

# REVELATION

JOURNAL



# AN INTRODUCTION TO THE BOOK OF REVELATION

*“The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place.”*  
*Revelation 1:1*

Few books in the Bible trigger as much intrigue, confusion, and even fear as the book of Revelation. While a few can't get enough of the book, more tend to shy away from it altogether. If you're part of this second group, don't beat yourself up; you're not alone.

Why is there such apprehension when it comes to Revelation? The most honest answer is because it's so wild and different—and therefore, hard to understand.

Revelation is unlike any other book in the Bible. There are others with sections that remind us of Revelation, but there is no other that mirrors it entirely.

Tied into this, Revelation is a book written in a style entirely foreign to us today, falling into the genre of apocalyptic literature. In fact, the word *revelation* comes from the Greek word *apokalupsis*, which means, as you might surmise, revelation.

Apocalyptic literature was extremely popular from the second century BC to the second century AD, although its roots lie much earlier than that. It gained popularity in response to the rise of the Greek and Roman empires, and flourished with the Jewish people because of the heavy persecution they experienced under these empires. It was subversive and prophesied cataclysmic judgments on their persecutors while recognizing that they had little to no hope without divine intervention.

In its broadest sense, the term “apocalyptic” is applied to parts of the writings of the Old Testament prophets, specifically to passages in Joel, Amos, Ezekiel, Zechariah, and Daniel, as well as to portions of the New Testament. But the grandfather of all apocalyptic books in the Bible is the book of Revelation.

The difficulty we have today in understanding apocalyptic literature stems from our unfamiliarity with the genre, which often leads us to draw conclusions that the genre doesn’t actually permit us to make.

Imagine an alien from another galaxy landing on Earth, and in an attempt to learn something about our planet they read the story “Goldilocks and the Three Bears.” But because they have no knowledge of nursery rhymes, they draw conclusions about bears sleeping in beds, loving porridge, and needing to beware of marauding little girls who love to break and enter. Crazy as that sounds, that’s the kind of mistake many make with apocalyptic literature, and understandably so, because it is a genre “alien” to most.

When you read a story that begins “Once upon a time,” you automatically recognize that you’re reading a nursery rhyme and not a book of history or science. Thus, you know not to conclude that wolves can huff and puff and blow houses down or that old women live in shoes. The same idea is true with apocalyptic literature. As soon a person in the first century AD picked up Revelation and read, in the Greek, “*apokalupsis Jeshua Christos*” (1:1) they would have instantly recognized what they were reading and how to apply it.

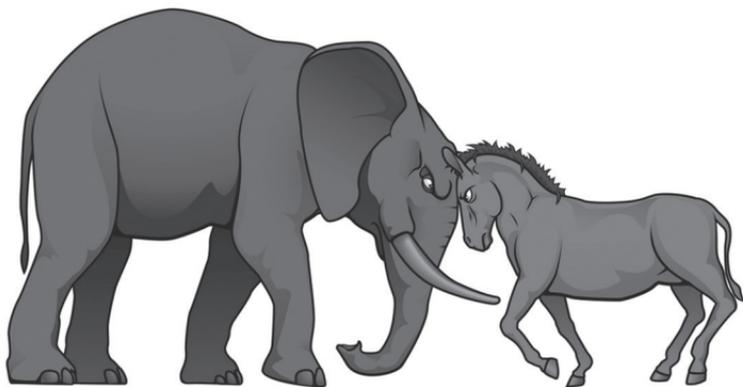
We could also use this analogy in our reading of poetry. Poetry is often used in the Bible to depict characteristics of God that other genres don’t afford. In Psalm 91:4, for example, we read that God will cover us “under his wings.” I don’t think many would conclude from this text that God has wings; rather, the Psalmist was intending to convey that God is a place of safety and protection like a mother bird is to her babies. Let’s apply this to our reading of Revelation: We must not read it from a context that the genre doesn’t allow, but in a way that is consistent with its intent and genre.

What are the marks of apocalyptic literature? What are those things we need to know about it in general, and the book of Revelation in particular, and keep in mind as we move ahead?

## ITS USE OF SYMBOLS AND IMAGES

Apocalyptic literature in general, and Revelation in particular, is full of symbols and images, which are striking—to say the least—and are used to convey broader ideas and truths. After all, a picture is worth a thousand words. Though we still use symbols and images to convey ideas today, it was even more common in the first century.

Consider the following image (please forgive me that it's not Canadian).



### **THE IMAGE OF THE DONKEY & THE ELEPHANT**

If you've lived in North America for any length of time you're familiar with images like this, representing the battle between the Republican Party, depicted by the red elephant, and the Democratic Party, depicted by the blue donkey. You'll also know that one animal represents an ideology that is distinctly different than the other. One is recognized as being conservative and the other liberal. You know this

almost intuitively. In fact, if I removed the picture and I simply wrote “The donkey is waging war with the elephant this election year,” you would probably deduce that I was speaking of the campaign fight between the Republicans and Democrats, not an actual fight between two animals.

In Revelation images are used for the same purpose and show up again and again—images like a son of man, lamp-stands, stars, eyes of fire, thrones, horns, creatures, beasts, dragons, a lion, a lamb (we actually see a lamb who speaks like a dragon!), a woman clothed with the sun, another woman sitting on a scarlet beast, and the Holy City as a bride. And that’s just scratching the surface. The task of the reader in this is to determine what these images represent and convey.

## NUMBERS

(Much of the content in this section is taken from *Study Guide to Daniel and Revelation* by Dr. Christopher R. Smith)

Numbers also come up often in Revelation and most often represent something much more significant than their numerical value. The most common numbers used in Revelation are three, four, seven, ten, and twelve, or groupings thereof. What do these numbers convey?

The number three represents God, who’s often described in three-part phrases (“who was, and is, and is to come”) and ascribed triple attributes (“holy, holy, holy” or “glory and honour and power”). In addition, the one true God exists in three persons—God the Father, Son, and Holy Spirit.

The number four is the number of creation. It's represented by four living creatures in the heavenly throne vision, and it's also used in the description of four parts: heaven, earth, under-earth, and sea. The song of every creature credits four attributes to the Lamb: praise, honour, glory, and power. The following vision also symbolizes creation: "four angels standing at the four corners of the earth holding back the four winds."

The number six symbolizes man and human weakness, the evils of Satan, and the manifestation of sin. Man was created on the sixth day. Men are appointed six days to labour. A Hebrew slave was to serve six years and be released in the seventh year. Six years were appointed for the land to be sown and harvested.

Seven (four plus three, perhaps) represents perfection and completeness. God rested on the seventh day. In Revelation, the Lamb has seven horns and seven eyes, which symbolize his absolute power and knowledge. The scroll has seven seals because it contains the definitive judgments of God. The seven churches at the beginning of the book are symbolized by seven lampstands and seven stars. While these are actual churches, they're also representative of the church as a whole; what's written to them is also addressed to the wider community of Jesus's followers. The throne vision depicts the "seven spirits of God." As a translation note in the NIV explains, this is the "seven-fold" Spirit of God—the perfect (divine) Holy Spirit. The angels, in their song, ascribe seven attributes to the Lamb, acknowledging his divine perfections. It is more

than telling that Jesus said to Peter he should be willing to forgive “seventy times seven times.” Jesus wasn’t saying that Peter should be willing to forgive people 490 times, but whatever amount is necessary, perfect, and complete.

In the Old Testament the number ten represents completeness in the human dimension, since people usually have ten fingers and ten toes. That, more than likely, is why God gave an embodiment of the law in the Ten Commandments. The number is also used in this sense when Job says to his friends, “Ten times now you have reproached me.” This is not a literal count, because the friends have only spoken five times to that point in the book; the number means “You’ve reproached me as many times as a human can bear.” Ten, meaning what is complete or ultimate in human experience, is also seen in Daniel’s vision of the four beasts; the last one, representing a supreme empire, has ten horns. The image and the number with its significance are echoed in John’s description of the dragon in Revelation.

Since there were twelve tribes of Israel, the number twelve represents the covenant community in the Old Testament. In the New Testament, Jesus himself appealed to this symbol when he chose twelve apostles. Through this number he was declaring that a new kind of covenant community was coming into existence through his life and ministry. In Revelation the number twelve is used throughout the book to represent the community of God’s people. Take time to notice how often it’s used in the depiction of the New Jerusalem in chapter 21, for example.

Twelve can also be used in multiples and in combination with other numbers. For example, there are twenty-four elders in the heavenly throne vision, which some argue is used to depict the continuity of the first and the new covenant communities. The number 144,000, for its part, comes from  $12 \times 12 \times 10 \times 10 \times 10$ , representing the fullness of the community of believers throughout time and space from the first and new covenants. The new Jerusalem is measured out as a perfect cube in chapter 21—12,000 stadia (a stadia was a unit of measure) in length, width, and height. We are not meant to read this numerical layout and conclude that the city is literally built in a perfect cube but that it is a city that is literally perfect, complete, and the home of God's people.

## USE OF THE OLD TESTAMENT & INTRATEXTUAL CONNECTIONS

An accurate understanding of Revelation rests heavily on a basic (at least) understanding of the Old Testament. Revelation uses the Scripture more than any other New Testament book. One scholar suggests that in the 404 verses in Revelation, allusions to the Old Testament occur in 278 of them—we say “allusions” because there is actually not one single explicit quotation of the Old Testament in Revelation.

It's vitally important to recognize the strong connection between Revelation and the Old Testament because the sheer mass of symbolism and the foreignness of the

symbols can be overwhelming. Most of the symbols referred to in Revelation already occur in the Old Testament, making knowledge of it a crucial ingredient in understanding Revelation.

One example of the Revelation–Old Testament connection is seen in the Exodus event. Consider:

- The evil power that persecutes God’s people is symbolically referred to as Egypt (Rev. 11:8).
- The plagues of darkness, hail, locusts, boils, frogs, water turning to blood, and so forth in Revelation all recall similar calamities that befell Egypt prior to the Exodus.
- As Christians are freed by the blood of Christ (Rev. 1:5), so too did the Jewish people’s freedom come only after shedding the blood of the Passover lamb.
- The dragon that persecutes the woman (Rev. 12:3ff) recalls Egypt, which is referred to as a dragon in Ezekiel 29:3 and Psalm 74:13.
- After escaping from the dragon, the woman, like Israel, is nourished in the wilderness (Rev. 12:6 & 14).
- As Israel sang the Song of Moses after safely crossing the sea, so too do the redeemed sing “the song of Moses... and the song of the Lamb” (Rev. 15:3).

Just as it is important to read Revelation in light of the Old Testament, it’s equally important to read Revelation in light of Revelation—meaning later parts of Revelation are often intentionally connected to earlier parts and vice versa. To

read the first couple of chapters of Revelation, for example, and draw conclusions without having read the entire book would only lead to wild and error-filled landing points.

## HISTORICAL CONTEXT

As mentioned earlier, one of the barriers to our understanding of Revelation is that not only are we reading a genre alien to most, but also a letter that was written at a time and place (first century Asia Minor) where Rome ruled and Christians were being martyred for their faith. Many of the images and symbols used in Revelation are meant to convey powers and places present in that day (Rome, emperors, etc.). This context needs to be considered first when attempting to understand the meaning of the text.

## Approaches to Interpretation of Revelation

(Much of the content in this section is taken from “Four Basic Approaches to Revelation” by Kenneth L. Gentry, Jr., available at <http://postmillennialism.com/interpretive-schools/>.)

There are essentially four different approaches to the interpretation of Revelation. These are broad categories of interpretation, with each school having representatives ranging from conservative evangelicalism to radical liberalism within it.

## 1. HISTORICIST

The historicist approach, also called the continuous historical approach, sees the prophetic drama in Revelation as providing a panorama of Church history from its writing to the return of Christ. Thus, the numerous judgment scenes in Revelation are applied to various historic wars, revolutions, and socio-political and religious movements (for example, the rise of Roman Catholicism, the Protestant Reformation, the French Revolution, World Wars I and II), as well as important historical figures (such as various Popes, Hitler, Napoleon, Mussolini, and so on). Luther, Calvin, and the Reformers employed it against the Roman Catholic Church.

This position, almost without fail, assumes that present interpreters like you and me live at the conclusion to history so that all in Revelation leads up to our time, just before the end. As an unfortunate consequence, in this approach, beliefs are in a constant state of revision. As history has gotten longer, older varieties of this interpretive school have experienced a great number of failed expectations. Additionally, its focus is confined to the Western world, with the progress of history traced only in a westernized direction; thus, it tends to lose its relevance for its original persecuted audience. As Craig Keener wrote, “[the historicist approach] is rarely advanced today; the links between Revelation’s contents and history’s events always proved forced.”

## 2. IDEALIST

This approach finds timeless principles in Revelation but denies any specific or historical future meaning to the book. Idealists suggest that John's concern in writing was to provide a non-historical and allegorical summary of significant redemptive truths or historical principles.

Idealist William Milligan affirms this: "We are not to look in the Apocalypse for special events, but for an exhibition of the principles which govern the history both of the world and the Church. [It provides] the action of great principles and not special events."

On the positive side, all approaches would agree with the idealist in stating that history is very much the outworking of divinely established principles, and everyone who teaches from Revelation will affirm the general conviction that it contains timeless principles. The weakness of this approach is ignoring the fact that Revelation does appear concerned with concrete history and therefore, the reader must wholly overlook historical events in spite of what seems rather plain. To put it another way, its flaw is not so much in what it affirms as in what it denies.

## 3. FUTURIST

The most popular and widely prevalent interpretive approach to Revelation today is the futurist one. This approach sees the prophecies of Revelation, particularly beginning in Revelation 4:1, as portraying the distant future from John's time. This view understands Revelation as

dealing with the ultimate historical issues that the world and/or the Church will face just prior to Christ's return.

Futurism has become popular in our day in part because of authors Tim LaHaye and Jerry Jenkins and their *Left Behind* series. This view, in its most basic form, states that nothing recorded in Revelation occurs prior to the events building up to the second coming of Jesus.

Futurists are right to claim that some events in Revelation await fulfillment. For example, it seems very clear that the eternal city supplanting the kingdoms of this world (21:1-22:5) is a future event. However, like any approach, the futurist one can be pressed too far and imply that Revelation had nothing to say to the many generations between its writing and the present day. This approach removes the relevance of Revelation from John's original audience at the time of their great suffering. Additionally, it must reinterpret phenomena of John's day to make them fit in modern times.

Gordon Fee writes, "The unfortunate reality is that almost all of the popular stuff written on the Revelation, which tends to be well known by many, has scarcely a shred of exegetical basis to it."

#### 4. PRETERIST

Finally, we have the preterist view. Basically, this approach understands the great majority (not all) of the prophecies set forth in Revelation 4-22 to be dealing with issues and events beginning with John's own day, matters that from

our perspective lie in the distant past—hence the designation *preterism*, from the Latin word *praeteritus*, meaning gone by or past.

The strength of this approach is that it reads the book of Revelation the way John's original audience in the seven churches would have. Thus, it retains the relevance of the book for John's original audience, which was undergoing a crisis of persecution and oppression. It takes seriously the time frame indicators in Revelation. It provides a dramatic explanation of major redemptive historical matters: the demise of Judaism and the temple system and the universalizing of the Christian faith. As such, its principles may serve as a pattern showing that Christ will protect his church in all ages, since he does so in its first century infancy.

The weakness of this approach comes in its radical forms, which insist that all the events in Revelation were fulfilled in the first century, which is not a view John's original audience would have held. Moderate preterists, in contrast, do not insist that every event in Revelation was fulfilled in the first century and see, especially, the events from chapter 20:11 on as being in the future.

How do we reconcile these different approaches? First, we need to be willing to admit that each approach has negative and positive elements to it. In fact, most commentators who seek to apply Revelation will opt for a blended approach of sorts—what Craig Keener calls an eclectic approach—combining some idealist, futurist, and preterist elements.

Most of all, we need to approach the book, like any of God's books to us, with humility and Spirit-dependence.

As we enter this study of Revelation, here are some important things to keep in mind:

**IT WAS WRITTEN TO A SPECIFIC GROUP OF PEOPLE, LIVING IN A SPECIFIC TIME AND PLACE.**

Revelation is a letter, actually the longest letter in the Bible, and thus it was written to specific people at a specific time meeting specific needs. John was writing to a first century group of churches to encourage them as they lived under the tyranny of the Romans, and especially the leader at the time, the maniacal Nero.

**IT WAS WRITTEN AS A BOOK OF ENCOURAGEMENT.**

Revelation is not meant to scare the non-believer but to encourage the believer most of all. Therefore, Revelation calls us to see our present in light of the reality of things that are unseen but fully real. Yes, we need to see our present in light of the future, but we also need to see our present in light of the invisible realities of the present.

**IT WAS WRITTEN TO UNVEIL THE UNSEEN.**

This piggybacks on the previous point. Revelation's goal isn't just to tell us what's going to happen in the future but to peel back the layers on our present.

As Darrell Johnson writes, "[Revelation] is to show us that things are not as they seem." Revelation seeks to

encourage the believer by showing them what is taking place in the heavenlies in the present.

**IT WAS WRITTEN NOT TO REVEAL NEW TRUTH BUT TO TEACH US THE ALREADY REVEALED TRUTH IN A NEW WAY.**

What we see in Revelation is nothing that we haven't seen in the rest of the Bible; it's just being said in a new way.

**IT WAS WRITTEN NOT ONLY AS AN APOCALYPSE AND A LETTER BUT AS A PROPHECY TOO.**

John writes in Revelation 1:3, "Blessed is the one who reads aloud the words of this prophecy." In that, we need to remember that the biblical word *prophecy* does not connote *prediction* as much as it does *declaration*. The heart of Biblical prophecy is not, most of all, "Look at what's coming" but "Thus says the Lord."

# POST SUNDAY CONTENT

## GENERAL QUESTIONS

We are approaching this edition of our Post Sunday Content a little differently. Weekly questions specific to each sermon will be provided digitally via the Westside app. Because of the uniqueness of this book and our desire for you to study on your own, we are also providing general questions here, which will help guide you through Revelation's 22 chapters.

**Each week, ask the questions listed below as you proceed chapter by chapter and follow along with the Sunday sermons. Not all the questions will be relevant to each and every chapter of Revelation every week, but some will always be applicable.**

1. Who are the main characters? What is the setting?
2. What descriptions are being used for God, Jesus, and/or the Holy Spirit?
3. What words show up again and again? Do you see any references to "hear" and "see"?
4. What images do you see? Are numbers used? Do you see any uses of similes or metaphors? (Note the use of "like" or "as.")

5. Are there any references in this text that come up in other places Revelation or other parts of the Bible, specifically, the Old Testament?
6. What instructions or words of comfort are given to the believer?
7. What is the general vibe and feel that the chapter emotes?

Our prayer and hope is that by the end of this series you will be encouraged and less hesitant in approaching Revelation, and have a better grasp of its beauty and truth. Remember the words of John in Revelation 1:3: "Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near."

# WEEKLY READING PLAN

WEEK 1:  
REVELATION 1:1-8

**Monday**      *Revelation 1:1-8*

**Tuesday**      *Luke 11:27-28; Zechariah 4:2-9*

**Wednesday**      *Revelation 3:1, 4:5, 5:6*

**Thursday**      *Daniel 7:13-14; Zechariah 12:10*

**Friday**      *Revelation 21:6, 22:13*

**Saturday**      *1 Peter 1:18-19; Psalm 89*















# WEEKLY READING PLAN

WEEK 2:  
REVELATION 1:9-20

**Monday**      *Revelation 1:9-14*

**Tuesday**      *Revelation 1:15-20*

**Wednesday**      *Revelation 14:14; Daniel 10:16*

**Thursday**      *Revelation 19:11-21*

**Friday**      *Romans 6:9, 14:9*

**Saturday**      *Matthew 5:14-15*















# WEEKLY READING PLAN

## WEEK 3: REVELATION 2-3 (SATAN'S TACTICS)

**Monday**      *Revelation 2:1-7*

**Tuesday**      *Revelation 2:8-17*

**Wednesday**      *Matthew 24:3-14*

**Thursday**      *Revelation 2:18-29*

**Friday**      *Matthew 10:19-22*

**Saturday**      *Revelation 3*















# WEEKLY READING PLAN

## WEEK 4: REVELATION 2-3 (JESUS PROMISES)

**Monday**      *Revelation 2:1-29*

**Tuesday**      *Revelation 3:1-13*

**Wednesday**      *Acts 14:27; 1 Corinthians 16:9;  
2 Corinthians 2:12*

**Thursday**      *Revelation 3:14-22*

**Friday**      *Luke 12:35-48; Matthew 16:17-19*

**Saturday**      *Hebrews 12:3-10*















# WEEKLY READING PLAN

WEEK 5:  
REVELATION 4:1-11

**Monday**      *Revelation 4:1-4*

**Tuesday**      *Revelation 11:15-19*

**Wednesday**      *Revelation 4:5-11*

**Thursday**      *Isaiah 6:1-6*

**Friday**      *Psalms 33*

**Saturday**      *Revelation 5:9-14*















# WEEKLY READING PLAN

WEEK 6:  
REVELATION 5:1-14

**Monday**      *Revelation 5:1-5; Ezekiel 2:9-10*

**Tuesday**     *Isaiah 11:1-10; Romans 15:12*

**Wednesday**   *Revelation 5:6; John 1:29;  
1 Peter 1:19*

**Thursday**     *Revelation 5:7-14; Daniel 7*

**Friday**        *Revelation 14:3-4*

**Saturday**     *Psalms 150*















# WEEKLY READING PLAN

WEEK 7:  
REVELATION 6:1-17

**Monday**      *Revelation 6:1-4*

**Tuesday**      *Zechariah 6:1-8; Matthew 24:6-28*

**Wednesday**      *Revelation 6:5-11*

**Thursday**      *Revelation 6:12-17*

**Friday**      *Luke 23:26-31*

**Saturday**      *Malachi 3:2; Luke 21:36*















# WEEKLY READING PLAN

WEEK 8:  
REVELATION 7:1-17

**Monday**      *Revelation 7:1-8*

**Tuesday**      *Revelation 7:8-9; Romans 11:25*

**Wednesday**      *John 12-15*

**Thursday**      *Revelation 7:9-11*

**Friday**      *Revelation 7:11-17*

**Saturday**      *Matthew 24:15-28*















# WEEKLY READING PLAN

WEEK 9:  
REVELATION 8:1-12

**Monday**      *Revelation 8:1-5*

**Tuesday**     *Psalm 141*

**Wednesday**   *Revelation 8:6-12*

**Thursday**     *Exodus 9:23-24*

**Friday**        *Exodus 7:17-19*

**Saturday**     *Exodus 10:21-23; Isaiah 13:10*















# WEEKLY READING PLAN

## WEEK 10: REVELATION 9

**Monday**      *Revelation 9:1-11*

**Tuesday**      *Exodus 10:1-16*

**Wednesday**      *Revelation 9:12-16; Joel 2:1-10*

**Thursday**      *Revelation 9:16-21*

**Friday**      *Galatians 5:19-20*

**Saturday**      *Revelation 22:12-16*















# WEEKLY READING PLAN

WEEK 11:  
REVELATION 10

**Monday**      *Revelation 10:1-7*

**Tuesday**     *Revelation 11:15*

**Wednesday**   *Ezekiel 3:1-3*

**Thursday**     *Revelation 10:8-11*

**Friday**        *Ezekiel 37:1-10*

**Saturday**     *Matthew 17:1-9*















# WEEKLY READING PLAN

## WEEK 12: REVELATION 11

|                  |   |
|------------------|---|
| <b>Monday</b>    | <i>Revelation 11:1-8; Hebrews 13:9-16</i>   |
| <b>Tuesday</b>   | <i>Revelation 11:9-14; Zechariah 4:2-14</i> |
| <b>Wednesday</b> | <i>Revelation 11:15-19; Matthew 24:9-22</i> |
| <b>Thursday</b>  | <i>Luke 1:31-35</i>                         |
| <b>Friday</b>    | <i>Revelation 15:1-5</i>                    |
| <b>Saturday</b>  | <i>Psalm 2</i>                              |















# WEEKLY READING PLAN

WEEK 13:  
REVELATION 12

**Monday**      *Revelation 12:1-2*

**Tuesday**      *Revelation 12:3-6*

**Wednesday**      *Matthew 2:1-6*

**Thursday**      *Revelation 12:7-12*

**Friday**      *Daniel 7-8*

**Saturday**      *John 12:25-26*















# WEEKLY READING PLAN

WEEK 14:  
REVELATION 13:1-10

**Monday**      *Revelation 13:1-5*

**Tuesday**     *Revelation 17*

**Wednesday**   *Daniel 7:1-8*

**Thursday**     *Revelation 13:6-10*

**Friday**        *Revelation 3:1-6*

**Saturday**     *Romans 5:1-5*















# WEEKLY READING PLAN

WEEK 15:  
REVELATION 13:11-18

|                  |                                 |
|------------------|---------------------------------|
| <b>Monday</b>    | <i>Revelation 13:11-15</i>      |
| <b>Tuesday</b>   | <i>Revelation 14:9-11, 16:2</i> |
| <b>Wednesday</b> | <i>Revelation 19:20, 20:4</i>   |
| <b>Thursday</b>  | <i>Revelation 13:16-19</i>      |
| <b>Friday</b>    | <i>1 Thessalonians 2:1-12</i>   |
| <b>Saturday</b>  | <i>Matthew 7:15-23</i>          |















# WEEKLY READING PLAN

WEEK 16:  
REVELATION 14

**Monday**      *Revelation 14:1-5, 22:1-4*

**Tuesday**      *Joel 2:28-32*

**Wednesday**      *Revelation 14:6-13*

**Thursday**      *Daniel 4*

**Friday**      *Zephaniah 3:9-13; Revelation 20:10*

**Saturday**      *Matthew 24; 1 Corinthians 15:50-58*















# WEEKLY READING PLAN

## WEEK 17: REVELATION 15

**Monday**      *Revelation 15:1-4*

**Tuesday**      *Revelation 16:17-21, 19:19-21*

**Wednesday**      *Deuteronomy 32, Exodus 15*

**Thursday**      *Revelation 15:5-8*

**Friday**      *Exodus 40:34-38*

**Saturday**      *Leviticus 26*















# WEEKLY READING PLAN

## WEEK 18: REVELATION 16

|                  |   |
|------------------|---|
| <b>Monday</b>    | <i>Revelation 16:1-8</i>                              |
| <b>Tuesday</b>   | <i>Exodus 7:17-21, 9:9-11</i>                         |
| <b>Wednesday</b> | <i>Revelation 16:9-21</i>                             |
| <b>Thursday</b>  | <i>Psalms 78</i>                                      |
| <b>Friday</b>    | <i>Mark 13:24-27; John 19:30;<br/>Revelation 21:6</i> |
| <b>Saturday</b>  | <i>Exodus 9:22-35; Ephesians 6:10-17</i>              |















# WEEKLY READING PLAN

WEEK 19:  
REVELATION 17

**Monday**      *Revelation 17:1-8*

**Tuesday**     *Isaiah 23:1-18*

**Wednesday**   *Revelation 17:9-18; Daniel 7*

**Thursday**     *Isaiah 21*

**Friday**        *Revelation 2:10-13*

**Saturday**     *2 Kings 9*















# WEEKLY READING PLAN

WEEK 20:  
REVELATION 18

**Monday**      *Revelation 18:1-8*

**Tuesday**     *Revelation 18:9-19*

**Wednesday**   *1 John 2:15-16*

**Thursday**     *Revelation 18:20-24; Matthew 18:1-9*

**Friday**        *Ezekiel 27*

**Saturday**     *Galatians 5:16-25*















# WEEKLY READING PLAN

WEEK 21:  
REVELATION 19:1-10

**Monday**      *Revelation 19:1-5*

**Tuesday**     *Revelation 11:15-19*

**Wednesday**   *Revelation 4:4-10; Psalm 19*

**Thursday**     *Revelation 19:6-10; Psalm 93*

**Friday**        *Psalm 106*

**Saturday**     *Revelation 22:8-9*















# WEEKLY READING PLAN

WEEK 22:  
REVELATION 19:11-21

**Monday**      *Revelation 19:11-16*

**Tuesday**     *Isaiah 63:1-3; 11:1-5*

**Wednesday**   *2 Thessalonians 2:1-12*

**Thursday**     *Revelation 19:17-21*

**Friday**        *Matthew 25:31-46; 2 Thessalonians 1:5-12*

**Saturday**     *Ezekiel 39*















# WEEKLY READING PLAN

WEEK 23:  
REVELATION 20

**Monday**      *Revelation 20:1-11*

**Tuesday**      *Revelation 9:1-6; Luke 10:17-20*

**Wednesday**      *Acts 26:12-18; Matthew 24:3-14*

**Thursday**      *Isaiah 65:17-25, 24:21-22*

**Friday**      *John 5:24-29; 2 Peter 3:1-10, 2:4; Jude 6*

**Saturday**      *Revelation 20:11-15; Hebrews 12:18-29*















# WEEKLY READING PLAN

WEEK 24:  
REVELATION 21:1-8

**Monday**      *Revelation 21:1-8*

**Tuesday**      *Isaiah 43:18-19; 2 Peter 3:11-18*

**Wednesday**      *1 Corinthians 15*

**Thursday**      *John 4:10, 7:37*

**Friday**      *Luke 12:34-48; Romans 8:18-23*

**Saturday**      *Isaiah 65:17-25; Ezekiel 37:24-28*















# WEEKLY READING PLAN

WEEK 25:  
REVELATION 21:9-27

**Monday**      *Revelation 21:9-21*

**Tuesday**      *Ephesians 2:17-22; 1 Peter 2:4-10*

**Wednesday**      *Revelation 21:22-27*

**Thursday**      *Isaiah 60:19-22*

**Friday**      *2 Corinthians 6:16 -7:1*

**Saturday**      *Isaiah 60:1-14*















# WEEKLY READING PLAN

WEEK 26:  
REVELATION 22

|                  |  |
|------------------|--|
| <b>Monday</b>    | <i>Revelation 22:1-5, Ezekiel 47</i>                             |
| <b>Tuesday</b>   | <i>1 Corinthians 13:9-13; Genesis 2:9;<br/>Zechariah 14:1-11</i> |
| <b>Wednesday</b> | <i>Revelation 22:6-21</i>  |
| <b>Thursday</b>  | <i>John 7:37-39; Galatians 5:19-21</i>                           |
| <b>Friday</b>    | <i>Matthew 13:9-17</i>   |
| <b>Saturday</b>  | <i>Matthew 24:36-25:13</i>                                       |













# REFERENCES

Please read or visit the following for citations and quotes found in this booklet, as well as assistance, thoughts, and direction:

Gordon Fee, *Revelation (NCCS/New Covenant Commentary)*, 2010, Eerdmans.

Darrell Johnson, *Discipleship On The Edge: An Expository Journey Through the book of Revelation*, 2004, Regent College Publishing.

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Marty Cooley, Class Notes, "Revelation" Course, Willingdon School of the Bible.

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*Four Views On The Book Of Revelation (Counterpoints: Bible and Theology)*, Ed. C. Marvin Pate et al., 1998, Zondervan.

J. Ramsey Michaels, *Interpreting the Book of Revelation*, 1992, Baker Books.

Dennis E. Johnson, *Triumph of the Lamb*, 2001, P&R Publishing.

H.A. Ironside, *Lectures on the Book of Revelation*, Loizeaux Brothers, 1919.



*This booklet has been prepared for the body of Westside Church as a supplement to our 2016 series called Revelation.*

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226

# THE ROUNDTABLE PODCAST

A bi-monthly discussion focusing on topics from the current sermon series, as well as occasionally featuring current events and guest speakers.

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Westside's musicians write fresh music and arrange timeless hymns for our Sunday gatherings and recording. Many of these songs are available online. Our hope is that these songs will help to equip and encourage your worship of Jesus throughout the week!

