meta]
He is coming with clouds, and
[cf. Mt 24:30b // Mk 13:26 /
Lu 21:27, Da 7:13; Oct 27]
every eye will see Him,
even they who pierced Him
[i.e., Jews of that generation], and
all the tribes of the land [earth] [Israel]
will mourn because of Him.

Even so, Amen: 8
“I am [cf. 22:13]
the Alpha and the Omega,
the Beginning and the End”,
says the Lord [the Father: v4],
who is and [2nd of 4] “
who was and
who is to come,
the Almighty.”

9 ¶

Vision of the Son of Man

I, John,
both your brother and companion
in the [now on-going]
tribulation and
kingdom and
patience
of Jesus Christ,
was on the island that is called Patmos
[for my witness:]
for the word of God and [even]
for the testimony of Jesus Christ. 10
I was in the Spirit on the Lord’s Day, and
I heard behind me
a loud voice,
as of a trumpet, 11
saying,
“I am [cf. 22:13]
the Alpha and the Omega,
the First and the Last”, and,
“What you see,
write in a book and
send it to the seven [7] churches
that are in Asia [then, not now]:
to Ephesus [“permitted”],
to Smyrna [“myrrh”],
to Pergamos [“height/elevation”],
to Thyatira [“odor of affliction”],
to Sardis [“red ones”],
to Philadelphia [“bro’ly love”], and
to Laodicea [“justice of the people”].
” 12

Then I turned to see the voice that spoke with me. And having turned
 [I saw – [Ho 12:10](#) vision, symbols]
 I saw
 seven [7] golden lampstands, 13 and
 in the midst of
 the seven [7] lampstands:
 One like the Son of Man, [cf. [Da 10:5](#)]
 clothed with a garment
 down to the feet and
 girded about the chest
 with a golden band. 14
 His head and hair were
 white like wool, as
 white as snow, and
 His eyes like
 a flame of fire. 15
 His feet were like
 fine brass, as if
 refined in a furnace, and
 His voice as
 the sound of many waters. 16
 He had in His right hand
 seven [7] stars,
 out of His mouth went
 [the word of God ([He 4:12](#)):]
 a sharp two-edged sword, and
 His countenance was like
 the sun shining in its strength. 17

And when I saw Him,
 I fell at His feet as dead. But
 He laid His right hand on me,
 saying to me,
 “Do not be afraid; [cf. [22:13](#)]
 I am the First and the Last. 18
 I am He who lives,
 and was dead, and behold,
 I am alive forevermore. Amen. And
 I have the keys
 of The Grave [Hades] [Sheol] and
 of Death. 19
 Write [↵ all Rev'n]
 the things that you have seen, and
 the things that are [Ch.2-3], and
 the things that will take place
 after this [vision; cf. [4:1d](#)]. 20

The mystery of
 the seven [7] stars that you saw
 in My right hand, and
 the seven [7] golden lampstands:
 the seven [7] stars [↵ messengers]
 are [represent] the angels of
 the seven [7] churches, and
 the seven [7] lampstands that you saw
 are [represent]
 the seven [7] churches.

The things that are [now, in John's time]

[Steve Gregg: [Rev 2](#)]

Revelation 2

Letters to the Seven Churches in ...

1. Ephesus

2:1 ¶ To the angel [messenger] of
 the church of Ephesus write,
 “These things says He [cf. [1:16](#):]
 who holds the seven [7] stars
 in His right hand, [↵ msgrs]
 who walks in the midst of the seven
 [7] golden lampstands: 2

“I know [↵ churches]
 your works,
 your labor,
 your patience, and
 that you cannot bear those
 who are evil.

And you have tested those who say
 they are apostles and are not,
 and have found them liars; 3
 and you have persevered
 and have patience,
 and have labored for My name's sake
 and have not become weary. 4

Nevertheless I have this against you:
 that you have left your first love. 5
 Remember therefore
 from where you have fallen;
 repent and do the first works,
 or else I will come to you quickly
 [tacu tachu without delay] and
 remove your lampstand from its
 place
 — unless you repent. 6
 But this you have, that you hate
 the deeds of the Nicolaitans,
 which I also hate. 7

He who has an ear, let him hear
 what the Spirit says to the churches.
 [i.e., all readers should take heed]
 To him who overcomes
 I will give to eat from [22:2,14:]
 the tree of life [Myself],
 which is in
 the midst of the Paradise of God.”

2. Smyrna

8 ¶ And to the angel [messenger] of the church in [Smyrna](#) write,
 ‘These things says the First and the Last, who was dead, and came to life: 9
 ‘I know your [now on-going] works, tribulation, and poverty (but you are rich), and the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. 10

Do not fear any of those things that you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten [10] days.

Be faithful until death, and I will give you the crown of life. 11

He who has an ear, let him hear what the Spirit says to the churches.

He who overcomes shall not be hurt by the second death [cf. [20:14](#) for the definition, and [20:6b](#)].”

3. Pergamos

12 ¶ And to the angel [messenger] of the church in [Pergamos](#) write,
 ‘These things says He who has the sharp two-edged sword: 13
 ‘I know [^ the word of God ([He 4:12](#))] your works, and where you dwell, where Satan’s throne is, and [that] you hold fast to My name, and did not deny My faith even in the days in which Antipas was [witness ↘] My faithful martyr, who was killed among you, where Satan dwells. 14

But I have a few things against you, because you have there those who hold the teaching¹³ of [Balaam](#), who taught Balak: to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and [cf. [Ac 15:29](#), [21:25b](#)] to commit sexual immorality. 15
 Thus you also have those who hold the teaching¹³ of the [Nicolaitans](#), which thing I hate. 16

Repent, or else I will come to you quickly [tachu tachu without delay] and will fight against them with the sword of My mouth.¹⁷

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes

I will give some of the hidden manna [Myself] to eat. And I will give him a white stone, and on the stone a new name [is] written that no one knows except him who receives it.”

4. Thyatira

18 ¶ And to the angel [messenger] of the church in Thyatira write, 'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: 19 "I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first. 20 Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. 21 And I gave her time to repent of her sexual immorality, and she did not repent. 22 Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. 23 I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works. 24

Now to you [messenger: v18] I say, and to the rest in Thyatira, as many as do not have this teaching¹³, who have not known the depths of Satan, as they say, I will put on you no other burden, 25 but [to] hold fast what you have till I come. 26 And he who overcomes, and keeps My works until the end, to him I will give [^ of his life] power over the nations — 27

Daniel 7:27 [cp. Da 7:14]
Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High, and all dominions shall serve and obey Him. His kingdom is an everlasting kingdom.”

'He shall rule them [LXX quote] [Greek: ^ shepherd them] with a rod of iron; They shall be dashed to pieces like the potter's vessels.'

Psalm 2:7-9

"I will declare the decree: YHWH has said to Me, 'You are My Son, [Q'd He 1:5] Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the lands [earth] for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'"

— as I also have received from My Father; 28 and I will give him the morning star. 29 He who has an ear, let him hear what the Spirit says to the churches.”

December 27

[Steve Gregg: Rev 3]

Revelation 3

5. Sardis

3:1 ¶ And to the angel [messenger] of the church in Sardis write, 'These things says He who has the seven [7] Spirits of God and the seven [7] stars [messengers]: "I know your works, that you have a name [reputation] that you are alive, but you are dead. 2 Be watchful, and strengthen the things that remain, that are ready to die, for I have not found your works [to be] perfect before God. 3 Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. 4 [i.e., ^soon] You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. 5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life [1st of 7]; but I will confess his name before My Father and before His angels [messengers]. 6 He who has an ear, let him hear what the Spirit says to the churches.”'

6. Philadelphia

7 ¶ And to the angel [messenger] of the church in Philadelphia write,

‘These things says

He who is holy,
He who is true,
He who has the key of David,
He who opens and no one shuts,
and shuts and no one opens: 8

Isaiah 22:22

The key of the house of David
I will lay on his shoulder;
So he shall open,
and no one shall shut;
And he shall shut,
and no one shall open.

‘I know your works. See,
I have set before you an open door,
and no one can shut it; for you
have a little strength,
have kept My word, and
have not denied My name. 9

Indeed I will make
those of the synagogue of Satan,
who say they are Jews and are not,
but lie —

indeed I will make them
come and worship before your feet, and
to know that I have loved you. 10

Because you have kept
My command to persevere,

I also will keep you
from the hour of trial
that shall come upon
the whole [Roman] world,
[oikoumenh oikoumene ↑]

to test those
who dwell on the land [earth]. 11

Behold, I am coming quickly!
[tachu tachu ↑ without delay]

Hold fast what you have,
that no one may take your crown. 12

He who overcomes,
I will make him a pillar [↓ the Church]
in the temple of My God, and
he shall go out no more, and

I will write on him
the name of My God and
the name of the city of My God,
the New Jerusalem, [21:2]
which comes down

out of heaven
from My God and

I will write on him
My new name. 13

He who has an ear, let him hear
what the Spirit says to the churches.””

7. Laodicea

14 ¶ And to the angel [messenger] of the church of the Laodiceans write,

‘These things says
the Amen, [↓ 1st of 4]
the Faithful and True Witness,
the Beginning of [or He who began]
the creation of God: 15

‘I know your works,
that you are neither cold nor hot.
I could wish you were cold or hot. 16
So then,

because you are lukewarm,
and neither cold nor hot,
I will vomit you out of My mouth. 17
[Laodicea got its water from a km or
more away via conduit: hot at source
but lukewarm when it got there.]

Because you say,
‘I am rich,
have become wealthy, and
have need of nothing’,

and do not know that you are
wretched,
miserable,
poor,
blind, and
naked, 18

I counsel you to
buy from Me:
gold refined in the fire,
that you may be rich; and
white garments,
that you may be clothed,
that the shame of your
nakedness may
not be revealed; and
anoint your eyes with eye salve,
that you may see. 19

As many as I love,
I rebuke and chasten.

Therefore be zealous and repent. 20
Behold, [↓ of the church]

I stand at the door and knock.
If anyone hears My voice and
opens the door,
I will come in to him and
dine with him,
and he with Me. 21

To him who overcomes
I will grant to sit with Me
on My throne,
as I also overcame and
sat down with My Father
on His throne. 22

He who has an ear, let him hear
what the Spirit says to the churches.””””

Things that will take place after this to Jerusalem [1:7b]

[Steve Gregg: Rev 4-5]

Revelation 4

The Setting in Heaven

4:1 ¶ After these things [the letters] I looked, and behold, [Ho 12:10] a door standing open in heaven. And the first voice that I heard was like a trumpet [cf. 1:10b] speaking with me, saying, “Come up here, and I will show you things that must take place after this [vision; cf. 1:19c].” 2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4 Around the throne were twenty-four [24] thrones, and on the thrones I saw twenty-four [24] elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5 And from the throne proceeded lightnings, thunderings, and voices.

Seven [7] lamps of fire were burning before the throne, which are [represent] the seven [7] Spirits of God. 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four [4] living creatures full of eyes in front and in back. 7 [suggesting omniscience] The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. [representing all creatures: wild beasts, domesticated animals, men, & birds]

8 ¶ [Cf. Eze 1:10, 10:14] The four [4] living creatures, [vs Is 6] each having six [6] wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, [triume] Lord God Almighty, Who was and is and is to come!” 9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four [24] elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11 “You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.”

[vision: 1:19d]

Notes:

Revelation 5

The Lamb Takes the Scroll

5:1 ¶ And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven [7] seals. 2 Then I saw a strong angel [messenger] proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?” 3 And no one in heaven or on the land [earth] or under the land [earth] [in graves] was able to open the scroll, or [even] to look at it. 4 So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5 But one of the elders said to me, “Do not weep. Behold, [Jesus:] the Lion of the tribe of Judah, the Root of David, has prevailed [overcome] to open the scroll and to loose its seven [7] seals.”

6 ¶ And I looked, and behold, in the midst of the throne and of the four [4] living creatures, and in the midst of the [24] elders, stood a Lamb as though it had been slain, having [omni-power, -vision:] seven [7] horns and seven [7] eyes, which [two 7s] are [represent] the seven [7] Spirits of God sent out into all the land [earth]. 7

Then He came and took the scroll out of the right hand of Him who sat on the throne. 8

Now when He had taken the scroll, the four [4] living creatures and the twenty-four [24] elders fell down before the Lamb, each [of the 24] having a harp and golden bowls full of incense, which are [represent] the prayers of the saints. 9 And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every [note: no “races”] tribe and tongue and people and nation, 10 And have made us kings and priests [or a kingdom of priests: Ex 19:6] to our God; And we [the Church] shall reign on the land [earth].” 11

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand [lit., 100,000,000], and thousands of thousands [i.e., more 1,000,000s] [symbolic of a huge number], 12 saying with a loud voice: “Worthy is the Lamb who was slain To receive [seven things (cf. 7:12):] power and riches and [thanksgiving] wisdom, And strength and honor and glory and blessing!” 13 And every creature that is in heaven and on the land [earth] and under the land [earth] [in graves] and such as are in the sea, [those entombed there] and all that are in them, I heard saying: “Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!” 14 Then the four [4] living creatures said, “Amen!” And the twenty-four [24] elders fell down and worshiped Him who lives forever and ever.

Revelation 6

The Lamb Breaks Seal 1

6:1 ¶ **Now** I saw **when the Lamb** opened one of the seals; and I heard one of the four [4] living creatures saying with a voice like thunder,
“Come [not in Alex. text:] and see.” 2
And I looked, and behold,
a **white** horse;
he who sat on it had a bow;
and a crown was given to **him**,
and **he** went out
conquering and
to conquer. 3

The Lamb Breaks Seal 2

When He opened the second [2nd] seal,
I heard the second [2nd] living creature saying [to the rider (Alex.) or John],
“Come [not in Alex. text:] and see.” 4
Another horse, fiery red, went out.
And it was granted
to **the one who sat on it** [↘ Israel]
to take peace from the land [earth],
and that *people* should **kill** one another;
and there was given to **him**
a great sword. 5

The Lamb Breaks Seal 3

When He opened the third [3rd] seal,
I heard the third [3rd] living creature say [to the rider (Alex. text) or John],
“Come [not in Alex. text:] and see.”
So I looked, and behold,
a **black** horse, and
he who sat on it
had a pair of scales in **his** hand. 6
And I heard a voice in the midst of the four [4] living creatures saying,
“A quart of **wheat** for a denarius, and
three quarts of **barley** for a denarius;
and do not harm the **oil** and the **wine**.” 7

The Lamb Breaks Seal 4

When He opened the fourth [4th] seal,
I heard the voice of the fourth [4th] living creature saying,
“Come [not in Alex. text:] and see.” 8
So I looked, and behold,
a **pale** horse. And the name of
him who sat on it was Death,
and **The Grave** [Hades] [*Heb. Sheol*]
followed with him.
And power was given to them over a
fourth [1/4th] of the land [earth], to **kill**
with sword, [↑ Israel]
with hunger [*famine*],
with death [*disease, pestilence*],
and [↘ Israel]
by the beasts of the land [earth]. 9
[Same 4 judgments on Jerusalem
in [Eze 5:17](#) and [Eze 14:21](#); here
again they are on Jerusalem.]

The Lamb Breaks Seal 5

When He opened the fifth [5th] seal,
I saw under the altar **the souls of those
who had been slain** [cf. [1:2](#)]
for the word of God and
for the testimony that they held. 10
And they cried with a loud voice,
saying, [cf. [Lu 18:6-8](#)]
“How long, O Lord, holy and true,
until **You judge and avenge our blood**
on those who dwell on the land [earth]?”
[↑ Israel]
11 **Then** a **white** robe was given to each
of **them**; and it was said to **them** that
they should rest a little while longer,
[until AD 70: [Mt 21:21](#) || [Mk 11:23](#)]
until both the number of their fellow
[remnant] servants and their brethren,
who would be killed as they were,
was completed. 12

[[Eze 5:8-17](#) similar →]

[Answer given in chapter 7. →
cf. [Mal 4:5-6](#); [Mt 11:11-14](#);
[Mt 17:10-13](#); [Mal 3:2](#)]

The Lamb Breaks Seal 6

When He opened the sixth [6th] seal,
I looked, and behold,
[cf. [Mt 24:29](#) || [Mk 13:24-25](#) || [Lu 21:25-26](#) || [Joel 2:30-32](#); [Oct 27](#)]
there was a great earthquake; and
the **sun** became **black** [[Joel 2:31](#)]
as sackcloth of hair, and
the **moon** became like blood. 13
And the **stars** of heaven fell to the land [earth],
as a fig tree drops its **late figs** when
it is shaken by a mighty wind. 14
Then [[Ps 102:26](#)]
the sky receded as a scroll [[Is 34:4b](#)]
when it is rolled up, and
every mountain and island was moved
out of its place. 15
And the **kings** of the land [earth],
the great **men**, [↑ Israel]
the rich **men**,
the **commanders** [*generals*],
the **mighty men**,
every **slave** and
every free **man**,
hid themselves
in the caves and
in the rocks of the mountains, 16
and said
to the mountains and rocks,
“Fall on us and [cf. [Ho 10:8](#)]
hide us from the face of
Him who sits on the throne
and from [cp. [Lu 21:22-23](#); [Oct 26](#)]
the wrath of the Lamb! 17
For **the great day of His wrath**
has come, [now!]
and who **is** able to stand?”

December 28

Review for Perspective:

Outline of the Vision So Far:

+ ← chapter of Revelation

↓ Summary Things to happen soon, to Jerusalem

4 Setting in heaven

5 The Lamb takes the sealed scroll

6 Seals broken, Vision on land:

1. Conquering warrior [[↑] Israel]

2. Peace gone; killing each other

3. A day's wage buys little food

4. Death sends ¼th to the Grave

5. Status in heaven: martyrs there must wait a little while longer for more martyrs to be slain, then judgment & vengeance

6. Disasters on land: the Great Day = the wrath of the Lamb, now

[See This Outline in Parallel.]

From Ge 35:23-26:

Israel's Sons in Birth Order:

Reuben	1-L1
Simeon	2-L2
Levi	3-L3
Judah	4-L4
Dan	5-B1
Naphtali	6-B2
Gad	7-Z1
Asher	8-Z2
Issachar	9-L5
Zebulun	10-L6
(Dinah	D-L7)
Joseph	11-R1
Benjamin	12-R2

End of List

[Steve Gregg: Rev 7-8]

Revelation 7

God Preserves a Remnant of 144,000 Jews on Land

7:1 ¶ After these things I saw four [4] angels standing at the four [4] corners of the land [earth], holding the [↓↑ Israel] four [4] winds of the land [earth], that the wind should not blow on the land [earth], on the sea, or on any tree. 2

Then I saw another [5th] angel ascending from the east, having the seal of the living God.

And he cried with a loud voice to the four [4] angels

to whom it was granted to harm the land [earth] and the sea, 3

saying,

“Do not harm the land [earth], the sea, or the trees

till we have sealed [cf. 14:1-5] the servants of our God on their foreheads.” 4

And I heard the number of those who were sealed:

One hundred and forty-four thousand [144,000] of all the tribes [↙ the land] of the children of Israel were sealed: 5 of the tribe of Judah [4-Leah: 4] twelve thousand [12,000] were sealed; of the tribe of Reuben [1-Leah: 1] twelve thousand [12,000] were sealed; of the tribe of Gad [7-Zilpah: 1] twelve thousand [12,000] were sealed; 6 of the tribe of Asher [8-Zilpah: 2] twelve thousand [12,000] were sealed; of the tribe of Naphtali [6-Bilhah: 2] twelve thousand [12,000] were sealed; of the tribe of Manasseh [...not Dan:] [Joseph's 1st son ↑] [5-Bilhah: 1] twelve thousand [12,000] were sealed; 7 of the tribe of Simeon [2-Leah: 2] twelve thousand [12,000] were sealed; of the tribe of Levi [3-Leah: 3] twelve thousand [12,000] were sealed; of the tribe of Issachar [9-Leah: 5] twelve thousand [12,000] were sealed; 8 of the tribe of Zebulun [10-Leah: 6] twelve thousand [12,000] were sealed; of the tribe of Joseph [11-Rachel: 1] twelve thousand [12,000] were sealed; of the tribe of Benjamin [12-Rachel: 2] twelve thousand [12,000] were sealed. 9

[Why is Manasseh substituted for Dan? May or may not be significant. Several guesses have been proffered.]

A Great Multitude Praises in Heaven

After these things

I looked, and behold, a great multitude

that no one could number, of all [cp. 5:9b] nations, [note: no “races”] tribes, peoples, and tongues,

standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, 10 and crying out with a loud voice, saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!” 11

All the angels stood around the throne and the elders [24] and the four [4] living creatures, and fell on their faces before the throne and worshiped God, 12 saying:

“Amen! [cf. 5:12]

Blessing and glory and wisdom, Thanksgiving and [riches] honor and power and strength [might],

Be to our God forever and ever. Amen.”

13 ¶ Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?” 14 And I said to him, “Sir, you know.” [Eze 37:3] So he said to me, “These are the ones who [↵ Mt 24:21] come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. 15 Therefore they are before the throne of God, and serve Him day and night in His temple [body of Christ]. And He who sits on the throne will dwell among [epi epi: on, in] them. 16 They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; 17 for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

Revelation 8

The Lamb Breaks the 7th Seal

8:1 ¶ When He opened the seventh [7th] seal, there was silence [suspense] in heaven for about half [~½] an hour. 2 And I saw the seven [7] angels [messengers] who stand before God, and to them were given seven [7] trumpets. 3 Then another [8th] angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar that was before the throne. 4 And the smoke of the incense, with the prayers of the saints, ascended before God from the angel’s hand. 5 Then the [8th] angel took the censer, filled it with fire from the altar, and threw it to the land [earth]. And there were [there, on land] noises, [Israel ↑] thunderings, lightnings, and an earthquake. 6

The First Four Trumpets

So the seven [7] angels who had the seven [7] trumpets [cf. Jo 6:6] prepared themselves to sound. 7 ¶

The 1st Trumpet:

Hail, Fire, Blood on Land
The first [1st] angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the land [earth] [Israel]. And a third [1/3rd] of the trees were burned up, and all green grass was burned up. 8

The 2nd Trumpet:

Fire, Blood, Death in the Sea
Then the second [2nd] angel sounded: And something like a great mountain [Mt Zion: Mt 21:21 || Mk 11:23] burning with fire was thrown into the sea [Galilee], and a third [1/3rd] of the sea became blood. 9 And [AD ~68 ↑ see Josephus¹] a third [1/3rd] of the living creatures in the sea died, and a third [1/3rd] of the ships were destroyed [by Romans]. 10

The 3rd Trumpet:

Star from Heaven in the Waters
Then the third [3rd] angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third [1/3rd] of the rivers and on the springs of water. 11 The name of the star is Wormwood [“bitter”]. A third [1/3rd] of the waters became wormwood, and many men died from the water, because it was made bitter. 12

The 4th Trumpet:

Sun, Moon, Stars Darkened
Then the fourth [4th] angel sounded: And a third [1/3rd] of the sun was struck, a third [1/3rd] of the moon, and a third [1/3rd] of the stars, so that a third [1/3rd] of them were darkened; a third [1/3rd] of the day did not shine, and likewise the night. 13

Three Woes Coming: Trumpets 5, 6, 7

Then I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, “Woe, woe, woe [↵ Israel] to the inhabitants of the land [earth], because of the remaining [3] blasts of the trumpet of the three [3] angels who are about to sound!”

Revelation 9

The 5th Trumpet, the 1st Woe:

A Star Opens the Bottomless Pit

9:1 ¶

Then the fifth [5th] angel sounded: And I saw a star fallen from heaven [the angel of 9:11] to the land [earth] [Israel]. To him was given the key to the bottomless pit. 2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. 3 Then out of the smoke locusts [demons?] came upon the land [earth] [Israel]. And to them was given power, as the scorpions of the land [earth] have power. 4

They were commanded not to harm the grass of the land [earth], or any green thing, or any tree, [as locusts normally do] but only those men who do not have the seal of God on their foreheads. 5 And they were not given authority to kill them, but [✓ early AD 70] to torment them for five [5] months. [in Jerusalem; see Josephus¹] Their torment was like the torment of a scorpion when it strikes a man. 6 In those days men will seek death and will not find it; they will desire to die, and death will flee from them. 7

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. 8 They had hair like women's hair, and their teeth were like lions' teeth. 9 And they had breastplates like breastplates of iron [invincible], and the sound of their wings was like the sound of chariots with many horses running into battle. 10 They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five [5] months. 11

And they had as king over them the angel of the bottomless pit, [the "star" of v1 with the key] whose name in Hebrew is [Job 28:22] Abaddon ["Destruction"], but in Greek he has the name Apollyon ["Destroyer"]. 12

One woe [the 5th trumpet] is past. Behold, still two more woes [the 6th & 7th trumpets] are coming after these things. 13 ¶

The 6th Trumpet, the 2nd Woe:

Fire, Smoke, Brimstone on Men

Then the sixth [6th] angel sounded: And I heard a voice from the four [4] horns of the golden altar that is before God, 14 saying to the sixth [6th] angel who had the trumpet, "Release the four [4] angels who are bound at the great river Euphrates." 15 So the four [4] angels [cf. v18], who had been prepared for the hour and day and month and year, were released to kill [cf. Ze 13:8-9] a third [1/3rd] of mankind [in the land]. 16 Now the number of the army of the horsemen was two hundred million [200,000,000]; I heard the number of them [7:4a]. 17 And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, [Jerusalem = Sodom] smoke, and [hence, divine judgment] brimstone. 18

[The 1/3rd of Jews killed:] By these three [3] plagues [cf. Ze 13:8-9] a third [1/3rd] of mankind was killed — by the fire and the smoke and the brimstone that came out of their mouths. 19 [the ↑ horses of v17] For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm. 20 But the rest of mankind [last 2/3rd], who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons and idols of gold, silver, brass, stone, and wood — which can neither see nor hear nor walk. 21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

[Now an interruption about the whole world, not just Israel. Then the seventh trumpet: the second coming (10:7, 11:15). Then back to the fall of Jerusalem.]

December 29

Review for Perspective:

Outline of the Vision So Far:

+ ← chapter of Revelation

↓ **Summary** Things to happen soon, to Jerusalem

- 4 Setting in **heaven**
- 5 The Lamb takes the sealed scroll
- 6 Seals (7) broken, Vision on land:
 1. Conquering warrior [[↑] Israel]
 2. Peace gone; killing each other
 3. A day's wage buys little food
 4. **Death** sends ¼th to the **Grave**
 5. Status **in heaven**: martyrs there must wait a little while longer for more martyrs to be slain, **then judgment & vengeance**
 6. Disasters on land: the **Great Day** = the **wrath of the Lamb, now**
- 7 **God** preserves 144K Jews on land [hence, "land" means Israel] Many praise **God in heaven**
- 8 7. Silence in **heaven** ~½ an hour Seven angels, seven trumpets 8th angel offers incense, prayers **then** throws **fire** to land: earthquakes, etc., on land Trumpets blown:
 1. Hail, fire, **blood** on land
 2. Fire, blood, **death** at sea
 3. A "star" turns waters bitter
 4. **Sun, moon, stars** darkenedThree **woes** coming: 3 trumpets
- 9 5. A "star" opens **the bottomless pit**: tormenting locusts: 5 mos
6. Four angels, 200M horsemen: **fire, smoke, brimstone** on Jews

[See [This Outline in Parallel.](#)]

The Little Book, Re 10-13

[See the [Layout of the Book of Revelation](#), below, by Steve Gregg]

Introduction to The Little Book

Overview from the birth of Christ to His second coming

Revelation 10

The Angel and the Little Book

10:1 ¶ I saw still another mighty angel coming down from heaven, clothed with a cloud; and a **rainbow** was on his head, his face was like the **sun**, and his feet like pillars of **fire**. 2 [Cp. 1:13b-16]

He had a **little book** open in his hand. And he set [↓ the Gentiles] his right foot on the sea and his left foot on the land, 3 [↖ of Israel]

[Hence, international relevance] and cried with a loud voice, as **when** a lion roars. **When** he cried out, seven [7] thunders uttered their voices. 4 **Now when** the seven [7] thunders uttered their voices, I was about to write; but I heard a voice from **heaven** saying to me,

"Seal up the things that the seven [7] thunders uttered, and do not write them." 5

[Possibly the content of The Little Book: sealed up because it was not immediately relevant, and distinct from the prophecy about the fall of Jerusalem.]

The angel whom I saw standing on the sea [the Gentiles] and on the land [of Israel] raised up his hand to heaven 6 and swore by **Him who lives forever and ever**, who created [Ge 1:1-2:1] heaven and the things that are in it, the lands [earth] [not just Israel] and the things that are in it, and the sea

and the things that are in it, that there should be **delay no longer**, 7 but **in the days** of the sounding of the seventh [7th] angel, **when he is about to sound**, the mystery of **God would be finished**, [telew teleo: concluded, accomplished, completed, fulfilled, realized]

[Eph 3:3-6: that mystery is Jews and Gentiles together in the Body of Christ, the Church. Hence, The Little Book is about the Church Age, following the complete fulfillment of Daniel's Seventy Sevens prophecy: Da 9:24-27. End: at the last day, the last trumpet (#7), rapture & resurrection: 1Co 15:51-52]

as **He** [had] declared to **His servants** the prophets. [Ze 14:8-21?, Joel 3:17-21?]

8 ¶ **Then** the voice that I heard from **heaven** [v4] spoke to me **again** and said, "Go, take the **little book** that is open in the hand of the **angel** who stands on the sea and on the land [earth]." 9

So I went to the angel and said to him, "Give me the **little book**."

And he said to me, [Job 23:12b, Je 15:16, Eze 3:1] "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." 10

Then I took the **little book** [possibly Re 10-13] out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But **when** I had eaten it, my stomach became bitter. 11 And he said to me,

"You must prophesy **again** about many [not just Israel, but all people:] peoples, [cp. 7:9] nations, [note: no "races"] tongues, and kings." [note: no "tribes"]

Not unlike:

Ezekiel 3:1-3

3:1 ¶ Moreover **He** said to me, "Son of man, eat what you find; eat **this scroll**, and go, speak to the house of Israel." 2 So I opened my mouth, and **He** caused me to eat that scroll. 3 And **He** said to me, "Son of man, feed your belly, and fill your stomach with **this scroll** that I give you." So I ate, and it was in my mouth like **honey** in sweetness.

Body of The Little Book

[Steve Gregg: Rev 10-11/

Revelation 11

The Temple is Measured

11:1 ¶ Then I was given a reed like [for use as] a measuring rod.

And the angel stood, saying,

“Rise and measure [cf. Eze 40-46] the temple [holy of holies] of God, the altar, and [hence, the Church] those who worship there. 2 [Measured for preservation: true worship, true Israel, the Church.]

City Trampled by Gentiles 42 months

But leave out the court that is outside the temple, and do not measure it [false Israel: unbelievers], for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two [42] months [3½ years].

Luke 21:24 [in AD 70:]

And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled. [>2018]

The Two Witnesses for 1260 days

And I will give power to [the Body of Christ:] My two [2] witnesses [De 17:6], and they will prophesy one thousand two hundred and sixty [1,260] days, clothed in sackcloth.” 4 [42 x 30 days/month = 1,260 days, as Jesus’ own ministry was 3 ½ years.] These are [Ze 4]

the two [2] olive trees and [Jews and Gentiles: Ro 11:17] the two [2] lampstands [two churches: 1:20d]

standing [↘ Israel] before the God of the land [earth]. 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6 These have power to shut heaven, so that no rain falls in the days of their prophecy [as Elijah (prophet) did for 3½ years: 1Ki 17:1]; and they have power over waters to turn them to blood [Ex 7:14-25], and to strike the lands [earth] with all plagues, as often as they desire [as Moses (law) did: Ex 8-11]. 7

When they finish their testimony, the beast [Rome] that ascends out of the bottomless pit [1st ref.; 17:8] will make war against them, [not just 2] overcome them, and kill them. 8 And their dead body [bodies] will lie in the street of the great city [Jerusalem: end of verse] that spiritually is called Sodom and [Lot saved from it] Egypt, [Israel saved from it] where also our Lord was crucified. 9

Then those from the peoples, [cp. 10:11] tribes, tongues, and nations [note: no “races”] will see their dead bodies three-and-a-half [3½] days, and not allow their dead bodies to be put into graves. 10 And those who dwell on the land [earth] will rejoice over them, make merry, and send gifts to one another,

because these two prophets v4] tormented those who dwell on the lands [earth]. 11

Now after the three-and-a-half [3½] days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, “Come up here.” [rapture:] And they ascended to heaven in a cloud, and their enemies saw them. 13 In the same hour there was a great earthquake, and a tenth [1/10th] of the city fell. In the earthquake seven thousand [7,000] people were killed, and the rest were afraid and gave glory to the God of heaven.

14 ¶ The second [2nd] woe is past. Behold, the third [3rd] woe is coming quickly [tacu tachu without delay]. 15

The 7th Trumpet, the 3rd Woe: Loud Worship in Heaven; Wrath on Land:

LNT, Quake, Hail Then the seventh [7th] angel sounded [10:7]: And there were loud voices in heaven, saying, “The kingdoms of this world have become [at Resurrection] the kingdoms of our Lord and of His Christ, [the great day of...] and He shall reign forever and ever!” 16 [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

And the twenty-four [24] elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying:

“We give You thanks, O Lord God Almighty, The One who is and [3rd of 4] who was and who is to come, Because You have taken Your great power and reigned [NAS: begun to reign]. 18 The nations were angry, and Your wrath has come, and the time of the dead [has come], [for the final judgment:] that they should be judged, and that You should reward Your servants [even ↘] the prophets and the saints, and those who fear Your name, small and great, and [that You] should destroy those who destroy [Your people:] the lands [earth].” 19

Then the temple of God was opened in heaven, [↘ Jesus] and the ark of His covenant was seen in His temple [the Church]. And there were [↑ raptured] [on land] lightnings, noises, thunderings, an earthquake, and great hail. [Cp. 8:7, 16:17-21]

[Steve Gregg: Rev 12]

Revelation 12

The Woman with Child & the Dragon

12:1 ¶

Now a great sign appeared in heaven: a woman [representing (true) Israel] clothed with the sun, [Ge 37:9] with the moon under her feet, and on her head

a garland of twelve [12] stars. 2

Then being with Child, she cried out in labor and in pain [Jer 4:31] to give birth [to the Christ Child]. 3

And another sign appeared in heaven: behold, a great, fiery red dragon having

seven [7] heads [1st of 5] and ten [10] horns, and seven [7] crowns [diadems] on his heads. 4

His tail drew [Da 8:10 Anti. Epiph.] a third [1/3rd] of the stars of heaven [hence, the righteous] [not angels falling]

and threw them to the ground [earth]. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born [via Herod: Mt 2:16]. 5 She bore a male Child [4 BC] who was to rule all nations "with a rod of iron" [Ps 2:8-9]. And her Child [Jesus Christ, in AD 26-30]

[taught, was crucified, during which war⁷, was resurrected, then ascended:] was caught up to God and His throne. [Mk 16:19 // Lu 24:51 // Ac 1:9; Da 7:13-14; Re @] 6

Then [~AD 67] the woman fled into the wilderness [Mt 24:16 // Mk 13:14b // Lu 21:21], where she has a place prepared by God, that they [who?] should feed her there one thousand two hundred and sixty [1,260] days." 7

[= 42 x 30 days/month ~ = 3½ years] [1290, 1335 cf. Da 12:11-12]

(War of Heaven: Dragon Cast Out

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, 8 but they did not prevail, nor was a place found for them in heaven any longer. 9

[Job; Ze 3; Ro 8:33-34 →]

[At the Resurrection:]

So the great dragon was cast out, that serpent of old,

[Ge 3; Jn 12:31]

called the Devil and Satan, who deceives the whole world; he was cast to the ground [earth], and his angels were cast out with him. 10

←-----→
[Like Israel fleeing from Egypt.] [Je 4:31]

[← AD 30]

Then I heard a loud voice saying in heaven [cf. 11:15],

"Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come [at the Resurrection, AD 30], for the accuser [Satan] of our brethren, who accused them before our God day and night, [↯ no longer] has been cast down [Jn 12:31]. 11

And they [the brethren] overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death [their own].

12 ¶

Therefore rejoice, O heavens, and you who dwell in them!

Woe to the inhabitants of the land [earth] and the sea!

For the devil has come down to you, having great wrath, [↯ AD 30-70?] because he knows [↯ 40 years?] that he has [but] a short time." 13

Now when the dragon saw that he had been cast to the ground [earth], he persecuted the woman [the remnant] who gave birth to the male Child. 14

The Woman Saved for T, Ts, & ½T

But the woman was given [~repeat v6] two [2] wings of a great eagle,

[as in the exodus ↑ Ex 19:4]

that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, [cf. v6; only other uses: Da 7:25, 12:7] from the presence of the serpent. 15

So the serpent spewed water out of his mouth [lies ↑ deception Jn 8:44] like a flood after the woman,

that he might cause her to be carried away by the flood. 16 But the land [earth]

helped the woman, and the land [earth] opened its mouth and swallowed up the flood

that the dragon had spewed out of his mouth. 17

And the dragon was enraged with the woman, and he went to make war [to AD 2018...]

with the rest of her offspring, who [↑ subsequent believers] keep the commandments of God and have the testimony of Jesus Christ.

[War by the dragon:]

Revelation 13

The Beast out of the Sea: 42 months

13:1 ¶ Then I [Alexandrian text: he] stood on the sand of the sea [Gentiles]. And I saw [human empires, Rome 1st:] a beast rising up out of the sea, having seven [7] heads [2nd of 5] and ten [10] horns, and on his horns ten [10] crowns, and on his heads a [1] blasphemous name

[“Lord”?]. 2

Now the beast that I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion.

[Cf. Da 7:4-7 for the same three, plus a fourth with 10 horns]

The dragon gave him his power, his throne, and great authority. 3 [↓ Rome]

And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. 4 So they [the people] worshiped the dragon

who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast?”

Who is able to make war with him?” 5

Two systems to make war on the rest of her offspring: 12:17, to AD 2018...

And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two [42] months [to 2018...]. 6 Then he opened his mouth in blasphemy against God, to blaspheme

His name, [↓ the Church] His tabernacle, and those who dwell in heaven. 7

It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, [cp. 11:9]

tongue, and [no “people” here] nation. 8 [nor “race” ever] All who dwell on the lands [earth]

will worship him [big government] — whose names have not been written in the Book of Life [2nd] of the Lamb slain from the foundation of the world. 9

If anyone has an ear, let him hear: 10

He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword.

Here is the patience and the faith of the saints.

The Beast out of the Land: 42 months

[This is the false prophet of 16:13 & 19:20, the worldly religious systems, then false Judaism, wedded to the State. Hence, a State religion, e.g., atheism:]

11 ¶ Then I saw another beast coming up out of the land [earth], and he had two [2] horns [pretending] like a lamb and [to be Christ] spoke [De 13:1-3] [but actually] like a dragon. 12 [Satan]

And he exercises all the authority of the first beast in his presence, [hence, for the 42 months: v5b] and causes

the land [earth] and [that is,] those who dwell in it to worship the first beast, whose deadly wound was healed. 13

He performs great signs, so that he even makes fire come down from heaven on the land [earth] in the sight of men. 14 [mimicking the 2 witnesses: 11:5]

And he deceives those who dwell on the land [earth] by those signs that he was granted to do in the sight of the beast, telling

those who dwell on the land [earth] to make an image to the beast who was wounded by the sword and lived. 15 [to make an idol of the State, to be worshiped, as the provider and solution to all problems, as modern socialism, progressivism.]

He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. 16 He causes all — both

small and great, rich and poor, free and slave —

to receive a mark [cp. Eze 9:4] on their right hand [doing] or on their foreheads [thinking], 17 [Ro 6:16: slaves of sin/the beast or slaves of righteousness/God? Each person a slave of one/other. “We have no king but Caesar.”]

and that no one may buy or sell except one who has the mark or [cp. De 6:4-9] the name of the beast, or the number of his name. 18

Here is wisdom: Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

[“Caesar Nero” in Hebrew: 666, head of Rome at that time. Textual variation: one “n” missing, 616. Nero committed suicide mid AD 68. His main persecution of Christians was his last 3½ years: AD 64-68. He was the then-current manifestation of human kingdoms.]

End of The Little Book

[Back to the fall of Jerusalem:]

[S. G.: [Rev 14-16](#)]

Revelation 14

The Lamb and the 144,000

[Back to the 144,000 means we are back to the fall of Jerusalem:]

14:1 ¶ Then I looked, and behold, a Lamb standing on Mount Zion, and with Him [the remnant: [He 12:22](#)] one hundred and forty-four thousand [144,000], having His Father's name written on their foreheads [thinking, i.e., believers]. 2

And I heard a

voice from heaven, like the voice of many waters, and like the voice of loud thunder.

And I heard the sound of harpists playing their harps. 3

They sang, as it were, a new song before the throne,

before the four [4] living creatures and the elders [24];

and no one could learn that song except the hundred and forty-four thousand [144,000] who were redeemed from the land [earth] [i.e., the people]. 4

These are the ones

who were not defiled with women, for they are virgins. [Pure.]

These are the ones [Christians:]

who follow the Lamb

wherever He goes.

These were redeemed from among men, being firstfruits [the first believers]

[[AD 70](#) escapees; [Ja 1:18](#)]

to God and [hence, Jews]

to the Lamb. 5 And

in their mouth was found no deceit, for they are without fault

before the throne of God.

Three Angels with Three Messages

6 ¶ Then I saw another angel [#1] flying in the midst of heaven, having the Eternal [everlasting] gospel to preach to those who dwell on the lands [earth]

— to every [cp. [13:7](#)]

nation, [note: no “races”]

tribe,

tongue, and

people — 7

Message 1: The Hour Has Come

saying with a loud voice,

“Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made [[^][AD 70](#)] heaven and land [earth], the sea and springs of water.” 8

Msg 2: Babylon (Jerusalem) Is Fallen

And another [2nd] angel followed, saying, [cp. [18:2](#); [Isa 21:9b](#); [Jer 51:37](#)]

“Babylon [1st reference in Rev’n] [2nd: [16:19](#); definition: [17:1-7](#)]

is fallen, is fallen, [in [AD 70](#)]

that great city, [[^] details: [Ch 18](#)]

[the great city: [11:8](#);

Sodom, Egypt, now Babylon]

because she has made all nations

drink of the wine of the wrath of

her fornication.” 9 [cf. [Is 23:17](#)]

Message 3: Marked Men Perish

Then a third [3rd] angel followed them, saying with a loud voice,

“If anyone worships the beast and his image, and receives his mark [[Eze 9:4](#)]

on his forehead [thinking] or

on his hand [doing], 10

he himself shall also drink of

the wine of the wrath of God

that is poured out full strength into

the cup of His indignation.

He shall be tormented

with fire and brimstone

in the presence of the holy angels

and [[2Th 1:9](#)]

in the presence of the Lamb. 11

And the smoke of their torment

ascends forever and ever;

[imagery from Sodom, then Edom: [Ge 19:24,27](#); [Is 34:10](#); not literal]

[Ge 19:24,27](#); [Is 34:10](#); not literal]

and they have no rest day or night,

who worship the beast and his image,

and whoever receives [his signature:]

the mark of his name.” 12

Here is the patience of the saints:

here are those who keep

the commandments of God and

the faith of Jesus.

13 ¶

Blessed are the Dead in the Lord

Then I heard a voice from heaven

saying to me,

“Write: ‘Blessed are the dead who die in the Lord from now on.’” [from their death onward ^]

“Yes,” says the Spirit,

“that they may rest from their labors, and their works follow them.” 14

The Dual Harvest of the Land

[1st by the Son of Man: the good; then by an angel: the unrighteous]

Then I looked, and behold,

a white cloud, and on the cloud sat

One like the Son of Man, having

on His head a golden crown, and

in His hand a sharp sickle. 15 And

another angel [#4] came out of the temple, crying with a loud voice to Him

who sat on the cloud,

“Thrust in Your sickle and reap,

for the time has come for You to reap, for the harvest of the land [earth]

[i.e., of the people] is ripe.” 16

So He who sat on the cloud thrust in

His sickle on the land [earth], and

the land [earth] was reaped. 17

[Sounds like the saving of the good,

for protection from the coming judgment – “in the wilderness”: [12:6,14](#).

Wheat harvest at Pentecost.]

Then another angel [#5] came out of the temple

that is in heaven,

he also having a sharp sickle. 18 And

another angel [#6] came out from the altar,

who had power over fire, and

he cried with a loud cry to him [#5]

who had the sharp sickle,

saying,

“Thrust in your sharp sickle and gather the clusters of the vine

of the land [earth],

for her grapes are fully ripe.” 19

So the angel [#5] thrust his sickle into the land [earth] and gathered the vine of the land [earth] and threw it into [↑ Israel: [Is 5:7](#)] the great winepress of the wrath of God. 20 And the winepress [i.e., what was in it] was trampled outside the city, and blood came out of the winepress, [[Lam 1:15](#): as in a winepress] up to the horses' bridles, for one thousand six hundred [1,600] furlongs [[Wikipedia](#): 200 miles; the whole length of Israel (184?)]. [Sounds like judgment of the bad. Harvest of the grapes, end of summer.] [Justification: [Mt 3:12,10](#)||[Lu 3:17,9](#)]

[Do the next seven angels of Ch. 15 constitute angel #7 of this set, as the seven trumpets constituted the seventh seal? Maybe; not important.]

December 30

Review for Perspective:

Outline of the Vision So Far:

+ ← chapter of Revelation

↓ [Summary](#)

4 Setting in heaven

5 The Lamb takes the sealed scroll

6 Seals (7) broken, Vision on land:

1. Conquering warrior [↑ [Israel](#)]

2. Peace gone; killing each other

3. A day's wage buys little food

4. Death sends ¼th to the Grave

5. Status in heaven: martyrs there must wait a little while longer for more martyrs to be slain, then judgment & vengeance

6. Disasters on land: the Great Day = the wrath of the Lamb, now

7. God preserves 144K Jews on land

[hence, "land" means Israel] Many praise God in heaven

8. 7. Silence in heaven ~½ an hour

Seven angels, seven trumpets

8th angel offers incense, prayers

then throws fire to land: earthquakes, etc., on land

Trumpets blown:

1. Hail, fire, blood on land

2. Fire, blood, death at sea

3. A "star" turns waters bitter

4. Sun, moon, stars darkened

Three woes coming: 3 trumpets

9. 5. A "star" opens the bottomless pit; tormenting locusts: 5 mos

6. Four angels, 200M horsemen:

fire, smoke, brimstone on Jews

The Little Book, Rev 10-13?

Overview from the birth of Christ to His second coming

10 The Angel and the Little Book

11 The Temple Measured

Jerusalem 2b tread under foot (v2)

Two witnesses (v3)

42 mos. (v2) = 1260 days (v3)

7. Worship in Hvn, Wrath on Land

12 Woman with Child & the Dragon

War in Heaven: Dragon Cast Out

(Dragon has only a short time)

Woman nourished, cared for:

1260 days (v6) = T, T, & ½T (v14)

13 The Beast Out of the Sea: 42 mos

The Beast Out of the Land: "

The Little Book, end

Back to the fall of Jerusalem

14 The Lamb and 144,000: Mt Zion

Three Angels w/ Three Messages

1. The Hour Has Come: Judgment

2. Babylon (Jerusalem) Is Fallen

3. Marked Men Perish

Blessed are the Dead in the Lord

The Dual Harvest of the Land

[See [This Outline in Parallel](#).]

Revelation 15

The Song of Moses and of the Lamb

15:1 ¶

Then I saw another sign in heaven, great and marvelous: seven [7] angels having the seven [7] last plagues, for in them the wrath of God is complete. 2 And I saw something like a sea of glass mingled with fire, and those who have the victory [dying faithful is victory] over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. 3 They sing [songs of two exoduses:] the song of Moses [[Ex 15:1-18](#)], the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! 4 Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments [against Jeru.] have been manifested."

Seven Bowls of Seven Plagues

5 ¶ **After these things** [the song] I looked, and behold, the temple of the tabernacle of the testimony in **heaven** was opened. 6 And out of the temple came **the seven [7] angels** having **the seven [7] plagues**, clothed in pure bright linen, and having their chests girded with **golden** bands. 7 **Then** one of the four [4] living creatures gave to the seven [7] angels seven [7] **golden** bowls full of **the wrath of God** who lives forever and ever. 8 The temple was filled with smoke [Ex 40:34-35: Moses; IKi 8:10-11 Solomon] from the glory of **God** and from His power, and **no one** was able to enter **the temple** till the seven [7] plagues of the seven [7] angels were **completed**.

Revelation 16

16:1 ¶ **Then** I heard **a loud voice** from the temple saying to the seven [7] angels, “Go and pour out [cf. Lu 21:22] the bowls of **the wrath of God** on the land [earth] [Israel].” 2

Plague 1: Sores on Marked Men

So the first [1st] went and poured out his bowl upon the land [earth], and a foul and loathsome sore came upon the men who had the mark of **the beast** and those who worshiped **his** image. 3 [“We have no king but Caesar”]

Plague 2: Death of All Sea Creatures

Then the second [2nd] angel poured out his bowl on the sea, and [similar to the 2nd trumpet] it became **blood** as of a dead man; and every living creature in the sea died. 4

Plague 3: Rivers & Springs of Blood

Then the third [3rd] angel poured out his bowl **on the** rivers and springs of water, and they became **blood** [cf. Ex 7:14-25]. 5 And I heard the angel of **the waters** saying:

“You are righteous, O **Lord**, **The One** who is and [4th of 4] who was and who is to be, **Because You** have judged these things. 6

For they have shed the **blood of** saints and prophets, **And You** have given them **blood** to drink. **For it** is their just due.” 7

And I heard another from the altar saying,

“Even so, **Lord God Almighty**, true and righteous are **Your judgments**.” 8 ¶

Plague 4: Men Sun-Scorched

Then the fourth [4th] angel poured out his bowl **on the sun**, [Re 7:16b; Is 49:10; Ps 121:5-6] and power was given to him to scorch men with **fire**. 9 And men were scorched with great heat, and they blasphemed **the name of God** who has power over these plagues; and they did not **repent** and **give Him** glory. 10

Plague 5: Darkness in Rome

Then the fifth [5th] angel poured out his bowl **on the throne of the beast**, and his kingdom [Rome at that time] became full of **darkness**; and [AD 68: Nero committed suicide, resulting in civil war until Vespasian became Caesar in AD 69] they gnawed their tongues because of the pain. 11 They blasphemed **the God of heaven** because of their pains and their sores, and **did not repent** of their deeds. 12 ¶

Plague 6: Euphrates Dried Up

Then the sixth [6th] angel poured out his bowl on the great river Euphrates, and its water was dried up, [recalls how Babylon past was conquered by Cyrus of Persia, the East; symbolic: obstacles] so that [the new conquerors, the Romans:] the way of the kings from the east might be prepared. 13

And I saw three [3] **unclean spirits** like frogs coming [one each] out of the mouth of **the dragon** [ch. 12], out of the mouth of the beast, and out of the mouth of **the false prophet**. 14 [13:11ff: first mention ↑ in Revelation] For they are spirits of **demons**, performing signs, which [spirits] go out to the kings of the lands [earth] and of the whole world, to gather them to **the battle** [Roman ↑ troops from many nations] of that **great day of God Almighty**. 15 [Who says:] [cf. Lu 12:35ff, Mt 24:43ff] “Behold, **I am coming as a thief**. **Blessed is he** who **watches**, and **keeps his garments**, lest he walk naked and they see his shame.” 16 And they [the spirits] gathered them [the kings] together to the place called in Hebrew, **Armageddon**¹⁶ [“the hill or city of Megiddo”]. 17 ¶

¹⁶ The scene of a the struggle of good and evil is suggested by that battle plain of **Esdraelon**, which was famous for **two great victories**, of Barak over the Canaanites, and of Gideon over the Midianites; and for **two great disasters**, the deaths of Saul and Josiah.

Hence in Revelation it is a place of great slaughter, the scene of a terrible retribution upon the wicked. The RSV translates the name as Har-Magedon, i.e. the hill (as Ar is the city) of Megiddo.

[Highlighting Legend & Latest Notes](#)

Plague 7: Heavy Hail

Then the seventh [7th] angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!"¹⁸ And there were [on the land] noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the land [earth].¹⁹

Now the great city [Jerusalem, but characterized here as Babylon] was divided into three [3] parts [Eze 5:1-5], and the city [cities] of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.²⁰

Then every island fled away, and the mountains were not found [6th Seal].²¹ And great hail from heaven fell upon men, each hailstone about the weight of a talent. [Wikipedia: ~58.9kg = ~130 lbs] [Josephus: Romans used catapults to lob (white) stones on Jerusalem, the weight of a talent. "The son comes." Wars of Jews, Book V, ¶3.] Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

Identities confirmed

[Ch. 18 starts @51:48] [Steve Gregg: Rev 17-18]

Revelation 17

The Great Harlot (Jerusalem)

17:1 ¶ Then one of the seven [7] angels who had the seven [7] bowls came and talked with me, saying to me,

"Come, I will show you the judgment of the great harlot [unfaithful]

[Jerusalem: 6:19, 14:8] who sits on many waters,² with whom [↑ peoples: v15] the kings of the land [earth] committed fornication, and the inhabitants of the land [earth] were made drunk with the wine of her fornication."³ [cf. Is 23:17]

So he carried me away in the Spirit into the wilderness [away from Israel to...].

And I saw a woman [the harlot, the city Jerusalem] [“We have no king but Caesar”:] sitting on a scarlet beast [the Roman Empire] that was full of names of blasphemy [Caesars = Lords], having seven [7] heads and ten [10] horns.⁴

[Deliberate contrast in Revelation: Unfaithful Jerusalem: Is 1:21 versus Faithful Jerusalem, the bride: Re 21.]

The woman was arrayed in

purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.⁵ And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND [Je 2:20d] OF THE ABOMINATIONS [Eze 16, 23] OF THE LAND [EARTH].⁶

I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus.

And when I saw her, I marveled with great amazement.⁷ ¶

But the angel said to me,

“Why did you marvel?

I will tell you the mystery

of the woman and of the [scarlet] beast

that carries her,

which has [Re 13:1] [↪ 4th of 5]

the seven [7] heads and

the ten [10] horns.⁸

[Jerusalem was supported and

protected by Rome, which is on 7

hills, so indirectly she sits on the 7.]

[Next, the scarlet beast represents, first, the Roman Empire, which, in turn, represents all human empires:]

The Scarlet Beast (Roman Empire)

The [scarlet] beast that you saw was, and [↑ the Roman Empire] is not, and will ascend [cf. 11:7] out of the bottomless pit and [will] go to perdition. And those who dwell on the lands [earth] will marvel, [cf. 13:8:] whose names are not written in the Book of Life [of the Lamb slain] from the foundation of the world, when they see the [scarlet] beast that was, and [↑ the Roman Empire] is not, and yet is.⁹

[← Jerusalem's blood guilt]

[← Jerusalem's blood guilt]

[↪ 5th of 5]

The Seven Heads (Hills of Rome)

Here is the mind that has wisdom: The seven [7] heads are [represent] seven [7] mountains on which the woman sits [the 7 “hills” of Rome].¹⁰ [He doesn't tell us what the ten horns represent, usually power, until v12.]

The 7 (no, 8) Heads (Kings=Caesars)

There are also seven [7] kings.

AD	Roman Caesars ("Kings" 1-9)
-49	0 th Julius: 1 st king by Jew's count assassinated March 15, 44 BC
-27	1 st Augustus: natural death 1 st emperor by Roman count
17	2 nd Tiberias: natural death
37	3 rd Gaius (Caligula): assassinated
41	4 th Claudius: poisoned by wife
54	5 th Nero: committed suicide
68	-6 th Galba: deposed quickly
68	-6 th Otho: deposed quickly
68	-6 th Vitellius: deposed quickly
69	6 th Vespasian: natural death
79	7 th Titus: natural death (fever)
81	8 th Domitian:
96	... (Nerva, Trajan, Hadrian, ...)

Five [5] have fallen [Julius-Claudius], one [1, the 6th, Nero] is, and [the 7th:] the other has not yet come [Vespasian]. And when he comes, he must continue a short time [-6 mos. x 3, if Galba, Otho, Vitellius: three false starts, usurpers]. 11 [Then Vespasian was the true 7th king.]

And the [scarlet] beast that was, and [↓ as with the heads] is not, [↓ dual representation] is himself also the eighth [8th king], and is of the seven [7], and [↑ Titus] is going to perdition. 12

[Titus was 8th, by Jewish count, and was son of #7, Vespasian; but first, Titus completed the siege of Jerusalem when his father Vespasian became Caesar.]

[Or the 7 "kings" could be kingdoms: Egypt, Assyria, Babylon, Medo-Persia, Greece (5 fallen), and now Rome "is"? 7: Holy Roman Empire (HRE)? 8: ?]

The Ten Horns (Then-Future Kings)

The ten [10] horns

that you saw are [represent]

ten [10] kings

who have received no kingdom as yet [i.e., they will arise later],

but they receive authority

for one hour

as kings with the [scarlet] beast

[successors of the Roman Empire]. 13

These are of one mind, and

they will give

their power and authority

to the [scarlet] beast

[human empires]. 14¶

These [the 10] will make war with

the Lamb, and

the Lamb

will overcome them, for He is

Lord of lords and

King of kings;

and those who are with Him are called,

chosen, and

faithful." 15

The Waters (Peoples under Rome)

Then he said to me,

"The waters [cf. v1b] that you saw,

where the harlot sits,

are [under Roman rule:]

peoples, [cp. 14:6b]

multitudes, [not "tribes"]

nations, and [note: no "races"]

tongues. 16

The Ten Horns Fulfill God's Purpose

And the ten [10] horns [↓ the HRE?]

that you saw on the [scarlet] beast,

these [10 then-future kings, popes] will

hate the harlot [the city Jerusalem],

[can't be Rome, as some think:]

make her desolate and naked,

eat her flesh and

burn her with fire [done: AD 70]. 17

For God has put it into their hearts

to fulfill His purpose,

to be of one mind, and

to give

their kingdom

to the [scarlet] beast.

until the words of God are fulfilled. 18

The Woman Identified: Jerusalem

And the woman whom you saw is

[represents]

that great city [11:8, 14:8, 16:19]

[Jerusalem ("Babylon"),

i.e., false Judaism?]

that reigns over

the kings of the land [earth]."

[rulers/leaders of Israel:

Ac 4:25-27: Pilate, Herod,

Jewish leasers/high priests,

Sanhedrin.]

Notes:

Revelation 18

The Fall of Babylon (Jerusalem)

18:1 ¶ After these things

I saw another angel

coming down from heaven,
having great authority,
and the land [earth] [Israel] was
illuminated with his glory. 2

And he cried mightily with a loud
voice, saying,

[cf. 14:8; Isa 21:9b; Jer 51:37]

“Babylon the great is fallen, is fallen,

and has become [↑ in AD 70]

a dwelling place of demons,

a prison for every foul spirit, and

a cage for every

unclean and hated bird! 3

[Mt 12:43-45]

For

all the nations have drunk of the wine
of the wrath of her fornication,

[Jews in the diaspora influenced
their Gentile neighbors]

the kings of the lands [earth] have
committed fornication with her,

[Eze 16:26-30; 23:12-19]

and the merchants of the lands [earth]

have become rich through

the abundance of her luxury.” 4

[Another opinion: Paul Humber: Bab-
ylon=Rome: Fulfilled: Da 2:44-45;
7:12-14, 18, 21-22, 27; but Rome did
not fall in one day (v8) or one hour
(vv10b,17, 19d) — it fell gradually
over a long period. Nor was it done
by elements of the Roman Empire (the
ten horns of 17:16), but by Barbarians
whom Rome was never able to conquer.]

[The language here is archaic and rep-
etitious. It is borrowed from lament
passages of Isaiah and Jeremiah and
other OT prophets, e.g., re Sodom,
Tyre (Eze), Edom (Isaiah), Babylon
(Isaiah & Jeremiah), cities to which
Jerusalem has been likened in Revela-
tion.]

And I heard another voice from heaven
saying, [↓ the remnant]

“Come out of her, My people,

[Is 48:20; Jer 50:8, 51:6; Lu 21:20;

Christians did not flee from Rome
when it fell, but they did from
Jerusalem to avoid the disaster.]

lest you share in her sins, and
lest you receive of her plagues. 5

For her sins

have reached to heaven, and
God has remembered

her iniquities. 6

Render to her

just as she rendered to you, and

repay her double

according to her works;

in the cup that she has mixed,

mix double for her. 7

In the measure that she
glorified herself and

lived luxuriously,

in the same measure
give her torment and sorrow;

for she says in her heart,

‘I sit as queen, and
am no widow, and
will not see sorrow.’ 8

Therefore [in AD 70 ↓]

her plagues will come in one day —
death and
mourning and
famine. And

she will be utterly burned with fire, for
strong is the Lord God who judges her.

9 ¶

The kings of the land [earth] who

[↑ rulers of Israel]

committed fornication and
lived luxuriously with her

will weep and lament for her,

when they see

the smoke of her burning, 10

standing at a distance

for fear of her torment,

saying,

‘Alas, alas, [↓ Jerusalem/Judaism]

that great city Babylon,
that mighty city!

For in one hour [in AD 70]

your judgment has come.’ 11

And the merchants of the land [earth]

[↑ Israel]

will weep and mourn over her, for no
one buys their merchandise anymore: 12

merchandise of gold and silver,

precious stones and pearls,

fine linen and purple,

silk and scarlet,

every kind of citron¹⁷ wood,

every kind of object of ivory,

every kind of object of

most precious

wood,

bronze,

iron, and

marble; 13 and

cinnamon and incense,
fragrant oil and frankincense,

wine and oil,

fine flour and wheat,

cattle and sheep,

horses and chariots, and

bodies and souls of men. 14

[slavery, corruption]

The fruit that your soul longed for

has gone from you, and

all the things that are rich and splendid
have gone from you, and

you shall find them no more at all. 15

The [Jewish] merchants of these things,
who became rich by her,

will stand at a distance

for fear of her torment,

weeping and wailing, 16 and

saying,

‘Alas, alas, [↓ Jerusalem/Judaism]

that great city that

was clothed in

fine linen,

purple, and

scarlet,

and adorned with

gold and

precious stones and

pearls! 17 [Such imply priests.]

For in one hour [in AD 70]

such great riches came to nothing.’

¹⁷ The citrus, an odoriferous North African
tree used as incense, prized by the ancient
Greeks & Romans on account of the beauty
of its wood for various ornamental purposes.

Every shipmaster,
all who travel by ship,
sailors, and
as many as trade on the sea [*Gentiles*],
stood at a distance 18 and cried out
when they saw
the smoke of her burning,
saying,
'What is like this great city?' 19
They threw dust on their heads and
cried out,
weeping and wailing, and
saying,
'Alas, alas, [*↓ Jerusalem/Judaism*]
that great city,
in which all who had ships on the sea
became rich by her wealth!
For in one hour [*in AD 70*]
she is made desolate.' 20

[*In contrast:*]

Rejoice over her, O heaven, [*cf. 19:1*]
and you holy apostles and prophets,
for God has avenged you on her!" 21
[*Jerusalem's blood guilt: they encouraged Rome to kill James & Peter & many prophets, not to mention Jesus. Mt 23:29-36*]

Then a mighty angel
took up a stone
like a great millstone and
threw it into the sea,
saying,
" Thus with violence
the great city Babylon [*Jerusalem*]
shall be thrown down, and
shall not be found anymore. 22
[*Jer 52:near end: fall & rise no more?*]
The sound of
harpists,
musicians,
flutists, and
trumpeters
shall not be heard in you anymore.
No craftsman of any craft
shall be found in you anymore, and
the sound of a millstone
shall not be heard in you anymore. 23
The light of a lamp
shall not shine in you anymore, and
the voice of bridegroom and bride
[*Je 25:10, 7:34, 16:9*]
shall not be heard in you anymore.
For your merchants were
the great men of the lands [earth],
for by your sorcery [*false religion*]
[*e.g., Kabala*]
all the nations were deceived. 24
And in her [*Jeru.*] was found the blood [← *Jerusalem's blood guilt*]
of prophets and saints, and
of all who were slain
on the land [earth] [*of Israel*]."

Notes:

Notes:

December 31

Revelation 19

Things in our present

[AD 30-2018...]

Review for Perspective:

Outline of the Vision So Far:

+ ← chapter of Revelation

↓ **Summary** **Things to happen soon, to Jerusalem**

- 4 Setting in **heaven**
- 5 The Lamb takes the sealed scroll
- 6 Seals (7) broken, Vision on land:
 1. Conquering warrior [[^] Israel]
 2. Peace gone; killing each other
 3. A day's wage buys little food
 4. Death sends 1/4th to the Grave
 5. Status in **heaven**: martyrs there must wait a **little while longer** for more martyrs to be slain, **then** judgment & vengeance
 6. Disasters on land: **the Great Day** = **the wrath of the Lamb, now**
- 7 **God** preserves 144K Jews on land [hence, "land" means Israel] Many praise **God** in **heaven**
- 8 7. Silence in **heaven** ~1/2 an hour Seven angels, seven trumpets 8th a. offers incense, prayers **then** throws fire to land: earthquakes, etc., on land Trumpets blown:
 1. Hail, fire, **blood** on land
 2. Fire, blood, death at sea
 3. A "star" turns waters bitter
 4. Sun, moon, stars **darkened**
 Three woes coming: 3 trumpets
- 9 5. A "star" opens the bottomless pit: tormenting locusts: **5 mos**
6. Four angels, 200M horsemen: **fire, smoke, brimstone** on men

The Little Book, Rev 10-13?

- Overview from the birth of Christ to His second coming
- 10 The Angel and **the Little Book**
 - 11 The Temple Measured Jerusalem 2b tread under foot (v2) Two witnesses (v3) **42 mos.** (v2) = **1260 days** (v3)
 7. Worship in **Hvn, Wrath on Land**
 - 12 Woman with **Child & the Dragon** War in Heaven: **Dragon** Cast Out (**Dragon** has only a **short time**) Woman nourished, cared for: **1260 days** (v6) = **T, T, & 1/2T** (v14)
 - 13 The Beast Out of the Sea: **42 mos** The Beast Out of the Land: "

The Little Book, end

- Back to the fall of Jerusalem**
- 14 **The Lamb** and 144,000: Mt Zion Three Angels w/ Three Messages
 1. **The Hour Has Come: Judgment**
 2. Babylon (Jerusalem) Is Fallen
 3. Marked Men Perish
 Blessed are the Dead in **the Lord** The Dual Harvest of **the Land**
 - 15 The Song of Moses and the Lamb Seven Bowls of Seven Plagues:
 - 16 1. Sores on Marked Men
 2. Death of All Sea Creatures
 3. **Rivers & Springs of Blood**
 4. Men Sun-Scorched
 5. **Darkness**
 6. **Euphrates Dried Up**
 7. Heavy Hail (**Wrath done**)**Identities of the participants**
 - 17 The Great Prostitute (Jerusalem)
 - 18 The Fall of Babylon (Jerusalem)

Preview to Complete the Outline:

Things in our present:

- A "1,000" years of conquest: [AD 30-2018...]
- 19 Songs of Victory in **Heaven** The Rider on the White Horse
 - 20 **During** The "1000-Year" Reign:
 1. **Satan** Bound [AD 30, by Jesus]
 2. Saints Reign Too:
 - 1st Resurrection: Spiritual: Death to **Life** [Each saint's 1st death: physical]

Things in our future:

- The Future for Modern Readers: After The "1000-Year" Reign:
1. **Satan**'s Destiny: The Lake of **Fire**
 2. **The Final Judgment**: 2nd Death: spiritual Also in the Lake of **Fire**
 - 21 3. The New **Heavens and Land**
 4. The New **Jerusalem, His Bride**
 22. (vv1-6 still part of the latter)

Epilogue:

Repeat: Vision 2b fulfilled SOON: Jesus is **Coming Without Delay** Spirit and **Bride** Say, "Come"

[See [This Outline in Parallel.](#)]

Songs of Victory in Heaven

19:1 ¶ After these things I heard a loud voice of a great multitude in **heaven**, saying, "Alleluia! Salvation and glory and honor and power belong to **the Lord our God!**" 2 For **true and righteous are His judgments**, because **He** has judged **the great harlot [Jerusalem]** who corrupted **the land [earth]** with her fornication; and **He** has avenged on her **the blood of His servants shed by her."** 3 [Jerusalem's blood guilt again] **Again** they said, "Alleluia! Her smoke rises up **forever and ever!**" 4 [Judgment with eternal consequences.] And the twenty-four [24] elders and the four [4] living creatures fell down and worshiped **God** who sat on the throne, saying, "Amen! Alleluia!"

5 ¶ **Then** a voice came from the throne
[v10 tells who the speaker is],
saying,
“Praise our God,
all you His servants and
those who fear **Him,**
both small and great!” 6
And I heard, as it were,
the voice of a great multitude,
as the sound of many waters and
as the sound of mighty thunderings,
saying,
“Alleluia!
For **the Lord God Omnipotent** reigns! 7
Let us
be glad and
rejoice and
give **Him** glory,
for **the marriage of the Lamb**
has come, and
His wife *[the Church]*
has made **herself** ready.” 8
*[The present age is the time of the wed-
ding feast: Mt 22:1-14. Announced
before the destruction of Jerusalem,
continuing afterward.]*
And to **her** it was granted *[grace]*
to be arrayed in
fine linen, clean and bright,
for the **fine linen** is *[represents]*
the righteous acts of the saints. 9
[Those acts get us ready: 1Jn 3:7.]
*[Mixed metaphors: the invited guests
are also the bride.]*

Then he said to me,
“Write:
‘Blessed are those who are called
to the marriage supper of the Lamb!’”
And he said to me,
“These are the true sayings of God.” 10
And I fell at his feet to worship him.
But he said to me, *[cf. 22:9]*
“See that you do not do that!
I am
your fellow servant, and
of your brethren
who have **the testimony of Jesus.**
Worship **God!**
For **the testimony of Jesus**
is the spirit of prophecy.”
*[NLT: For the essence of prophecy
is to give a clear witness for Jesus.]*

The Rider on the White Horse
[@36:15 in audio]
11 ¶ **Now** I saw **heaven opened,**
and behold, a white horse. And
*[cf. Zec 10:3b: the house of Judah:
the New Jerusalem, the Church, is
the white horse; began at Pentecost
in AD 30.]*
He who sat on **him** was called
Faithful and True, *[21:5b]*
and in **righteousness** *[v to restore]*
He judges and makes war. 12
His eyes were like a flame of fire, and
on **His head were many crowns.**
He had a name written
that no one knew except **Himself.** 13
He was clothed *[Is 61:10]*
with a robe dipped in **blood,** and
His name is called *[John 1:1]*
The Word of God. 14
And the armies in **heaven,**
clothed in **fine linen,**
white and clean,
followed **Him** on white horses. 15
Now out of **His mouth** goes
a sharp sword,
[the word of God: He 4:12]
that with **it**
He should strike the nations. And
He Himself will rule *[shepherd]* them
with a rod of iron. *[Ps 2:7-9]*
He Himself treads the winepress
of **the fierceness and wrath**
of **Almighty God.** 16 And
He has on **His robe** and
on **His thigh**
a name written:
KING OF KINGS AND LORD OF LORDS. 17

Then I saw an angel
standing in the **sun;** and
he cried with a loud voice, *[Je 7:33]*
saying to all the birds *[Eze 39:17-20 & ^]*
that fly in the midst of heaven,
“Come and gather together for
the supper of the great God, 18
that you may eat
the flesh of kings,
the flesh of captains,
the flesh of mighty men,
the flesh of horses and
of those who sit on them,
and
the flesh of all **people,**
free and slave,
both small and great.” 19
And I saw *[v human empires]*
the [scarlet] beast,
the kings of the lands *[earth],* and
their armies, *[began in AD 30]*
gathered together to make war
against **Him** who sat on the horse and
against **His army.** 20
*[Paul Humber: Mt 28:18-19, Col
1:13, Eph 1:20-22, Ro 8: 33-34, ...]*

Then [at or just after the last day] [↯ human empires] the beast was captured, and with him the false prophet [13:15d] [^ false religious system] who worked signs in his presence, by which [signs] he deceived those who received [16:2b] the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire [1st of 5 mentions] burning with brimstone. 21 And the rest were “killed” with the sword [1:16b: the word of God (He 4:12)] that proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

[S. Gregg: Rev 20]

Revelation 20

During the “Thousand-Year”

Reign of Christ [AD 30-2018...]:

20:1 ¶

1. Satan is Bound

Then I saw an angel [Jesus: v2, bound] coming down from heaven,

having

the key to the bottomless pit and a great chain in his hand. 2

He laid hold of the dragon [ch. 12-13], that serpent of old,

who is the Devil and Satan, and bound him for [strong man bound]

[a long time:]

a thousand [1,000] years; 3 and he cast him into the bottomless pit, and shut him up, and

set a seal on him, so that he should deceive the nations no more

till the thousand [1,000] years were finished [our future].

(But after these things [cf. v7]

he must be released for a little while.) 4

2. Saints Reign, Too: 1st Resurrection

And I saw thrones,

and they sat on them, [saints ↯]

and judgment was committed to them.

Then I saw the souls of those

who had been beheaded

for their witness to Jesus and

for the word of God,

who had not worshiped

the beast or

his image. [↯ Eze 9:4]

and had not received his mark

on their foreheads [thinking] or

on their hands [doing].

And they [saints who had died]

lived [ESV, RSV: came to life] and

reigned with Christ for [a long time:]

a thousand [1,000] years. 5

(But the rest of the dead

did not live again [for a long time:]

until the thousand [1,000] years

were finished.)

This [v4b: coming to life to reign with Christ for “1,000 years”] is the first resurrection. 6

Blessed and holy is he who has part in

the first resurrection.

Over such [cf. v14]

the second death has no power,

but they

shall be priests

of God and

of Christ, and

shall reign with Him [a long time:]

a thousand [1,000] years. 7

Things in our future [>2018]

After the “Thousand-Year” Reign:

Now when [the long time:]

the thousand [1,000] years

have expired,

1. Satan’s Destiny

Satan

will be released [a little while: v3b]

from his prison 8 and

will go out to

deceive the nations

that are in the four corners

of the lands [earth], [even]

Gog [“mountain”] and

Magog

[“overtopping: covering”],

to gather them together to battle,

whose number is

as the sand of the sea. 9

They

went up on the breadth

of the lands [earth] and

surrounded

the camp of the saints and

the beloved city [New Jeru’m].

And fire [judgment] [2Th 2:8-10 ??]

came down from God

out of heaven and

devoured them. 10

The devil [the dragon, Satan],

who deceived them,

was cast into [↯ 2nd of 5 mentions]

the lake of fire and brimstone

where the beast and [already]

the false prophet ↑ are.

And they will be tormented

day and night

forever and ever. 11 ¶

2. The Final Judgment: 2nd Death

Then I saw
a great white throne and
Him who sat on it,
from whose face
the land [earth] and
the heaven
fled away — and
there was found
no place for them. ¹²

And I saw
the dead,
small and great,
standing before God,
and books were opened.
And another book was opened,
which is the Book of Life [4th of 7].
And the dead were judged
according to their works,
by the things
that were written
in the books. ¹³
[The resurrection on the last day:]
The sea gave up the dead
who were in it, and
Death and Hades [Heb. Sheol, Grave]
delivered up the dead
who were in them.
And they were judged,
each one according to his works. ¹⁴
Then Death and Hades [the Grave]
were cast into the lake of fire [3rd].
This [having a part in the lake of fire]
is the second death [cf. 21:8b]. ¹⁵
And anyone not found written in
the Book of Life [5th of 7 mentions]
was cast into
the lake of fire [4th of 5 mentions].

[Steve Gregg: Rev 21-22]

Revelation 21

3. The New Heavens & Land

^{21:1} ¶
Now I saw [cf. Is 65:17, 66:22]
a new heaven and [Ps 102:26]
a new land [earth], [2Pe 3:13]
for [cf. Ge 1:1-2:4]
the first heaven and
the first land [earth]
had passed away [20:11];
also there was no more sea. ²

4. The New Jerusalem, His Bride

Then I, John, saw
the holy city,
New Jerusalem,
coming down
out of heaven [to the new land]
from God,
prepared as a bride
adorned for her husband
[hence this “city” is the church,
the body of Christ, the believers]. ³
And I heard a loud voice from heaven
saying, [cf. Is 30:19:]
“Behold,
the tabernacle of God is with men, and
He will dwell with them, and
they shall be His people.
God Himself will be with them
and be their God. ⁴ And
God will wipe away every tear
from their eyes;
there shall be
no more death,
nor sorrow,
nor crying.
There shall be
no more pain,
for the former things
have passed away.” ⁵

Then He who sat on the throne said,
“Behold, I make all things new.”
And He said to me,
“Write, for these words are
true and faithful.” ⁶ [cf. 19:11b]
And He said to me,
“It is done! I am
the Alpha and the Omega,
the Beginning and the End.
I will give of
the fountain of the water of life
freely to him who thirsts. ⁷
He who overcomes
shall inherit all things, and
I will be his God
and he shall be My son. ⁸
But the
cowardly,
unbelieving,
abominable,
murderers,
sexually immoral,
sorcerers,
idolaters, and
all liars
shall have their part in [5th of 5:]
the lake that burns
with fire and brimstone,
which [part in the lake of fire: 20:14]
is the second [2nd] death.”

⁹ ¶

Then one of
the seven [7] angels who had
the seven [7] bowls filled with
the seven [7] last plagues
came to me and talked with me,
saying,
“Come, I will show you
the bride,
the Lamb’s wife.” ¹⁰
And he carried me away
in the Spirit
to a great and high mountain,
and showed me
the great city,
the holy Jerusalem,
descending
out of heaven [to the new land]
from God, ¹¹
having the glory of God.
Her light was
like a most precious stone,
like a jasper stone,
clear as crystal. ¹²
Also she had
a great and high wall with
twelve [12] gates, and
twelve [12] angels at the gates, and
names written on them [the gates],
which are the names of the
twelve [12] tribes of
the children of Israel: ¹³
three [3] gates on the east,
three [3] gates on the north,
three [3] gates on the south, and
three [3] gates on the west. ¹⁴

Now the wall of the city had twelve [12] foundations, and on them were the names of the twelve [12] apostles of the Lamb. 15 And he who talked with me had a gold reed to measure the city, its gates, and its wall. 16

The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand [12,000] furlongs. [Wikipedia: 1500 miles] Its length, breadth, and height are equal [cf. 1Ki 6:20 // 2Ch 3:8]. 17

Exodus 28:17b-19

the first row shall be a sardius, a topaz, and an emerald; [Reuben, Simeon, Judah?] this shall be the first row; 18 the second row shall be a turquoise, a sapphire, and a diamond; 19 [Dan, Naphtali, Gad?] the third row, a jacinth, an agate, and an amethyst; 20 [Asher, Issachar, Zebulun?] and the fourth row, a beryl, an onyx, and a jasper. [Manasseh, Ephraim, Benjamin?]

Then he measured its wall: one hundred and forty-four [144] cubits, according to the measure of a man, that is, of an angel. 18 The construction of its wall was of jasper; and the city was pure gold, like clear glass. 19

The foundations of the wall of the city [representing the apostles: v14] were adorned with [Is 54:12] all kinds of precious stones: [living stones: the remnant?] the first [1st] foundation with¹⁸ jasper, the second [2nd] sapphire, the third [3rd] chalcedony, the fourth [4th] emerald, 20 the fifth [5th] sardonyx, the sixth [6th] sardius, the seventh [7th] chrysolite, the eighth [8th] beryl, the ninth [9th] topaz, the tenth [10th] chrysoprase, the eleventh [11th] jacinth, and the twelfth [12th] amethyst. 21 [← Compare list with the ephod stones.]

¹⁸ NKJ: was

The twelve [12] gates were twelve [12] pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass. 22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. 23 The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it; [cf. Isa 60:19] the Lamb is its light. 24

And the nations of those who are saved shall walk in its light, and the kings of the lands [earth] bring their glory and honor into it. 25 [Is 60:11:] Its gates shall not be shut at all by day (there shall be no night there). 26 And they shall bring the glory and the honor of the nations into it. 27 But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. [6th of 7 mentions]

Revelation 22

22:1 ¶ And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2 In the middle of its street, and on either side of the river, was the tree of life [one on each side], [Ge 2:9b] which bore twelve [12] fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. 3 [So they still need healing.] And there shall be no more curse, but the throne of God and of the Lamb shall be in it [the city], and His servants shall serve Him. 4 They shall see His face, and His name shall be on their foreheads. 5 There shall be no night there: They [His servants] need no lamp nor light of the sun, for the Lord God gives them light. [Cf. Isa 60:19] And they shall reign forever and ever.

6 ¶

Epilogue

[Epilogue, next page.]

Epilogue:

Jesus is Coming Without Delay

Then he [cf. v9, 21:5b] said to me,
“These words are faithful and true.”
And the Lord God of the holy prophets
sent His angel to show His servants the
things that must shortly [tacov
tachos: quickly, soon] take place. 7

“Behold, I am coming quickly!
[tacu tachu without delay]
Blessed is he who keeps the words of
the prophecy of this book.” 8

Now I, John, saw and heard these things.
And when I heard and saw,
I fell down to worship [↓ messenger]
before the feet of the angel
who showed me these things. 9

Then he said to me, [cf. 19:10]
“See that you do not do that.
For I am
your fellow servant, and
of your brethren
the prophets, and
of those who keep
the words of this book.

Worship God!” 10
And he said to me,
“Do not seal the words
of the prophecy of this book,
for the time is at hand. 11
[Cf. Da 8:26, 9:24, 12:4]

He who is unjust,
let him be unjust still;
he who is filthy,
let him be filthy still;
he who is righteous,
let him be righteous still;
he who is holy,
let him be holy still.” 12

[Apparently Jesus (v16) says,]
“Behold, I am coming quickly!
[tacu tachu without delay]
and My reward is with Me,
to give to every one
according to his work. 13

I am [cf. 1:8,11,17]
the Alpha and the Omega,
the Beginning and the End,
the First and the Last.” 14

Blessed are those [in the Church now]
who do His commandments,
that they
may have the right
to the tree of life, and
may enter through the gates
into the city. 15

But outside are
dogs and
sorcerers and
sexually immoral and
murderers and
idolaters, and
whoever loves and practices a lie. 16
“I, Jesus, have sent My angel
to testify to you
these things in the churches.

I am
the Root and the Offspring of David,
the Bright and Morning Star.” 17

Spirit and Bride Say, “Come!”

Notes:

And the Spirit and the bride say,
[Spirit:] “Come!”
[Bride: “Come!”]

And let him who hears say,
“Come!”
And

let him who thirsts come —
whoever desires,
let him take the water of life freely. 18
For I testify to everyone who hears the
words of the prophecy of this book:

if anyone adds to these things,
God will add to him the plagues
that are written in this book; 19
and [cf. De 12:32]

if anyone takes away from the words
of the book of this prophecy,
God shall take away his part
from the Book of Life,
[7th of 7 mentions]
from the holy city, and
from the things that are
written in this book.

20 ¶
He who testifies to these things says,
“Surely I am coming quickly.”
[tacu tachu without delay]

Amen.
Even so, come, Lord Jesus! 21
The grace of our Lord Jesus Christ be
with you all.
Amen.

January 1

[Congratulations! You have read the entire Bible in chronological order. Now it is time to start over for the next year. Forward to: [Genesis](#)]

Schedule of Readings

Date	Hebrews-Revelation	Link or Exceptional
Nov. 17	Start 1:1 End 4:13	← Hebrews
18	4:14 7:28	
19	8:1 10:39	
20	11:1 12:29	
21	13:1 13:25	
22	1:1 1:25	← 1 Peter
23	2:1 5:14	
24	1:1 3:18	← 2 Peter
25	1:1 1:25	← Jude
26	1:1 2:29	← 1 John
27	3:1 5:21	
28	1:1 1:13	← 2 John
29	1:1 1:15	← 3 John
30	1:1 2:29	← Revelation
31	3:1 6:17	
	7:1 9:21	
	10:1 14:20	
	15:1 18:24	
	19:1 22:21	

Table of Contents

(CTRL + Click to follow link to page)

December 17 2

Hebrews 2

Hebrews 1 2

God's Son Seated at God's Side, Greater Than the Angels 2

Proof from Scripture 2

Hebrews 2 3

Warning against Drifting Away 3

Jesus the Man 3

Hebrews 3 4

Jesus is Greater Than Moses 4

Warning against Departing God ... 4

Hebrews 4 4

Promised Rest for God's People ... 4

December 18 5

Hebrews 4:14... 5

Christ Our High Priest..... 5

Hebrews 5 5

A Call to Spiritual Growth 5

Hebrews 6 5

God's Promises Bring Hope 6

Hebrews 7 6

Melchizedek Compared to Abraham 6

Christ is Like Melchizedek 7

December 19 7

Hebrews 8 7

Christ is Our High Priest 7

Hebrews 9 8

Old Rules About Worship 8

Christ is the Perfect Sacrifice 8

Hebrews 10 9

Christ's Sacrifice Once for All 9

A Call to Persevere 10

December 20 11

Hebrews 11 11

Great Examples of Faith 11

Hebrews 12 12

A Call to Run with Endurance 12

God's Chastening Yields Fruit 12

A Call to Listen to God 13

December 21 13

Hebrews 13 13

Concluding Words 13

1 Peter 14

1 Peter 1 14

Greetings from Peter 14

The Hope of Eternal Life 14

A Call to Holy Living 15

December 22 16

1 Peter 2 16

Living Stones for God's House 16

Respecting People in Authority 17

Instructions to Servants 17

1 Peter 3 17

Instructions to Wives 17

Instructions to Husbands 17

Instructions to All Christians 17

Suffering for Doing Good 18

1 Peter 4 18

Living for God 18

The End is Near: Love One Another 18

Suffering for Being a Christian ... 19

1 Peter 5 19

Advice for Elders and Young Men 19

Peter's Final Greetings 19

December 23 20

2 Peter 20

2 Peter 1 20

Greetings from Peter 20

Be Diligent to Grow into the Kingdom 20

The Apostles Were Eyewitnesses .. 20

Prophecies of Old from God's Spirit 20

2 Peter 2 20

The Danger of False Teachers 20

2 Peter 3 21

The Day of the Lord is Coming ... 21

Peter's Final Words 22

December 24 22

Jude 22

Greetings from Jude 22

The Danger of False Teachers 22

A Call to Remain Faithful 23

A Prayer of Praise 23

1 John 24

1 John 1 24

Introduction 24

Living in the Light 24

1 John 2 24

Keeping God's Commandments... 24

Words of Reassurance 24

The Last Hour: Antichrist(s) 25

December 25 25

1 John 3 25

Living as Children of God 25

Love One Another 25

1 John 4 26

Discerning False Prophets 26

Loving One Another 26

1 John 5 26

Faith in the Son of God 26

Conclusion 27

December 26 28

2 John 28

Greetings 28

Live in the Truth 28

Conclusion 28

3 John 28

Greetings 28

Caring for the Lord's Workers 28

Conclusion 28

Revelation 29

Revelation 1.....	29
<i>Prologue</i>	29
<i>Greetings to the Seven Churches</i> ..	29
<i>Vision of the Son of Man</i>	29

Things that are now [~AD 67]..... 30

Revelation 2.....	30
<i>Letters to the Seven Churches in ...</i>	30
1. <i>Ephesus</i>	30
2. <i>Smyrna</i>	31
3. <i>Pergamos</i>	31
4. <i>Thyatira</i>	32

December 27..... 32

Revelation 3.....	32
5. <i>Sardis</i>	32
6. <i>Philadelphia</i>	33

Things to happen after this vision .. 34

Revelation 4.....	34
<i>The Setting in Heaven</i>	34
Revelation 5.....	35
<i>The Lamb Takes the Scroll</i>	35
Revelation 6.....	36
<i>The Lamb Breaks Seal 1</i>	36
<i>The Lamb Breaks Seal 2</i>	36
<i>The Lamb Breaks Seal 3</i>	36
<i>The Lamb Breaks Seal 4</i>	36
<i>The Lamb Breaks Seal 5</i>	36
<i>The Lamb Breaks Seal 6</i>	36

December 28..... 37

Revelation 7.....	37
<i>God Preserves a Remnant of</i>	
<i>144,000 Jews on Land</i>	37
<i>A Great Multitude</i>	
<i>Praises in Heaven</i>	37
Revelation 8.....	38
<i>The Lamb Breaks the 7th Seal</i>	38
<i>The First Four Trumpets</i>	38
<i>The 1st Trumpet:</i>	
<i>Hail, Fire, Blood on Land</i>	38
<i>The 2nd Trumpet:</i>	
<i>Fire, Blood, Death in the Sea</i> ..	38

<i>The 3rd Trumpet:</i>	
<i>Star from Heaven in the Waters</i> 38	
<i>The 4th Trumpet:</i>	
<i>Sun, Moon, Stars Darkened</i>38	
<i>Three Woes Coming:</i>	
<i>Trumpets 5, 6, 7</i>38	
Revelation 9	39
<i>The 5th Trumpet, the 1st Woe:</i>	
<i>A Star Opens the Bottomless Pit</i> 39	
<i>The 6th Trumpet, the 2nd Woe:</i>	
<i>Fire, Smoke, Brimstone on Men</i> 39	

December 29..... 40

Revelation 10	40
<i>The Angel and the Little Book</i>	40
Revelation 11	41
<i>The Temple is Measured</i>	41
<i>City Trampled by Gentiles</i> 42 mos 41	
<i>The Two Witnesses for</i> 1260 days 41	
<i>The 7th Trumpet, the 3rd Woe:</i>	
<i>Loud Worship in Heaven;</i>	
<i>Wrath on Land:</i>	
<i>LNT, Quake, Hail</i>41	

December 30..... 45

Revelation 12	42
<i>The Woman with Child</i>	
& <i>the Dragon</i>	42
<i>(War of Heaven: Dragon Cast Out</i> 42	
<i>The Woman Saved for</i> T, Ts, ½T .42	
Revelation 13	43
<i>The Beast out of the Sea:</i> 42 mos 43	
<i>The Beast out of the Land:</i> 42 mos 43	
<i>The Little Book, end</i>	43

December 31..... 51

Revelation 14	44
<i>The Lamb and the 144,000</i>	44
<i>Three Angels with Three Messages</i> .44	
<i>Message 1:</i>	
<i>The Hour Has Come</i>	44
<i>Message 2:</i>	
<i>Babylon (Jerusalem) Is Fallen</i> ..44	
<i>Message 3:</i>	
<i>Marked Men Perish</i>	44
<i>Blessed are the Dead in the Lord</i> ..44	
<i>The Dual Harvest of the Land</i>	44

Revelation 15.....	45
<i>The Song of Moses</i>	
and of the Lamb	45
<i>Seven Bowls of Seven Plagues</i>	46
Revelation 16.....	46
<i>Plague 1: Sores on Marked Men</i> ..46	
<i>Plague 2:</i>	
<i>Death of All Sea Creatures</i>	46
<i>Plague 3:</i>	
<i>Rivers & Springs of Blood</i>	46
<i>Plague 4: Men Sun-Scorched</i>	46
<i>Plague 5: Darkness in Rome</i>	46
<i>Plague 6: Euphrates Dried Up</i>	46
<i>Plague 7: Heavy Hail</i>	47

Identiess of the participants..... 47

Revelation 17.....	47
<i>The Great Prostitute (Jerusalem)</i> ..47	
<i>The Scarlet Beast (Roman Empire)</i> 47	
<i>The Seven Heads (Hills of Rome)</i> 47	
<i>The Seven (no, 8) Heads</i>	
<i>(Kings = Caesars)</i>48	
<i>The Ten Horns</i>	
<i>(Then-Future Kings)</i>	48
<i>The Waters (Peoples under Rome)</i> 48	
<i>The Ten Horns Fulfill God's Purpose</i>	
.....48	
<i>The Woman Identified: Jerusalem</i> 48	
Revelation 18.....	48
<i>The Fall of Babylon (Jerusalem)</i> .49	

Things in our present [AD 30-2018...]..... 51

Revelation 19.....	51
<i>Songs of Victory in Heaven</i>	51
<i>The Rider on the White Horse</i>52	
Revelation 20.....	53
<i>During the "Thousand-Year" Reign</i>	
of Christ [AD 30-2018...]:	53
1. <i>Satan is Bound [AD 30, at cross]</i> 53	
2. <i>Saints Reign, Too:</i>	
<i>1st Resurrection</i>	53

<i>Things in our future [>AD 2018]</i>	53
<i>After the "Thousand-Year" Reign:</i>	
1. <i>Satan's Destiny</i>	53
2. <i>The Final Judgment:</i>	
<i>2nd Death</i>	54
Revelation 21	54
3. <i>The New Heavens & Land</i>	54
4. <i>The New Jerusalem, His Bride</i> 54	

January 1..... 57

Revelation 22	55
<i>Epilogue:</i>	
<i>Jesus is Coming Without Delay</i> 56	
<i>Spirit and Bride Say, "Come!"</i>	56

Table of Contents..... 57

<i>Forward</i>	58
<i>Review, and Parallels in the Vision</i>	60
<i>Layout of the Book of Revelation</i>	62
<i>INTRODUCTION TO THE BOOK OF</i>	
<i>REVELATION</i>	63
I. <i>Paradoxical</i>	63
II. <i>Unique</i>	63
III. <i>Authorship</i>	64
IV. <i>Stylistic Features</i>	64
V. Date and Historical Setting	
.....	66
VI. <i>Interpretive Approaches</i>	67
VII. <i>Outline of the Book</i>	69
<i>Introduction to 1 John</i>	78
<i>Introduction to 2 John</i>	80
<i>Introduction to 3 John</i>	81

Forward to: Genesis TOC

Relevant to Creation:

Hebrews 1:2b

whom He has appointed heir of all things, through whom also He made the worlds;

Hebrews 1:10 =

Psalm 102:25
Of old You laid the foundation of the land [earth], And the heavens are the work of Your hands.

Hebrews 3:4

For every house is built by someone, but He who built all things is God.

Hebrews 9:11

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Hebrews 11:3

By faith we understand that the worlds were framed by the word of God, so that the things that are seen were not made of things that are visible.

Hebrews 11:7

By faith Noah, being divinely warned of things not yet seen¹⁹, moved with godly fear, prepared an ark for the saving of his household,

¹⁹ Local floods had, no doubt, been seen, but not a global flood, as Noah saw.

by which he condemned the world and became heir of the righteousness that is according to faith. 8

2 Peter 2:5

[For if God] [from v4] and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; 6 [^ Gr. kosmos] [The whole world, not a locale.]

Jude 5-7

For this they willfully forget: that by the word of God, [from Genesis 1: days 1-4] the heavens were [existed] of old, [as well as] and the land [earth] [day 3] standing out of water and by means of [in] the water, 6 [from Genesis 6-9] by which [in Noah's time] the world that then existed perished, being flooded with water. 7

But the heavens and the land [earth] that are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

Revelation 4:11

"You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by You will they exist and were created."

Revelation 10:6 ...

Him who lives forever and ever, who created heaven and the things that are in it, the land [earth] and the things that are in it, and the sea and the things that are in it, ...

Revelation 14:7b

and worship Him who made heaven and land [earth], the sea and springs of water."

Notes from Steve Gregg lectures:

He 9:1-5 incense altar, not the censer: poor KJV, NKJ translation .

1Pe 3:18-20, 2Pe 1:21, 1Pe 1:10-12

OT prophets with spirit of Christ in them. Hence, if Peter thought of Noah as a prophet, then it could be through Noah that the Spirit of Christ was preaching to those before the Flood during the time that the ark was being prepared.

Review, and Parallels in the Vision

+ ← chapter of Revelation

↓ Summary Things to happen soon, to Jerusalem

4 Setting in heaven

5 The Lamb takes the sealed scroll

6 Seals broken, Vision on land:

1. Conquering warrior [[↑] Israel]
2. Peace gone; killing each other
3. A day's wage buys little food
4. Death sends ¼th to the Grave

5. Status in heaven: martyrs there must wait a little while longer for more martyrs to be slain, then judgment & vengeance

6. Disasters on land: the Great Day = the wrath of the Lamb, now

7 God preserves 144K Jews on land [hence, "land" means Israel] Many praise God in heaven

8 7. Silence in heaven ~½ an hour

Seven angels, seven trumpets
8th angel offers incense, prayers
then throws fire to land:
earthquakes, etc., on land

Seven trumpets blown: ↔

1. Hail, fire, blood on land
2. Fire, blood, death at sea
3. A "star" turns waters bitter
4. Sun, moon, stars darkened

Three woes coming: 3 trumpets

9 5. A "star" opens the bottomless pit: tormenting locusts: 5 mos

6. Four angels, 200M horsemen: fire, smoke, brimstone on Jews

The Little Book, Rev 10-13?

Overview from the birth of Christ to His second coming

10 The Angel and the Little Book

11 The Temple Measured

Jerusalem 2b tread under foot (v2)

Two witnesses (v3)

42 mos. (v2) = 1260 days (v3)

7. Worship in Hvn, Wrath on Land

12 Woman with Child & the Dragon

War in Heaven: Dragon Cast Out

(Dragon has only a short time)

Woman nourished, cared for:

1260 days (v6) = T, T, & ½T (v14)

13 The Beast Out of the Sea: 42 mos

The Beast Out of the Land: "

The Little Book, end

Back to the fall of Jerusalem

14 The Lamb and 144,000: Mt Zion

Three Angels w/ Three Messages

1. The Hour Has Come: Judgment

2. Babylon (Jerusalem) Is Fallen

3. Marked Men Perish

Blessed are the Dead in the Lord

The Dual Harvest of the Land

15 The Song of Moses and the Lamb

Seven Bowls of Seven Plagues:

16 1. Sores on Marked Men

2. Death of All Sea Creatures

3. Rivers & Springs of Blood

4. Men Sun-Scorched

5. Darkness

6. Euphrates Dried Up

← Flashback and Overview, for perspective

7. Heavy Hail (Wrath done)

Identities of the participants

17 The Great Prostitute (Jerusalem)

18 The Fall of Babylon (Jerusalem)

Notes:

← Seven each

1

2

3

4

5

6

← The Remnant: Caleb & Joshua? (The "remnant" of the 12 spies)

7

Rome represents human empires
Jerusalem represents human religion

Another Overview and parallel,
with focus on our future:

15 The Song of Moses and the Lamb

Parallel/same periods?:

Revelation 12

The Woman and the Dragon

6 Then [~AD 67] the woman fled into the wilderness [Mt 24:16 // Mk 13:14b // Lu 21:21], where she has a place prepared by God, that they [who?] should feed her there one thousand two hundred and sixty [1,260] days.”

7
[= 42 x 30 days/month ~ = 3½ years] [1290, 1335 cf. Da 12:11-12]

Now when the dragon saw that he had been cast to the land [earth], he persecuted the woman [the remnant] who gave birth to the male Child. 14 But the woman was given two [2] wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, [only other uses: Da 7:25, 12:7] from the presence of the serpent. 15

Things in our present:

A “1,000” years of conquest:

- [AD 30-2018...]
- 19 Songs of Victory in Heaven
The Rider on the White Horse
- 20 During The “1000-Year” Reign:
1. Satan Bound [AD 30, by Jesus]
 2. Saints Reign Too:
1st Resurrection:
Spiritual: Death to Life
[Each saint’s 1st death: physical]

Things in our future:

The Future for Modern Readers:

- After The “1000-Year” Reign:
1. Satan’s Destiny:
The Lake of Fire
 2. The Final Judgment:
2nd Death: spiritual
Also in the Lake of Fire
- 21 3. The New Heavens and Land
4. The New Jerusalem, His Bride
- 22 (vv1-6 still part of the latter.)

Jesus is Coming Without Delay
Spirit and Bride Say, “Come”

Revelation 13

The Beast out of the Sea

And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two [42] months. 6 Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. 7

Notes:

Jesus directing the Church to victory
The millennial Kingdom begun AD 30

Jesus bound the strong man

Rebirth is the 1st Resurrection
“1,000” always symbolic in Scripture

For those whose 1st death was without Christ

For believers (they escape 2nd death),
who are the Body/Bride of Christ

He did so in AD 70,
according to the vision

OT Judaism was terminated:
no Temple, no more animal sacrifices
NT Church was released to flourish,
starting with the remnant of Israel,
continuing with Gentiles grafted in
along with Jewish believers:
the New Israel, the New Jerusalem.

Epilogue:
Repeat: Vision 2b fulfilled SOON:
Jesus is Coming Without Delay
Spirit and Bride Say, “Come”

Layout of the Book of Revelation

Prepared by Steve Gregg, 2012

Opening Segment: Chapters 1-9

The Seven Letters			The Seven Seals				The Seven Trumpets	
Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7	Chapter 8	Chapter 9
Opening Vision	First four letters	Last three letters	Opening Vision: Scroll with seven seals given to Lamb		Six seals opened	Interlude: ones to be saved	7 th seal (v.1); Opening Vision; First six of seven trumpets	

Parenthesis: Chapters 10 through 13*

The "Little Book" Prophecy			
Chapter 10	Chapter 11	Chapter 12	Chapter 13
Opening Vision: Another prophecy	Holy city trampled; Two Witnesses	The woman, the dragon, warfare	Two Beasts in league with dragon

Final Segment: Chapters 14-22

Misc. Visions	The Seven Last Plagues		The Judgment of the Great Harlot			Conclusion		
Chapter 14	Chapter 15	Chapter 16	Chapter 17	Chapter 18	Chapter 19	Chapter 20	Chapter 21	Chapter 22
Several Visions	Opening Vision	Seven Bowls of Wrath	Opening Vision	Lament for the Harlot	Lamb's Wife & Warfare	Millennium	New Heavens & New Earth	

* Chapters 10-13 fall in the exact middle of the book. They are set apart from the remainder of the book by the following:

1. They introduce a "little book" — unlike the earlier scroll, in Chapter 5. When John eats it, he is told he is to "prophesy again" (10:11)
2. This prophecy is international in scope (10:11), and some parts (unlike the generality of the book) are "sealed" (contrast 10:4 with 22:10)
3. It speaks of a specific period of time referred to as **42 months** (or **1,260 days**), which are not mentioned elsewhere in Revelation
4. This is distinguished from the subject matter of most of the book, which is the destruction of Jerusalem in **AD 70**
5. I believe the little book speaks of the period from **AD 70 to the end** of the world, symbolically likened to the **3 ½ years** of Jesus' ministry

INTRODUCTION TO THE BOOK OF REVELATION

by Steve Gregg, July 30, 2012

I. Paradoxical

- A. The most difficult book of the Bible. Presents difficulties regarding authorship, date, historical setting, relation to other books attributed to John, acceptance into the canon of scripture, and — of course — interpretation of its symbols.
- B. The only book promising a blessing to those who read it and keep its words (1:3). A genuine prophecy in the sense of I Corinthians 14:3 — “He who prophesies speaks edification and exhortation and comfort to men.” A valuable model of heavenly (and, therefore, perfect) worship.

II. Unique

The only book that is at once a prophecy (1:3), an epistle (1:4), & an apocalypse (1:1)

- A. An Epistle to the Seven Churches of Asia
 - 1. The form of an epistle (1:4, 11; 22:21)
 - 2. The only epistle dictated directly by Jesus
 - 3. Primarily relevant to original readers in their life setting
 - 4. Abiding relevance, secondarily, to all readers in like circumstances
- B. A Prophecy.
 - 1. It foretells future events (1:1).
 - 2. It “forthtells” Christ’s message to the churches (chs.2-3).
- C. An Apocalypse. The “unveiling” of Jesus Christ (1:1)

Between 200 BC and 100 AD, the Jews produced a large number of un-inspired books which, because of their similar style to this book, have been called apocalyptic (e.g. The Book of Enoch, The Apocalypse of Baruch, The Book of Jubilees, The Assumption of Moses, The Psalms of Solomon, Testaments of the Twelve Patriarchs, The Sibylline Oracles, etc.). The book of Revelation has both similarities and dissimilarities to other books of that genre:

- 1. In the following respects, Revelation is like other apocalyptic books:
 - a. It arose during a time of great persecution.
 - b. It portrays the conflict between good and evil using vivid images and symbols (monsters and dragons, symbolic numbers and names, etc.).
 - c. The writer is guided by and receives interpretations from angels.
 - d. An example of apocalyptic style:

In the Apocrypha, there is a book of additions to the book of Esther, written and appended at a much later date than that of the original book. These additions, written in the apocalyptic style of the period, are particularly instructive to us since we know the story of Esther and can see how the symbols correspond to actual events.

“Mordecai’s” dream: *“Behold, noise and confusion, thunders and earthquake, tumult upon the earth! And behold, two great dragons came forward, both ready to fight, and they roared terribly. And at their roaring every nation prepared for war, to fight against the nation of the righteous. And behold, a day of darkness and gloom, tribulation and distress, affliction and great tumult upon the earth! And the whole righteous nation was troubled, they feared the evils that threatened them, and were ready to perish. Then they cried to God and from their cry, as though from a tiny spring, there came a great river, with abundant water, light came, and the sun rose, and the lowly were exalted and consumed those held in honor (A:3-10).”*

[Then follows the book of Esther, after which “Mordecai” sums up as follows:]

“I remember the dream that I had concerning these matters, and none of them has failed to be fulfilled. The tiny stream which became a river, and there was light and the sun and abundant water — the river is Esther, whom the king married and made queen. The two dragons are Haman and myself. The nations are those gathered to destroy the name of the Jews. And my nation, this is Israel, who cried out to God and were saved (F:2-6).”

- e. Apocalyptic language is also used in some canonical books of the Old Testament (e.g. Isaiah, Daniel, Ezekiel, Zechariah) and in Jesus' Olivet Discourse (Matthew 24/Mark 13/Luke 21).
2. In the following respects, Revelation is unlike other apocalyptic books:
 - a. It claims inspiration as a prophecy.
 - b. It identifies by name its true author, rather than adopting a pseudonym.
 - c. It makes a moral appeal and calls for repentance.

III. Authorship

- A. The author identifies himself simply as "John" (1:1, 4, 9, 21:2; 22:8)
- B. Church fathers (e.g. Justin, Irenaeus, Clement of Alexandria, Tertullian) unanimously attribute the book to the apostle John, son of Zebedee, the "beloved disciple" of Christ, and author of the Fourth Gospel and three epistles.
- C. Some dispute the apostolic authorship and would attribute the book to another John, a presbyter (church elder) thought to have been mentioned in a vague statement of Papias:

"For I have never, like many, delighted to hear those that tell many things, but those that teach the truth...But if I met with anyone who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter or Philip. What by Thomas, James, John, Matthew, or any other of the disciples of our Lord. What was said by Aristion, and the presbyter John, disciples of the Lord..." (quoted in Eusebius' Ecclesiastical History, 3:39:4)
- D. Against the apostolic authorship, it is argued that the Greek style and grammar of Revelation is very inferior to that of the Fourth Gospel.

"Its grammar is perpetually stumbling, its idiom is that of a foreign language, its whole style that of a writer who neither knows nor cares for literary form." —J.H.Moulton.

"The most uncultured literary production that has come down to us from antiquity." —Radermacher

- E. In favor of the apostolic authorship:
 1. The grammar presents no insoluble difficulties. John is elsewhere described as "unschooled" (Acts 4:13). The other writings of John may owe their polished style to the use of an amanuensis (a secretary/editor, not available on Patmos, where Revelation was written), or to the editorial involvement of the elders of the Ephesian church, where John spent his final years. Alternately, Revelation's poor style may be accounted for by John's haste to write down visions as they occurred or by his excited mental state.
 2. No other person in the early church was so well-known as to be able to identify himself simply as "John" without requiring further identifying information.
 3. There are many concepts and expressions that are common to Revelation and to John's other writings:
 - a. the "Logos" as a term for Christ (John 1:1/ Rev.19:13)
 - b. "the Lamb" as a term for Christ (John 1:29, 36/ Rev.5:6, etc.)
 - c. "water of life" promised to "him that thirsts" (John 7:37f/ Rev.22:17)
 - d. "he that overcomes" (John 16:33/ I John 2:14; 5:4-5/ Rev.2:7, etc.)
 - e. "true" — Gr. *alethinos* (appears 9X in John; 4X in I John; 10X in Revelation; only 5X elsewhere)
 - f. "first resurrection" (John 5:24-29/ Rev. 20:5)
 - g. "keep...from" [Gr. *ek tereo*] (John 17:15/ Rev.3:10)
 - h. Satan "cast out" (John 12:31/ Rev.12: 9, 13) (similar concept in Lu 10: "fall")
 - i. modified quotation of Zechariah 12:10 (John 19:37/ Rev. 1:7)

IV. Stylistic Features

- A. Symbolism:
 1. People, nations, spiritual personages are depicted as animals (e.g. a Lamb, a dragon, beasts, locusts, etc.)

2. Two women (harlot and bride) and two cities (Babylon and New Jerusalem)
3. Symbolic names [e.g. Jezebel (2:20), Egypt and Sodom (11:8), and Babylon (17:5)]
4. Frequent cosmic disruptions: sun darkened, stars falling, 100-pound hailstones [political upheavals]
5. Numbers that convey concepts, rather than statistical units:
 - a. “Seven” — the number of completeness or perfection (Deut.28:7,25/ Psalm 12:6; 119:164/ Prov.9:1; 24:16). There are seven of the following: seals, trumpets, bowls, thunders, beatitudes, etc. There may be an echo of the sevenfold judgments of Psalm 79:12 and Leviticus 26: 18, 21, 24 & 28.
 - b. “One-third” may simply mean “a significant minority.”
 - c. “Twelve” (and multiples thereof: 24, 144,000) generally associated with God's people.
 - d. “1000 years” means “a long time” (as in Psalm 90:4 and II Peter 3:8). Contrast this with “10 days” (2:10) , “one hour” (17:12), and the indefinite “a little while” (20:3).

B. Parallelism

1. One view sees the book as a symbolical drama in seven Acts (chapters 1-3/ 4-7/ 8-11/12-14/ 15-16/ 17-19/ 20-22). Some Acts are parallel to others, retelling the same story, but employing a different set of symbols.
2. Evidence of parallelism:
 - a. In Daniel (a book similar to Revelation), there are parallel sections (e.g. Daniel, chapters 2 & 7)
 - b. Some features are repeatedly mentioned:
 - 1) The phenomena (4:5/ 8:5/ 11:19/ 16:18)
 - 2) The battle (16:14/ 19:19/ 20:8)
 - 3) The three-and-a-half years (11:3-4/ 12:6, 14/ 13:5)

- 4) The 7 trumpets and 7 bowls parallel each other as follows:
 - A. The first of each affect the earth (8:7/16:2)
 - B. The second of each affect the sea (8:8/ 16:3)
 - C. The third of each affect the rivers (8:10/ 16:4)
 - D. The fourth of each affect heavenly bodies (8:12/ 16:8)
 - E. The fifth of each affect men (9:1/ 16:10)
 - F. The sixth of each affect the Euphrates (9:13/ 16:12)
 - G. The seventh of each spells the end (11:15/ 16:17)

C. Interplay with the rest of the scriptures:

1. Not so much as one actual quotation from the rest of scripture, but a multitude of allusions to Old Testament images and phrases, especially from Isaiah (79 allusions), Daniel (53), Ezekiel (48 [conservatively; one says 84 and a rework of Ezekiel]), Psalms (43), Exodus (27), Jeremiah (22), Zechariah (15), Amos (9), and Joel (8).
2. Echoes of the Exodus:
 - a. “Freed” by the blood (1:5 [early manuscripts])
 - b. Egypt the persecutor of God's people (11:8)
 - c. Dragon persecutes the woman (12:3ff) [like Egypt - Ezekiel 29:3 & Psalm 74:13]
 - d. Plagues of darkness, hail, locusts, boils, frogs, water turned to blood, etc.
 - e. “The song of Moses and the Lamb” (15:3)
 - f. Woman [like Israel], having escaped the dragon, is nourished in the wilderness (12: 6, 14)
 - g. Earth opens to vindicate the righteous (12:16)
 - h. Counterparts in the heavens to Moses' tabernacle:
 - 1) Golden lampstands (1:12)
 - 2) Hidden manna (2:17)
 - 3) Altar of incense (8:3-5)
 - 4) Altar of sacrifice (6:9)
 - 5) Holy of holies (11:1, 15:8)
 - 6) Ark of the covenant (11:19)

3. Echoes of the Babylonian exile:
 - a. Euphrates dries up (16:12)
 - b. Babylon is fallen (14:8/ chapter 18)
4. Ministry of “two witnesses” mirrors ministry of Christ:
 - a. Duration of ministry: 3.5 years (11:3)
 - b. Slain in the city “where our Lord was crucified”(11:8)
 - c. Resurrected after 3 days [actually 3.5] (11:11)
 - d. Ascend to heaven (11:12)
 - e. Shortly thereafter, the city is smitten (11:13)

V. Date and Historical Setting

- A. A Time of Persecution (1:9 / 2:10,13 / 3:10 / 6:9 / 17:6)
- B. Two Theories:
 1. Early Date: The reign of Nero (AD 54-68)
 - a. Adherents to this date include: Jay Adams, Adam Clarke, Alfred Edersheim, J.B. Lightfoot, John A.T. Robinson, Philip Schaff, and many others.
 - b. The current “king” (17:9-10) [king = emperor; Nero was the 6th; but if king = kingdom, Rome was 6th.]
 - c. The existing temple (11:1-2) [sounds like temple still stands, hence AD 70]
 - d. The church/Jewish situation
[two of the churches (Smyrna, Philadelphia) are persecuted by Jews (synagogue of Satan)]
 - e. Identification of “666” (13:18) with Caesar Nero (Hebrew: Kaisar Neron)
 2. Late Date: The reign of Domitian (AD 81-96)

- a. Adherents to this date include: Robert Mounce, Albert Barnes, B.B. Warfield, Donald Guthrie, John Walvoord, Merrill Tenney, and perhaps most other commentators since 1900.
- b. Emperor worship (chapter 13)
- c. Extent of persecution
- d. “Nero redidivus” myth [idea that Nero would come back to life]
- e. Condition of the churches
 - 1) Wealth of Laodicea (3:17)
 - 2) Existence of church in Smyrna [claim: not by AD 70]
Polycarp wrote in a letter to the church at Philippi: “...among [you] the blessed Paul labored, who are praised in the beginning of his epistle. For concerning you he boasts in all the churches who then alone had known the Lord, for we had not yet known him.” (Letter to the Philippians, 11:3). [Hence, that church did not exist when Paul wrote Philippians in ~ AD 60.]
 - 3) Spiritual decline of Ephesus, Sardis & Laodicea
[But churches can decline very quickly, e.g. Galatians.]
- f. Testimony of Irenaeus:

*“Now since this is so, and since this number [666] is found in all the good and **ancient** copies, and since those who have seen John face to face testify, and reason teaches us that the number of the name of the beast appears according to the numeration of the Greeks by the letters in it... We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that [ambiguity: the vision or who, John] was seen no very long time since, but almost in our day, towards the end of Domitian's reign.”* (Against Heresies, 5:30:1, 3)

[The quote is ambiguous, and may indicate that it was John (not his vision) that had been seen in the reign of Domitian. Also, Irenaeus’ historical accuracy may be questioned in view of his asser-

tion that Jesus lived to be over fifty years of age (Against Heresies, 2:22:5)
[Also, the copies of the book of Revelation were already ancient in the reign of Domitian.]

VI. Interpretive Approaches

A. *Historicist*: A running account of the whole of church history written in advance

1. According to this view, the breaking of the seven seals is the breaking-up of the Roman Empire, [seven trumpets, breaking up of the eastern Roman Empire:] locust plague is Mohammedan invasion, the Beast is the papacy, etc. Follows the day-for-a-year interpretation of the prophecies. [Seven bowls: the French Revolution.] [But the 1260 years of the papacy should have ended in about 1860, and did not.] [Catholics responded with futurism and preterism.]
2. Advantages to this view: It was the view of all the Reformers and some leading evangelicals. Can point to striking historical parallels to the prophecies in Revelation.
3. Disadvantages to this view: Those who hold it do not agree on the interpretation of many details.

B. *Preterist*: Fulfillment in the past: fall of Jerusalem and, possibly, of Rome [Latter: Jay Adams saw the first half of Revelation to be about the fall of Jerusalem and the second half to be about the fall of Rome.]

1. One school sees the entire prophecy as being fulfilled in AD 70 with the fall of Jerusalem [the view of J.S. Russell and David Chilton, et al.]. Another sees the second half (chapters 13 through 19) as being fulfilled in the fall of the Roman Empire [Jay Adams' view]. The message of the book is the vindication of Christ and the martyrs upon their persecutors.
2. Advantages of this view:

- a. Makes the most sense if passages like 1:1, 3, 19 (Gr.) and 22:10 [in contrast to Daniel, which was sealed because the time was NOT at hand (but later found to be ~600 years later)] are taken literally
- b. Makes the book relevant to the original readers (like most epistles)
- c. Agrees with the Olivet discourse [Luke 21], and the biblical stress on the importance of AD 70
- d. Agrees impressively with the history of the Jewish War recorded by Josephusⁱ
- e. Renders the emperor passages like 13:18 and 17:10 intelligible.

3. Disadvantages of the position:

- a. Requires a date of writing prior to AD 70, which is defensible but debated (see discussion of date and historical setting, [above](#)).
- b. Claimed (by critics) to have originated with the Jesuit, Luis de Alcazar (1554-1613) to refute the reformers. However, the preterist approach to both Revelation and the Olivet Discourse were held by some much earlier than this time. Eusebius, early in the fourth century, after reviewing Josephus' description of the destruction of Jerusalem in AD 70ⁱ, writes:

It is fitting to add to these accounts the true prediction of our Savior in which he foretold these very events. His words are as follows: 'Woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day. For there shall be great tribulation, such was not since the beginning of the world to this time, no, nor ever shall be.' [Matthew 24:19-21]

Ecclesiastical History, Book III, Chapter VII.

In a commentary on Revelation written in the sixth century by Arethas says of Revelation 6:12: "Some refer this to the siege of Jerusalem by Vespasian." On Revelation 7:1, Arethas writes: "Here then, were manifestly shown to the Evangelist what things were to befall the Jews in their war against the Romans, in the way of avenging the sufferings inflicted upon Christ." At 7:4: "When

the Evangelist received these oracles, the destruction in which the Jews were involved was not yet inflicted by the Romans.”

cist view and the Reformers' insistence that the “beast” was the papacy.

- C. *Futurist*: Everything after chapter three awaits fulfillment in the future
1. Revelation divides into three sections, defined in 1:19. Rapture of the church is seen at 4:1, followed by seven-year tribulation. It is assumed that events are recorded in proper chronological order, though some would see two parallel sections (chapters 4-11 and 12-19). [Ch 20 is the future millennium. Then Chs 21-22 after that.] Of the alternative approaches, the futurist takes the most literal interpretation to the visions, since it alone can do so.
 2. Advantages to this view:
 - a. Widely held and taught. The most “popular” view among Christians;
 - b. Appeals to our tendency to take things literally (minimizes duty of interpretation);
 - c. Harmonization with current events (some have been doing this for the past 150 years).
 3. Disadvantages to this view:
 - a. All of the above (see points a, b and c above)
 - b. Renders the book 90% irrelevant to Christians (since we leave at 4:1)
 - c. Fails to recognize the symbolic character of apocalyptic literature
 - d. Struggles to explain the book’s own expectation of near fulfillment (1:1, 3; 22:10)
 - e. Lack of chronological sequence is frequently evident:
 - 1) End of the world (11:18) precedes other events [e.g. the birth of Christ (12:1-5)]
 - 2) Beast persecutes witnesses (11:7) before he rises to power (13:1)
 - 3) Babylon is fallen (14:8), but later not fallen (17:1-5; 18:21)
 - f. Origin of futurist view: First created by Spanish Jesuit priest, Francisco Ribera, in 1585, for the purpose of refuting the histori-
- D. *Spiritual/Idealist*: No single historical fulfillment is intended — only grand spiritual principles
1. According to this view, the great themes of the triumph of good over evil, of Christ over Satan, of the vindication of the martyrs and the sovereignty of God are played out throughout Revelation without specific reference to historical events.
 2. The advantage of this view is that it avoids the difficulty of harmonizing specific passages with specific fulfillments which has plagued the historicist, futurist, and preterist views.
 3. The disadvantage of the idealist position is that the book of Revelation itself claims to be predicting events that must shortly come to pass (1:1).
- E. *Eclecticism*: Various methods of combining the presuppositions of two or more of the above approaches.
- Alternative #1: *If the basic premise of the Idealist approach were to be accepted, it would be possible still to identify the fall of Jerusalem and Rome, the rise and fall of the papacy, and certain future political developments as all being notable examples of the pertinent themes, thus accommodating the evidence for the preterist, the historicist and the futurist approaches.*
- Alternative #2: *Accepting the preterist interpretation of chapters 4-9 (the seven seals and the first six trumpets) and, possibly, chapters 14-19 (the seven bowls and the fall of Babylon) would satisfy the explicit predictions of a near fulfillment (1:1, 3, 19 [Gr.]; 22:10). The Idealist approach, however, may justly be applied to chapters 10-13 (as well as chapters 20-22). Reasons for applying chapters 10-13 in this way would include:*
- a. A new prophecy in the form of a “little book” is introduced in chapter 10.

- b. This second prophecy is international in scope (implied in 10:2; stated in 10:11). This would imply, by contrast, that the previous prophecy had concerned a limited area (i.e. Israel).
- c. In contrast to the book of Revelation in general, some aspects of this second prophecy are to be sealed up (contr.10:4/22:10), suggesting that their contents will not reach complete fulfillment in the near future (cf. Daniel 12:4, 9).
- d. Since the book of the second prophecy is “little” one might expect it to occupy only a few chapters.
- e. Chapters 11-13 comprise a discreet section, concerning a period referred to as 3 1/2 years. Perhaps this section is identified with the “little book.”
- f. There are reasons to believe that the “3 1/2 years” may be a symbolic designation for the “times of the Gentiles” (i.e. the age of the Church since the fall of Jerusalem til the end of the world-compare 11:2 with Luke 21:24).
- g. Further evidence that the second prophecy applies to the whole age of the Church is found in the reference to the “mystery of God” in Rev.10:7 (cf.Eph.3:4-6/Col.1:27/Rom.11:25).
- h. If this thesis is true, then the careers of the two witnesses (11:3), the woman in the wilderness(12:6), and the Beast (13:5) must continue throughout the age of the Church, a conclusion that fits other evidence in the related passages.

VII. Outline of the Book

Prologue: (1:1-8)

Section One: Christ Among the Seven Churches (1:9 - 3:22)

- A. Opening Vision: Christ among the Seven Lampstands (1:9-20)
- B. Seven letters to the seven churches (chapters 2 and 3)
 - 1. To Ephesus (2:1-7)
 - 2. To Smyrna (2:8-11)
 - 3. To Pergamum (2:12-17)
 - 4. To Thyatira (2:18-29)

- 5. To Sardis (3:1-6)
- 6. To Philadelphia (3:7-13)
- 7. To Laodicea (3:14-22)

Section Two: The Lamb and the Seven-Sealed Scroll (4:1 - 8:1)

- A. Opening vision: The heavenly court and the scroll given to the Lamb (ch. 4 - 5)
- B. The breaking of the seven seals (6:1 - 8:1)
 - 1. White horse (6:1-2)
 - 2. Red horse (6:3-4)
 - 3. Black horse (6:5-6)
 - 4. Pale (Green) horse (6:7-8)
 - 5. Souls of martyrs cry for vindication (6:9-11)
 - 6. **The wrath of the Lamb** (6:12-17)
 - [interlude: the safety of the redeemed (chapter 7)]
 - 7. Silence in heaven for half an hour (8:1)

Section Three: The First Six Trumpets (chapters 8-9)

- A. Opening vision: Fire from the altar in heaven cast upon earth (8:2-6)
- B. The sounding of the seven trumpets (8:7 - 11:18)
 - 1. One-third of plants destroyed (8:7)
 - 2. One-third of sea turns to blood (8:8-9)
 - 3. One-third of rivers made bitter (8:10-11)
 - 4. One-third of sun, moon, etc. smitten (8:12)
 - [announcement of three “woes” to come (8:13)]
 - 5. First woe: locusts from the pit (9:1-12)
 - 6. Second woe: 200 million “horsemen” (9:13-21)

Section Four: The Forty-Two Months (chapters 10-13)

- A. Opening vision: The Messenger with the “little book” (chapter 10)
- B. The Contents
 - 1. The measuring of the temple (11:1-2)
 - 2. The two witnesses (11:3-13)
 - 3. The Last Trumpet (11:14-19)
 - 4. The woman with child, and the dragon (chapter 12:1-6)
 - 5. **War in Heaven: the dragon cast out (chapter 12:7-17)**
 - 6. **The beast out of the sea (chapter 13:1-10)**
 - 7. **The beast out of the land (chapter 13:11-18)**

Section Five: The Last Plagues (chapters 14-16)

- A. Opening visions (chapters 14-15)
1. The 144,000 (14:1-5)
 2. The preaching of the Gospel (14:6-7)
 3. The announcement of Babylon's fall (14:8)
 4. The doom of the beast's worshippers (14:9-11)
 5. Beatitude for the dead (14:12-13)
 6. The harvest (14:14-20)
 7. Heavenly vision of triumph and impending judgment (chapter 15)
- B. The seven bowls of wrath (chapter 16)
1. Land [Earth] smitten (16:1-2)
 2. Sea smitten (16:3)
 3. Rivers smitten (16:4-7)
 4. Sun smitten (16:8-9)
 5. Throne of the beast smitten (16:10-11)
 6. Armageddon (16:12-14, 16)
[interlude: beatitude for the prepared (16:15)]
 7. "It is done" (16:17-21)

Section Six: Seven Proclamations of Triumph (chapters 17-19)

- A. Opening vision: The death of the harlot city (chapter 17)
- B. Seven voices (chapters 18 - 19)
1. "Babylon is fallen" (18:1-3)
 2. "Reward her double for her sins" (18:4-20)
 3. "Thus with violence she is thrown down" (18:21-24)
 4. "Alleluia! God is just!" (19:1-4)
 5. "Praise God, all his servants" (19:5)
 6. "The marriage of the Lamb has come!" (19:6-10)
[interlude: the conquering Word of God (19:11-16)]
 7. Invitation to the feast of the fowls (19:17-21)

Section Seven: The New Creation (chapters 20 - 22)

- A. Opening vision: The judgment of the dragon (chapter 20)
- B. The New Creation (21:9 - 22:19) [outlined in 21:1-8]
1. The heavenly Jerusalem (21:9-21)
 2. The habitation of God (21:22-27)
 3. Renewal of the world (22:1-5)
 4. Affirmation of God's word (22:6-10)

5. God's work completed (22:11-15)
6. Final blessing (22:16-17)
7. Final curse (22:18-19)

Epilogue: (22:20-21)

Verse-by-Verse notes from Lectures by Steve Gregg

1:1 The revelation: God → Jesus → Angel → John

1:7 Mt 16:23(?) "some standing here" – coming
Mt 24:34 this gen will not pass away before...
ref? YHWH on clouds to Egypt: Assyrian attack;
Zech 12:10 "will mourn"

1:8 Is 41, 44 "Alpha, Omega; first, last"

1:12-18 cf. Dan 10:5ff

1:13b priest: garment down to feet

1:19 Greek: "will take place" → "are about to take place"

Chaps 1, 2-3, 4-22: the three "things"

1:20 What are the angels/messengers of the churches? The seven "pastors" of the seven churches? An anachronism, not stated in the Bible that churches had "pastors". Maybe seven readers at the seven churches (v3a).

2: Eight features of each letter: (1) "To the angel of the church of...", (2) "these things says, ... {identifying Jesus as in Ch 1, by a particular, relevant feature/facet), (3) "I know your works." (good and/or bad), (4) Commendation of the good, where applicable, (5) Criticism of the bad, where applicable, (6) call to repent, where needed, (7/8) "He who has an ear...", and finally (8/7) "To him who overcomes..." (7-8 reversed in the last four letters).

Letter to Ephesus: (Like NYC – cultural center.) Ac 20:29 Paul predicts wolves, even among leaders; they took him seriously so were intolerant of such. Good, but can lead to unloving attitude (NOT 1Co 13): they lost their first love. Love defines Christians. E.g., today: obsession with "sounds doctrine". Nicolaitans (1st mention, re "deeds" (2nd in letter to Sardis, re "doctrines" – Jesus hated both their doctrines and deeds – the latter soon follow the former)): probably followers of Nicolas of Ac 6:5 (Church fathers (several): he later turned and gathered followers; he taught antinomianism).

Overcome: faithful unto death – refs in Rev.

Letter to Smyrna: I died and came to life (v8b). You can do the same (v10b-11). Shortest letter due to no criticism. v10d “crown of life” Ja “when he has been proved, he will receive the crown of life” (that promise is not made anywhere other than here in Rev; hence, James might have read Rev’n).

Letter to Pergamos: (Like Wash, DC – political center. First to build a temple to Caesar Augustus, etc. = “the throne of Satan”) Jewish rabbis of the time: Jeremiah saved the ark White stone, three theories, none definite: (1) acquittal in court, (2) olympic race, give to the first until his brothers finish the race, (3) access to idolatrous feasts.

Letter to Thyatira: Famous for making purple die/cloth. Many trade guilds in town — at meetings sacrifices to their idols; hence Christians couldn’t work there. Justified by grace through faith, but judged “according to your works” (Rev 22, 1Pe, Paul: “faith that works”) Rev 3:21 overcome => get Me. He 11:6.

Letter to Sardis: Rose when the Hittites fell, as a city of Lydia. Not much good to say, except that it has a lively name (reputation), but now is dead. They are not terrible, but not perfect Even the remnant is on the verge of death. Thief: 1Th 5:xx; 1Pe xx:yy. He knows the remnant by name. Re 7:14 washed to white in blood of the Lamb. What are these white garments? Church clothed in (white) clean & bright. Blot name out of Book of Life. Re 13:8 beast, expunged. 2Tim 2:11 psalm: ...deny us (us being Paul, Timothy, etc.)

Letter to Philadelphia: No reference back to Ch. 1 as to who he is. Rather, by reference to Isaiah, indicates that He holds the key of (the house of) David, hence authority to grant or block access to the king. v10 taken to be a promise of rapture before the tribulation (along with 2Th 2), but Jn 17:15 “not out of the world, but keep them from the evil one” (same verb and preposition (appearing nowhere else in the Bible)): Israel was still in Egypt when the plagues happened, but God kept them from them. Ps 91 (might be written by Moses) alludes to the Exodus: not afraid of... Mt 24:36 (second coming) “taken” by the Flood were the unbelievers (doing normal daily activities before); believers were the ones left behind. Lu 21:xx explains: where the corpses are. “Whole world”: Lu 2: Caesar require a tax on “the whole world”, i.e. the Roman world. Paul: Gospel has come to “all the world”. Hence, here an empire wide crisis on the Roman Empire, not a future global tribulation. Rome: Nero committed suicide, three false caesars, then stability only when Vespasian came to power.

Letter to Laodicea: Great aqueducts bring both cold and hot water into the city: lukewarm tasted bad, caused vomiting. Produced clothing and eye salve. Much banking. Jesus picks up on these.

Turning Point: Done with the letters, on to the vision (chs 4-22). There were 19 occurrences of “church” prior to this point, but none through ch 19, hence, dispensationalists take 4:1 to mean the rapture. But all 19 are local church references, not global. But there are several to saints (i.e., the church). D’s claim these are “trib saints”, never defined or stated. And later the Lamb marries the saints clothed in the righteous acts of the saints, hence the global Church.

4:1 sounds like 1Co 15:xx rapture when sound of trumpet; and 1Th 4:15 trumpet of God, caught up in the air. 1:10 John also heard a voice like a trumpet, but that was not the rapture. In ch 11 he comes down to measure the temple. Does the church come with him? Likewise, he goes back up, and down, several times. That doesn’t mean the church does so, so why does the second time (4:1) mean so?

4:2-end(11): v3 is not revealing about the appearance of God – so people will not want to make an image to represent God. Who are the 24 elders? 12 patriarchs and 12 apostles? But John is one of the apostles, They are arrayed like kings, and priests. David divided the priests into 24 groups, so maybe that is it. However, 24 could represent the 12 tribes (OT) and the 12 apostles (NT) without BEING them. 15:3 people singing the song of Moses and the song of the Lamb: again representing both OT and NT saints. Yes, these are saints in heaven, but there are already plenty there even now. v5b second occurrence of the seven spirits: unknown, but possibly representing the Holy Spirit. Here represented by the seven lamps. (In 5:6b, by seven eyes.) vv6-8 The creatures represent all living creatures, continually singing. But we should not get hung up in details, but get the intended impression: all creation praising God.

5:8-end(14) Great celebration because there is a qualified person to break the seals. What is the scroll? D’s think the title deed to the Earth, delivered to Satan by Adam (so this is the end of the world because He is taking it back; opening the scroll is punishing Satan and his hoards). Steve: John arriving in the Judgment Hall at the end of the trial, just in time for the sentencing; 18:21 The Great Babylon must be the culprit; 19: true and right are His judgment. Who is worthy to execute the harlot? Only He is worthy. She is guilty of the blood of the saints. Apparently, John arrived after the evidence had been presented. Jn 5:22 The Father has committed all judgment to the Son, v27 given him authority to exercise

all judgment...because He was the son of man: He has experienced it all, without succumbing.

5:1-7 Ge 49:xx Judah ~ lion (fierce – to the occupants of heaven, who see the significance of the spiritual battle), but John actually sees a slain lamb (harmless – to humans, who saw only what Jesus did on the land).

One theory: Mt presents Jesus as a victor (lion), Mk as a servant (ox), Lu as a human (man), Jn as deity (lofty eagle).

Jerusalem the first persecutor of the saints (the Church). Mt x:y: prophet should perish outside Jerusalem. Mt 23:29ff ...blood of the prophets... Abel to Zechariah. Re 19:2 blood of prophets shed by her.

The Seven Seals: (on the document containing the sentence on Jerusalem)

1. 6:1,3,5,7 Alex. text has only “Come”, not “Come and see”. v8: green, not pale. D: white horse = anti-Christ (with no justification). But could be Christ or Vespasian with Roman armies. Rest of the horses suggest the latter.
2. Red horse represents civil war in Israel (Josephus ⁱ confirms), as God so often did to Israel’s enemies, as for Gideon: enemies kill each other. Lu 19:41-44 Jesus weeping over J: peace taken from you...not one stone upon another.
3. Black horse affects commerce: expense food; Le 26:26f => scales to weigh out the grain (v18: punish you seven times, and seven times again, yet seven more; 4x7: seals, trumpets, bowls, thunders in Rev.) (Josephus ⁱ confirms) Re 6:6b “do not harm the oil & wine”: moderate drought: kills grains but not the olive trees, or the rich can afford in any case; Josephus ⁱ: John Gushirah in temple, drank the sacred oil & wine for burnt offerings.
4. Obviously Death is personified. Even in Henry Morris saw these horses and riders as symbolic. LXX uses the same word here “death” to be “pestilence” fifty times. [Eze 5:17](#) famine, pestilence, wild beasts and the sword; Eze 14:21 four severe judgments on Jerusalem: sword, famine, wild beasts, pestilence.
5. The slain (sacrificed): the plaintiffs in this trial.
6. Seven kinds of men given: all. Joel 2:31 – both outpouring of the Spirit and judgment. The wrath has come, the great day. Is 34:4 (destruction of Edom) heavens rolled up and stars fall like figs (Edom might represent Jerusalem, or J. is being derisively called Edom). Kings of the land: Ps 2:1 Kings of the land, rulers against His Messiah – quoted In Ac 2:24 “the kings of the land” refers to the leaders who told the disciples not to preach, the rulers of the land of

Israel. Josephus ⁱ: John Gushalah et al were in caves, thinking the were safe for the wrath of God through the Romans. Lu 23:28-31 Jesus with cross, to daughters of Jerusalem, weep for yourselves and your children (that generation). They will say to the mountains, “fall on us”. If the Romans do this to the true vine, which is fruitful, what will they do to you who are fruitless. Mal 3:1 “Who can stand?” = Re 6:17b Not Jesus cleansing the temple, but the destruction of it.

Interlude before Seal 7: Typical: six, interlude, then seventh.

7:1-9 Doesn’t say get the saints out before a tribulation, but seal them. Eze 9 may be an outline of Rev??? Ja 1:1 A serv. of God to the 12 tribes; 2:1 holding the faith of Christ; 1:18 we might be a kind of first fruits (1st century Jewish Christians, the remnant). Re 14:5 No guile, as Jesus said about Nathaniel. Eusebius: the Christians escaped Jerusalem by divine edict to Pela, avoiding the judgment on Jerusalem.

7:10-17 “come out” in Greek is “are coming out”. These are enumerable vs 144K of the first group. John labors to say that the first group are Jews (tribes), but the second group are from “nations” (v9). Compare Mt 24:21 || Lu 21:23-24 “great distress in the land...until the times of the Gentiles be fulfilled (many commentators: the Church Age, while the Gentiles are being evangelized)”, hence, not 3½ or 7 years, but much longer. That is one opinion. Hence, this Great Multitude could be the Christians of the entire Church Age.

8:1 Silence: saints not clamoring because redress is under way? Does the seventh seal also contain the seven trumpets? Not clear. Seven trumpets remind us of Jericho: finally priests blew 7 trumpets; if so, Jerusalem is likened to Jericho, as Babylon, Sodom, Egypt, Edom, ... v5 the prayers of the saints again: here they are the bowls (cf, ch 5). Coals carried in the same censer: it is used for the prayers and then to deliver the results of the prayers. 1Tim x:y no one stood w/Paul (he forgives them) but Alex. the coppersmith to be judged: why? because he is trying to snuff out the gospel, so he will stop resisting it. Hence, in Re 8 the saints are praying against those opposing the gospel. They, like Jesus, Paul, David, etc., were praying that God would avenge, not trying to do so themselves. Ps (David) hate them that hate you. Lu 18:1ff unjust judge: Shall God not avenge God’s elect? Ro 12:19-20 Vengeance is mine, I will repay. So be good to your enemy.

8:6-12 Eze 5: thirds of hair: burn, cut, into wind. Not likely an exact third. but a significant minority. Jer: a third (the remnant) preserved in Jerusalem.

First & second trumpet: Josephusⁱ relates that the Romans cut down all the trees around Jerusalem, and killed many Jews trying to flee in boats on the Sea of Galilee (bodies rotting, polluting the sea). Mk 11:20-24 fig tree dried up...who ever says to this mountain (Mt, Zion) be thrown into the sea (Jews dispersed into Gentiles), it shall happen. Symbolic: Jerusalem destroyed and Jews dispersed into Gentiles.

Third trumpet: Ex 15:22ff bitter water – bitterness symbolizes bondage in Egypt (as Passover meal indicates) – if obedient, none of the plagues of Egypt would come on them; but they weren't obedient, so those plagues are coming on them in Revelation.

Fourth trumpet: partial destruction of a nation, typical of OT prophecies. But they did not repent: 9:xx. (Bowls coming, and they are not 1/3 but totally destructive.)

Fifth trumpet: Bottomless pit or abyss is where the demons are kept, and Satan later (ch 20, for a while). (Jesus could have sent the demons into the bottomless pit rather than the pigs, as they feared/requested.) Steve suggests that these locusts are demons unleashed on the land (Israel), causing the occupants of Jerusalem, as recorded by Josephusⁱ, to act irrationally/crazily/insanely/like wild animals. The final siege of Jerusalem began in April and ended in September, 5 months. Mt 12:43 Jesus explains this: seven other spirits comes to replace the first, and “so it will be with this generation”, like a man with demons, finally totally possessed. (Rev 12 Devil poised for Woman's Child: possibly he sent out demons, hence more observed in Jesus' time than in OT, and even more in Rev 9.) Pr 30 locusts have no king, unlike the ones here. Their king here is “fallen from heaven” (as Jesus previously saw? “like lightning”) and could be Satan. His name given in both languages to tip off the reader to consider the Hebrew form when the name is converted to the number 666. Here we have scorpion tails; Jesus said, “I give you authority over scorpions and serpents.”; ch, 10 has serpents; hence, authority over evil/demons.

Sixth trumpet: After the invasion by demons, we have a military invasion, represented by horses (the Roman army).

Again, an interlude before the seventh trumpet: 11:15 Steve thinks the seventh trumpet is the second coming of Christ.

10: Little book, short prophecy, eaten so the is what John begins to give. John's not writing what the seven thunders said suggests that they talked of something in the distant future. So Ch 10 is a transition to a separate, shorter prophecy about the future, beyond AD 70. It is called

42 months, 1260 days (same), time-times-and-half a time (same): five times but designated in three distinct ways; only in chaps 11-13 and not before or after; hence, they seem to be a unit.

11:1-2 First use: Lu 21:6-7,20 The sign: J. surrounded by armies; these are the days of vengeance; woe; (v24) slain, captured, and J will be trampled by the Gentiles, from then until the times of the Gentiles be fulfilled: perhaps from AD 70 until Jesus returns, during which the gospel continues to go out to the Gentiles. Hence, the 42 mos, 3 ½ years, 1260 days, is simply symbolic if that period, with no statistical or mathematical significance. It is the holy of holies (Greek word for temple) that is measured, and preserved; and the outer part is left to the Gentiles. [So why 3 ½? No compelling reason. Maybe the time Nero persecuted the Church, or that Jesus ministered (hence the second half, ministering through His Body, the Church, or ...)]

11:3-x Ze 4:1-10 anointed one (perhaps His Body here) De x:y In the mouth of two witnesses. NOT Jews and Gentiles. v8(& 9): “body in Greek, is singular” their (plural) body (singular), hence His Body, the Church. Elijah also called down fire...v5. “...the Lord working with them...” Not Moses and Elijah: God said, “This is my son; hear him.”

11:7 This is the beast out of the sea in Ch 13? v8: Looks to the world that the Church is dead because Jesus was dead. vv9-10: dead for 3 ½ days (NOT years). v11: The rapture, after a short time of apparent defeat. See ch 20 for a parallel view using different imagery.

11:14-19 Seventh Trumpet: Return of Christ and the result. Temple (the church) now in heaven.

12:7-13 Another parenthesis. vv6 & 14 have much in common.

12:5 Ac 13:33 Paul quotes this as referring to the resurrection (begotten from the dead; Col 1:18; Re 2:26-27)

12:9 Paul: no one to condemn us, bring accusation against us (Ro x:y).

12:10 1Jn 3:20 ...if our heart condemns us...

12:14 eagle Ex 19:4 ...on eagles' wings... Same imagery used here.

13 – Two beasts, (Governmental) Force and (Religious) Deception.

False prophet: a religious figure/empire; the beast from the land.

D: 2Th 2: man of lawlessness = 1st beast sits as God in the Temple of God (no image is mentioned; no stmt that the Temple is a rebuilt Jewish temple; indeed, Paul never refers to the Jewish temple as the temple of God, rather Eph 2 “you are the Temple of God” 2Co 6:16 what agreement – 3 times, 2 of which refer to the Church, hence more likely that Paul means the man is sitting in the Church)

Lu 21:23 Gentiles treading until their time is done: times of the Gentiles.

1st Beast: He (not I, John, but the dragon) beckoned the beast to come out of the sea. The two beasts (political and religious) and the dragon all go into the lake of fire.

Da 7:1-5 Four beasts out of the sea: lion, bear, leopard, ten-horn beast. So the 1st Rev beast is a composite of those four: kingdoms of man, Gentiles.

Re 17:3 The beast is scarlet (red), with same heads, etc.

Human kingdoms have always persecuted believers, as have human religious systems.

That beast in the Rev readers time was headed by Nero, whose number was 666. The beast is mostly a concept, that of political powers persecuting the Church. Seven = the complete number of heads => plenty to come after one goes down.

Rome: run-away slaves when caught, branded with the owners brand on the forehead or back of the hand. That is the imagery used here. Laws against doing business with Christians fit the bill.

De 6:6-9 Teach to children (this law) on your hand and between your eyes (forehead). Wooden literalism: phylacteries. Meaning: thoughts and actions, governed by God's law. Our thoughts and actions should give us away as belonging to God. nCo x:y Paul: "obeying ... to righteousness": servants of God or servants of the system/the state ("we have no king but Caesar").

2nd beast: False prophet. OT: kings always had prophets on their staff. False religion wedded to the state. Yes, God ordains states, but without a conscience, it can become a tool of Satan. 14:4 they follow the Lamb wherever he goes. FP has sheep's horns, pretending to be a lamb, but the voice of the dragon. De 13: gives signs/wonders that comes to pass, but says "let us go after other gods" (voice of the dragon). Fire coming down: mimicking the Church (two witnesses). Deification/idol of the state: extreme patriotism (as the Nazis). Satan uses political power and religious deception to persecute the Church. Christians become the scapegoat for everything that goes wrong.

14:1 He 12:xx We have come to Mt Zion, the Church

14:4-5 Virgin: not literal, in contrast to Babylon the Harlot (Jerusalem), thus: pure. They follow the Lamb (i.e., Jesus), hence Christians (and Jews: ch 7). Firstfruits: the remnant, the first people saved at Pentecost. Ja 1:1 to the tribes, as are these, v18: we might be a kind of firstfruits. In

their mouth no guile (deceit, hypocrisy), as Jesus said of Nathaniel. They are never mentioned again in Rev. They are the true Mt Zion.

14:6,9,15,17,18,19 (but "the" refers to the former) Seven(?) Angels? Oops, no, only six. But maybe the seven angels in ch 15 are the seventh angel here.

14:6 Angel = Messenger, perhaps the Church preaching the gospel.

14:8 the great city: see 11:8 Sodom, Egypt, Edom, where our Lord was crucified, also called Babylon – drunk with the blood of the prophets. 17:xx Ten horns will hate the harlot...So Rome turned on the harlot and burned her, i.e., Jerusalem, the great city, reigning in John's day. Everything fits except her reigning over the kings of the land – Ac 4:25, Ps 2, the kings of the land, against the Lord and His Christ, and they identify Pontius Pilate, Harod, the Sanhedron – the rulers of Israel (the land).

14:9-12 Men marked with their owner, the Devil's system, tormented.

14:11 Sounds like Eternal torment, i.e., "hell", but this is in the presence of the Lamb. 2Th 1:9 Not away from Him, as some translation insert. Is 34 is the source: about Edom and the people of My curse (Harrod and his family were the last of the Edomites) – destroyed by God's judgment, smoke ascending Forever – comes from Sodom (but its smoke is not still literally ascending). Thus, Jerusalem would be destroyed. This is not in hell, but in Jerusalem in AD 70.

14:13 "from now on" = from the point of their death onward?

14:14-20 First reap the grain in the early summer, then the grapes in the early fall, but the latter involves blood, i.e., judgment. 1260 stadia == length of Israel. AD 70 first the remnant saved out of Jerusalem, the judgment on the city kill most of those remaining. Jesus came with a winnowing fan in his hand, to separate the wheat and the chaff, the former put safe in the barn, the latter to be burned. Lam 1:15 Jerusalem speaking, trampled in a winepress.

14: then, is all about AD 70.

15:8 Smoke filled the tabernacle for Moses, and later for Solomon. God is about to be glorified in His New Temple, the Church. "Your house is left to you desolate." No one able to enter = no further prayers for Jerusalem – too late.

16:2 Worshipping the beast: "We have no king but Caesar" choosing the beast (human kingdom) rather than Jesus. 1st plague = 6th plague of Egypt.

16:3 Josephus¹: Romans cut of hands etc. of sailors fleeing in Sea of Galilee.

- 16:4?** Lu 13:33-35 Jesus: Jerusalem kills the prophets. Your house is being abandoned by God. Mt 23:35-36 On you (Jerusalem) all the r blood from A to Z; all these shall come on this generation: the just due for all the blood of the prophets.
- 16:8-9** Sun scorching is symbolic: blessing = the sun shall not scorch them. Ps 121:5-6 Y^{HWH} is your keeper...the sun shall not strike you, nor the moon by night (no such thing as moon burn – it is poetry).
- 16:10-11** The throne of the beast = Rome, torn by civil war for 18 months after Nero committed suicide; near miracle that Rome survived, until AD 70, when Vespasian took over.
- 16:12** Modern armies are not impeded by rivers, nor would they march through the desert; they would send missiles. This is imagery from how the Persians attacked Babylon. This is spiritual Babylon.
- 16:13** Beast = kingdoms, not individuals.
- 16:16** Valley of Migiddo is where Josiah died, and is used as a symbol here. – another defeat for Israel. Malichi and Joel describe it as in the first century: before the Great and Awesome Day of YHWH.
- 16:17** The Last Plague. Divided into three parts: Eze 5:1 divide all you hair into three parts: sword kills 1/3, burn 1/3, scatter 1/3.
- 16:21** Hailstones weighing a talent (60 lbs). Josephus¹: Roman tenth legend, thrust white stones weighing a talent. “The son cometh.” (Incoming.) The Jews may have been mocking the Christian prophecy.
- 17:** All about “that great city”.
- 17:18** Which is this city? 1Pe 5:13 Seems to use Babylon to represent Rome. [But maybe not, as he is not commenting on the book of Rev.] 17:9 Seven hills sounds like Rome. [But 17:9 says she sits on Rome, which in turn sits on the 7 hills.]
- 17etc:** Juxtaposition of two cities, faithful (New Jerusalem) and unfaithful (old Jerusalem). Is x:y ...has become a harlot, referring to Jeru. Jer 2:20 ...playing the harlot (Jerusalem). 11:8 Great City, where our Lord died –Egypt, Sodom. 16:19 GC. 18:10,16,18,19,21 GC, Babylon. Fell rapidly: one hour (ch 18?), but Rome crumbled over centuries. Frequent ref. to blood guilt: killer of saints, prophets, apostles (James, Peter—but he escaped): 18:24 (prophets) ,19:2 (saints), etc. Mt 23:29ff ...our fathers killed the prophets...A to Z...on this generation. Ac x:24 Ps 2 Kings = rulers of Israel.
- 18:2** “a dwelling place of demons” ~ “Man” repossessed by demons: worse than original state.
- 18:3** Eze 16:26 harlot w/Egyptians, Assyrians, Chaldeans. Eze 23:12 Two sisters v17 then Babylonians v19 multiplied harlotry.
- 18:4** Is 48:20, Jer 50:8, 51:6, Lu 21: surrounded.
- 19:** Contrast: the faithful wife (not a second wife!).
- 19:4** Rev 14:10-11 Smoke ascending forever and ever – not eternal torment but apocalyptic language, as the smoke of Sodom. Jude 7: ...suffering the vengeance of Eternal fire: our God is a consuming fire – they have been judged forever.
- 19:5-7** Rev 21:5 The Lamb’s wife 21:10 The Great City, the New Jerusalem 21:2 adorned as a bride (mixed metaphors). Not necessarily the Second Coming Mt 9:14 – Jn 3:26 JtB is the matchmaker Jesus the Bridegroom, the Church is the Bride, Mt 22:1ff Parable of the Wedding Feast: Jews invited, but refused, killing the messengers; burned their cities (via the Roman army); invited Gentiles (now, the Church Age: the Wedding Feast); kicked out those not clothed properly (19:8 at the end of time, the Second Coming, when the Bridegroom will depart with the Bride).
- 19:8-9** Clothing is righteous acts 1Jn 3:7 he who practices righteousness is righteous – your works show that you are saved, they don’t save you: it is granted to the Bride, not due to her works.
- 19:11-16** 2Th 1:8 destruction of the wicked? Language of ancient warfare. The rider is not stated to be ... Alternative view: this is the warfare involved in winning the world (spiritual warfare, preaching the gospel) – sword of the Spirit is the Word of God; it strikes the conscience of man like a sword. He 4:12 Zec 10:3 Talking about the Macabean War: .. He will make them his horse in battle. Here not coming down from heaven, but going horizontally from nation to nation. Each of us has been conquered, we surrendered, and now we are friends of the Conquerer. The nations are here under attack by Jesus and the Church. 2Th 2 1Co 15 Christ is defeating one by one, by winning them (us). Those who resist to the end will be consumed by the brightness of His coming.
- 19:17-22** **Second Coming:** those who refused to be won are destroyed.
- 19:19** Only evil systems (though personified) are thrown into the Lake of Fire. Later (ch 20) also death and hades, but they are also not persons. Finally, the evil people, but for what purpose? Purgiiing? Eternal punishment? Everlasting punishment? Not stated.
- 20:** The most controversial chapter, only place to mention the 1,000-year reign of Christ, mentioned 6 times. Is it a literal time after the return of Christ (pre-mil), or after His return (post mil), or a non-literal time between the two comings, i.e. co-extensive with the Age of the Church.

20: Is this after the Second Coming described in ch 19, or a replay from another view, as has happened before (e.g., ch 11 then 12 goes back).

Look at hints in the chap. itself. First, not controversial:

20:1-3 Satan bound for 1,000.

20:4-6

20:7-9

Begin analysis at the end and work forward:

Is the pre-mil view viable? No ref to Jesus on land in this chap. We see the souls, not the bodies, of the saints: not separate except between their death and the resurrection; so this is in heaven, not on land. Two resurrections? Of right. at the Second Coming, and the unright, after the mil. v11 Christ on throne so great that the heavens and land flee away. (So, why didn't that happen at His Second Coming?) But fire from heaven, resurrection, ... are at the Second Coming: (Fire) 2Th 1:6-8 when He is revealed in flaming fire, taking vengeance on the wicked (so they would have been at the beginning of the mil, if pre-mil) 2Pe 3:10 Second Coming: day of Lord as thief in the night, heaven and land burned up, dissolved (as in 20:11), then New H&E, i.e., when Jesus returns, we have a New H&E. (Resurrection) Jn 5:28 ...all will hear his voice, good and evil (all at this one time, hour, some to life, some to condemnation. Ac 24:15 Paul before Agrippa: A resurrection of the dead (not two). Jn 6:39 raise it up at the last day, good at the last day, (vv44,54) – no days following Jn x:48 the last day, judging the wicked. Mt 25:31 Sheep & Goats: judged at the same time: separate first. (v46) righteous into (not the mil) but their eternal state. Ro 8:18 Glory in us, revealed, creation will be delivered from the curse at the Fall, i.e., the New H&E, redemption of our bodies (i.e. resurrection) (no mil afterward.) Hence, first analyzing non-apocalyptic, symbolic passages, tells us the mil is NOT after the last day (Second Coming. Resurrection). Hence, the pre-mil view is not viable, based on passages outside Rev.

20:1-3 2Pe 3:8 1,000 years ~ a day, or watch in the night; cattle on 1,000 hills; to a 1,000 generations – all mean a large number, nor a literal 1,000 (as we say “not in a million years”). So the dragon is bound for a long time – from deceiving the nations. Mt 12:29 enter a strong man's house (all commentators agree this is Satan): first bind him || Lu stronger than he takes away his armor – two ways to say to disable him; hence, Jesus took away Satan's power at His first coming – Jesus said he was bound: Satan cannot resist Him, he is overwhelmed -- interfering with Satan's program of deception (only Israel had any light) re

false gods. Satan cannot stop the church from bring the gospel to the nations...-- he is as good as bound in a pit Col 2:15 Christ disarmed them... He 2:14 he might destroy (Gr catergeo: reduced to inactivity) the devil – not all activity, but he no longer has a monopoly. Hence, a remarkable change due to the First Coming.

20:4-6 v4b Greek: either “lived on” or “came to life” (later translations by pre-mil'ists uses the latter). Beast had a mortal head wound but lived on – same word and tense. 3rd case translated “came to life”. But John is seeing the souls of saints, so they “lived on”, not “came to life” there before John. Hence, it is describing a continuous living and reigning. In contrast to the wicked, who do not live again until the resurrection.

Two resurrections? :First resurrection implies more than one. But Jn 5:24-28 the hour is coming and now is, when ... will hear and live... passed from death into life (spiritually, of course; bodies later): born again. BUT only one physical resurrection. (Also, two deaths: physical, then the lake of fire.)

20:7-10 Little while: perhaps the Church driven underground?

My own idea: Gog means “mountain”, Magog means “covering, or overtopping. Mountain symbolizes human kingdoms; Covering could mean false religion covering for human kingdoms, giving them legitimacy to help with deception. So this could be an obscure ref to the beast and false prophet again. (Eze 38-39 Magog is a prince that rules over the land of Gog, but that fits too.

21: New H&E + New Jerusalem. Is the latter the Church now, or in the future, resurrected and glorified?

21: Is 65:18 New H&E – old not come to mind. But there, that may be a reference to the New Covenant rather the physical new E&H. 2Co 5:17 a new creation, all things new. So John could be talking about that here. Gal 4: the Church, the mother of us all. He 12:22 you have already come to the heavenly Jerusalem. v23 Church of those written in heaven.

21:14 12 foundations, the apostles. Eph 2:20-22 Church built on foundation of ... 21:3 God dwells in His people. Also likened to the Holy of Holies, the Church 1Pe 2:5 living stones 1Tim 3:15 in the House of God, which is the Church. Here in 21 it is a cube, as the HoH was a cube – no source of light except the glory of God, no need of sun or moon (Re r1, r2 – for the Lord gives them light). Imagery, not really cube shaped.

Symbol: 12 several times in Rev. 144 cubit 21L17 22:2 fruit, each month. 12 speaks of the Church, God's people.

But: is it the church now or in the future?

Isaiah (65-66) is talking about the Church. He x:12 tasted of the Word of God, and of the ... to come. Spiritual resurrection gets us into the spiritual blessings NOW. Physical resurrection later into New H&E. 2Pe 3:10-13 ..look forward to a (physical) New H&E (but he had already experienced the spiritual New H&E). Compared to flood: natural judgment, but the current H&E are reserved for future fire (could not be AD 70, as that was not on the whole world, but one city).

21:11 Ro 8:17 ...be glorified together v18 ...glory that will be revealed in us Col 3:4 ...will appear in glory (when He appears).

21:4 No more death, sorrow, crying, pain” but Paul weeps while he writes, pain still is, physical death still is. We see His face.

21:5 Reign forever, not just 1,000 years.

21:8 Wicked in lake of fire: so after Second Coming. 1Pe 1:6-7 more precious than gold...at the revelation of JC, i.e., Second Coming: gold so purified that it is transparent (symbolically). 1Jn 3:1 we shall see Him as he is – already but not yet fully.

21: goes on through 22:5

22:6ff Epilogue

22:10-1 Not permission, but too late to change.

22:19 This book of Revelation, not the Bible. Likely Gospel of John was written after this book. Pr 30: don't add to His words, i.e., don't alter what He has said. OK for more prophecy. OK to comment on it, interpret it.

Introduction to 1 John

by Steve Gregg, 14 July 2014

I. Relation to the Gospel of John

- A. The epistle may have been a sermon using the Gospel as a text
- B. Gospel is addressed to unbelievers; the epistle is addressed to believers
- C. Common vocabulary: Word, Light, Life, Spirit of Truth, witness, commandment
[John learned of Jesus as “the Word” in the vision of Revelation. He probably wrote the gospel after that, and then the epistle/letter.]

II. Occasion of writing

- A. False teaching had been introduced (2:26/3:7/4:1)
- B. Some who embraced the error had left the Christian assembly (2:19/4:1)
- C. Those who held fast to the truth needed encouragement and assurance (5:13)

III. The nature of the error addressed

- A. Denial that Jesus
 - 1) was the Son of God (2:23/4:15)
 - 2) was the Christ [Messiah, Anointed One] (2:22)
 - 3) had come in the flesh (4:2ff)
- B. Denial of sin (1:8-10)
- C. Resembles “Gnosticism”
 - 1. Two leading principles:
 - a. The impurity of matter
 - b. The supremacy of “knowledge”
 - 2. Two branches:
 - a. Docetism: Christ only *seemed* to be tangible
 - b. Cerinthianism: Distinguished between the man Jesus and the “Christ *aeon*”
 - c. Asceticism and antinomianism were alternate ethical responses to Gnostic beliefs

IV. John’s approach to addressing the problem

- A. Appeals to the authority of his first-hand experience with Jesus (1:1-4)
- B. Urges loyalty to that which had been taught “from the beginning” (1:1/2:7, 24/ 3:11)
- C. Emphasizes the certainty of the believers’ “knowledge” — probably as a contrast to the Gnostics’ “knowledge” (2:3, etc., etc.)

V. Four Tests of true Christian life

- A. Beliefs about Christ (2:22-23/ 4:2-3, 15/ 5:1)
- B. Righteousness (2:3-5, 29/ 3:6-10/ 5:3, 18) [*behavior, obedience*]
- C. Love (2:10-11/ 3:10, 14-16, 18-19/ 4:7-8, 12, 16-21/ 5:1) [*John 13:34-35*]
- D. The Spirit (2:20, 27/ 3:24/ 4:13/ 5:6, 10)

Notes on 1 John, Lectures by Steve Gregg, July 15-24, 2014

1:5-11 [2Co 6:14](#) “What fellowship has light with darkness?”

2:18-19 “last days” [He 1:1](#), Acts 2-Joel, Ja 5:3, Paul: 1Co 10:11 “ends of the ages have come”. The old order fell in the last days, and the new order began. [He 8:13](#) “old is obsolete”

2:18 “antichrist” same in [2Jo 7](#). Not the lawless one, who “sits in the temple” which Paul always uses to mean the Church. Rev beast (mix of beasts in Daniel): likely a kingdom (nation/political system) as in Daniel, a combination of those of Daniel. [1Jo 4:1](#) – [Mt 24:5](#) false christs. [1Jo 4:3b](#) is now already in the world: the Antichrist — the spirit of rejecting Christ is manifested in the many antichrists (people). I.e., Christ’s Olivet-Discourse predictions have been fulfilled: false prophets and false christs.

[Eph 4:1-13](#) Christian unity... to a mature man (the church)

3:1-3 Ro x:y predestined to become like Him He 2:10 many sons to glory [Eph 4:14](#) to a mature man Eph 2:14-15 both one, broken down the wall, ... one new man (the body of Christ) Philippians 3:xx maturity 2Co 3:18 ... 2Co 7:1(?) (promises in 2Co 6)

:4-9 “commit” in 2:29 = “practices” 1Co 9:20 to those under the law...Ja 2:8 fulfill the royal law, “Love your neighbor as yourself.” (as Jesus loves us) Ja 1:23-25 hearer, not doer. Continue in the law of liberty.

:10-15, 16-24 loving: giving up my rights, plans, for the good of another. **Ro 8:33** God justifies. Who can separate from God’s love?

1Jo 4

1-6 “in the flesh” against Decetous who taught jesus was a phantom. Jo 1:14 “the word was made flesh and dwelt among us”. (**←Test #1**) Life of keeping His commandments. (Test #2) Love your brother. (Test #3) Do you possess the Spirit. (Test #4) How do I know the latter? 1Co 12:10 list of gifts of the Spirit. “Prophetic utterance” = “spirit” in 1Jo. 1Co 14 “spirit of prophets are subject to the prophets” subject to the judgment of the other prophets. Companion gifts: tongues / interpretation, prophecy/discernment of prophecy. De 18:21-22 How to discern false prophecy: #1 if it doesn’t come to pass, #2 ?. Je 28:9 same De 13:xx If it comes to pass (#1), but (#2) he says let us go after other gods. 2Pe 2:1-14ff Description of their lives, behaviors.

:7-11 Love.

:18 NKJ: fear involves torment. Better: fear involves punishment.

1Jo 5

:1-5 1Pe 2:11 fleshly lusts that war against your soul — overcome them. Re x:y to him that overcomes ... Re 12:11 Satan is cast down — they overcame him. Jo 16:33 I have overcome the world (tribulation therein) Ja x:y joy in tribulation Overcoming: dying faithful to God.

:6-8 Rough patch. Erasmus in 16th century made an eclectic text of the NT. 8,000 mss of NT have now been found. Erasmus had only a few, and took the best readings of all the texts he had. He left out v7, but the church wanted it to be consistent with Jerome’s Latin vulgate from the 4th century, so they produced a new mss that contained it in Greek, so he added it with a footnote that it was doubtful. (v6) Jo 19:34-35 “blood and water came out” but that doesn’t well fit “not by water only but by water and blood” (emphasizing a distinction that Jo 19:34-35 does not). #2: Son of God through water baptism and through the blood of crucifixion. #3: (v8) stages of becoming a Christian: receive the Spirit, get baptized, receive the “blood” in communion. None of these three make good sense, but John and his audience were sane and certainly knew what it meant. We don’t.

:9-12 (v9) Authorities: We trust testimonies of men (e.g., maps, history, etc.); much more we should trust God. (vv11-12) EL is in His Son. If

you believe, you have the Son, hence EL. If you stop believing in Him, you no longer have EL, because it is in Him and you no longer have Him, hence EL. Jo 3:16 whoever believes, not whoever used to believe.

:14-15 Qualifications elsewhere: Ja x:y you must have faith when you ask. You must ask in Jesus’ name — as His authorized agent, asking what He wants in His place. Prayer: asking God to interfere in the affairs of men, what He wants, not what we desire apart from him.

:16-17 If one sins unto his own death, then it is too late to pray for him. If he is sinning, but not yet dead, then pray for him.

:18-21 (v18) “He [Jesus] who has been born of God keeps him” is a better translation than the NKJ: “he who has been born of God keeps himself” (v20) Seems clearly to say “Jesus Christ is the true God and Eternal life.”

2Jn

:1

Introduction to 2 John

by Steve Gregg, 14 July 2014

I. Authorship

Same as the author of 1 John and 3 John, and, probably, of the fourth Gospel

II. Recipient

“The elect lady” — A woman, or a church?

III. Occasion of writing

Having encountered some “children” of this “lady,” John wrote to encourage her and to warn of false teachers.

IV. Content

Teachers who deny that Jesus has “come in the flesh” were troubling the churches. The “lady” should not entertain them or encourage them in any way.

Notes on 2 John, Lectures by Steve Gregg, July 25, 2014

:1-3 elder: old man, presbuteros; appoint elders Titus, etc. Early tradition: the elect/chosen lady was Mary (but John was perhaps in his 90s, so Mary would be even older). Some have thought she might be Martha (the name means “lady”). Or another lady. Or not a lady, but a church (bride of Christ): 1Pe 5:13 “she who is in Babylon (Rome), elect together with you” “your elect sister and her children” (v13).

:4-5

:7-9 1Tim 6:3 “the things Jesus taught” as opposed to antinomianism (no law, sin is OK) Titus 2:1 How to teach: “sound teaching”, how to conduct yourselves, not theological issues. Thus, “the teaching of Christ” probably means the commandments He taught and commissioned his apostles to teach others.

:10-11 OK to have them in for a conversation, but don’t house them. Don’t greet them by blessing them or encouraging them. 1Tim 5:22 “Do not lay hands hastily on someone...” you may be sharing in their sins.

Introduction to 3 John

by Steve Gregg, 14 July 2014

I. Authorship

Same as the author of 1 John and 2 John, and, probably, of the fourth Gospel

II. Recipient

John's friend "Gaius" (otherwise unknown)

III. Occasion of writing

John received a good report about Gaius and wrote to congratulate him for his faithful hospitality, to warn him about Diotrophes (an ambitious man trying to control the church) and to commend Demetrius (who might have been a local member of the church, or else the bearer of the epistle).

IV. Content

Gaius is commended for showing hospitality to John's messengers, whom Diotrophes refuses to receive. Gaius should imitate people like Demetrius, and not imitate people like Diotrophes.

Notes on 3 John, Lectures by Steve Gregg, July 25, 2014

- :1-** Church governance: Diotrophes had inappropriate power, political power. Jesus taught against "lording it over" the flock. Rather, elders were servants. Imitate the good (e.g. Demetrius), not the bad. The Church is a family, not a corporation or cult. Influence through example, not by command.

ⁱ See Flavius Josephus, **The Wars of the Jews**, Book V, Ch. X through Book VII, Ch. I. An eyewitness, Josephus estimated 1.1 million people were killed in connection with the **AD 70** destruction of **Jerusalem**.