

THE GOSPEL OF JOHN: A NEGLECTED KEY TO REVELATION?

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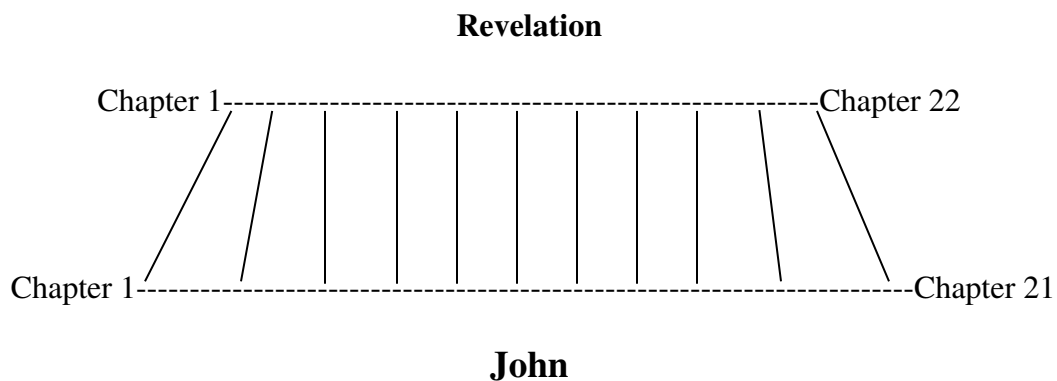
The ancient church was virtually unanimous in claiming that John's Gospel and Revelation came from the same hand -- from John, the son of Zebedee. Nonetheless, most modern commentary dismisses the relevance of the Fourth Gospel in interpreting Revelation.

The following chart displays a literary intertextuality that shows these two great books should be viewed as companion volumes. In fact, we will claim that if they are read alongside each other, as the church fathers suggested, they will interpret each other according to the reformed hermeneutical maxim *Scriptura Scripturas interpretas*.

While several other literary patterns appear to interleave the Fourth Gospel and the Apocalypse, the parallel chart presented below offers the most readily recognizable and comprehensive *prima facie* evidence of the interrelationship of these two books from the pen of the Apostle John.

Consecutive Correspondences

The pattern of consecutive correspondences consists of significant words, word combinations, and phrases that track between the two companion books as they are read consecutively and side by side. If you imagine John and Revelation as two railroad tracks, the verbal and thematic links within this pattern are like the railroad ties that hold the tracks together as they present the ministry of Jesus from the earthly (John) and heavenly (Revelation) perspectives.



In the following chart, the **word(s) in bold type** are from the same root in the original Greek text. When the **verse address is bolded**, it indicates that this is the only time that the word combinations in bold are found in both the Gospel and Revelation. The *italicized words* are terms that are related thematically, but are based on different Greek roots.

John-Revelation Consecutive Correspondence Chart

Gospel of John	Revelation
1:1 John writes concerning “the Word of God ”	1:2 John witnesses to “the Word of God ”
1:5 Jesus is “the Light (that) shines in darkness”	1:16 The face of Jesus “ shines like the sun”
1:14 “We beheld His glory as the <i>only begotten</i> of the Father”	1:5-6 “Jesus Christ...the <i>firstborn</i> from the dead...to Him be glory ”
1:23 John the Baptist introduces the earthly Jesus: “I am the voice of one crying, ‘In the wilderness’”	1:10 John the Apostle “heard...a loud voice , as of a trumpet,” and sees the heavenly Jesus. ¹
1:42 Jesus gives Peter a new name: “ <i>Cephas</i> , which is translated, ‘a stone’”	2:17 “To him who overcomes...I (Jesus) will give a white <i>stone</i> , and on the <i>stone</i> ² a new name” ³
2:17 Jesus purges the temple: “ Zeal for Your house will consume Me”	3:19 Jesus purifies His church: “Be zealous therefore, and repent” ⁴
2:24-25 “Jesus... knew all men...for He Himself knew <i>what was in man</i> ”	2:23 “all the churches shall know that I (Jesus) am He who <i>searches the minds and hearts</i> ”

¹ John the Baptist, who is about to be cast into prison (John 3:24), announces the coming of the **earthly Jesus**. John the Apostle, who is upon the prison isle of Patmos, describes a vision of the **heavenly Jesus** (Rev 1:9). It is noteworthy that John the Baptist “bears witness” about Jesus in the Gospel, while John the Apostle “bears witness” about Jesus in Revelation (J 1:7 and R 1:2). The two books open with the witness of “John” about Jesus.

²

There is a homophony in Greek between ‘kephas’ (Cephas) in John 1:42 and ‘psephos’ (stone) in Rev. 2:17.

³

Peter is given a new name, “Cephas,” or stone in John 1:42. The overcoming believer is promised a white “stone” with a new name in Revelation 2:17.

⁴

As noted by the verse address in bold, the only occurrences of the word ‘zeal’ are found in these books that describe the Lord’s determination to cleanse the churches of Revelation just as He had purged the earthly temple in Jerusalem. In His letter to the Laodiceans, Jesus exhorts the believers to imitate His own zeal for purity in the house of God. The zeal of Christ drives Him to cleanse the temple (J 2:17). That same zeal is what will drive God’s people to repent, bringing purity to the church (R 3:19). This ‘consuming’ zeal (John 2:17) is thus the remedy to Laodicean lukewarmness (Rev. 3:16). Moreover, the cleansing of the earthly temple by the zeal of Jesus (J 2) is balanced by the cleansing of the seven churches, which constitute the heavenly temple, by the zealous call of Jesus (R 2-3). Consequently, both Johannine books begin with a cleansing of the “house of God” as temple or church. There is thus a thematic equipoise to the beginning of both the Gospel and Revelation. This literary equipoise is sustained throughout the parallel reading of John’s two great works, as we shall see.

3:1,10 “now there was a man of the Pharisees, named **Nicodemus**...a **teacher** in Israel”

3:20 “he who does evil hates the light...lest his deeds be **reproved**”

3:29 “the friend of the bridegroom, who **stands** and **hears** him, rejoices greatly because of the bridegroom’s **voice**”

4:23 “the hour is coming, and now is, when the true **worshippers** will **worship** the *Father* in spirit and truth”

4:44 “For Jesus Himself testified that a prophet has no **honor** in his own country”

5:18 “He (Jesus)...was **breaking** the *Sabbath*” (the seventh day)

2:15 “the **teaching** of the **Nicolaitans**” (2:6)⁵

3:19 “as many as I love I **reprove**”⁶

3:20 “Behold, I **stand** at the door...if anyone **hears** My **voice**...I will come in to him and dine with him”⁷

4:9-10 “Whenever the four living creatures give glory and honor and thanks to *Him who sits on the throne*...the twenty-four elders fall down... and **worship** Him”

4:11; 5:12-13 “You are worthy, O Lord, to receive...**honor**...Worthy is the Lamb who was slain to receive...**honor**...Blessing and **honor**... to the Lamb forever and ever”⁸

5:5 “the Lion of the tribe of Judah...has prevailed to open the scroll and to **break** its *seven seals*”⁹

5

The meaning of “Nicodemus” and “Nicolaitan” is virtually identical in Greek (“victory of the people”). If Nicodemus is taken as a representative of the Pharisees, the ground of the Lord’s hatred of the teaching of the Nicolaitans is clearly established (R 2:6). Moreover, the juxtaposition of these names (and a Hellenistic name for the teacher of Israel is unusual, to say the least) in light of the history of Nicodemus’ faith would give hope of repentance to the Nicolaitans of Ephesus and Pergamum.

6

The reproof of Jesus is the evidence of His love (Rev 3:19). The teaching of this parallel reading constitutes a loving invitation to all those afraid of the light because of their evil deeds to come to Him nonetheless (John 3:20).

7

The invitation to dine with Jesus is a reference to communion at the Lord’s Table. The suggestion in this parallel is that the Lord’s Supper is in fact an anticipation of the wedding supper of the Lamb (Rev 19:9). The Laodiceans are being invited into a celebration of love and intimacy by the Bridegroom of heaven at the bridal meal He hosts for them.

⁸ Jesus’ teaching to the Samaritan woman about true worship (John 4:23) is echoed by all of heaven being filled with worship (Rev 4:9-10). Similarly, Jesus’ observation that a prophet has no honor ‘among his own’ is contrasted with all of heaven ascribing Him honor (Rev. 4:11, 5:12-13). The heavenly and earthly scenes are full of ironic contrasts!

⁹ The boldness of Jesus on earth in asserting His right to work healing on the Sabbath provoked the charge that He was making Himself “equal with God” (John 5:18). The corresponding passage in the heavenly throne room depicts Jesus as equal with God, worthy to open the seven-sealed book, and boldly ‘taking’ it from the right hand of the Lord God sitting upon the throne (Rev 5:7). Jesus is thus in the posture of a co-regent, not a supplicant, as He approaches the throne of His Father.

5:22-23 “the Father has committed all judgment to the Son, that all should **honor** the *Son* just as they **honor** the *Father*”

5:35 John the Baptist “was a **burning...lamp**”

6:7-9 “Two hundred **denarii** worth of bread... five **barley** loaves”

6:15 “when Jesus perceived that they were about to come and take Him by force to make Him **king**, He *withdrew* to the **mountain** by **Himself**”

6:18, 27 “And **the sea** was stirred...a great **wind** was **blowing**...for this one has God the Father **sealed**”

6:35 “He who comes to Me shall **not hunger**, and he who believes in Me shall **never thirst**”

7:38 “*rivers* of **living water** will flow from him”

8:21-22 “you will **seek** Me, and *where I go you cannot come* (i.e., you will not find Me); You will **die** in your sins...(they) said, ‘Will He kill

5:13 “And every creature...I heard saying: ‘Blessing and **honor** and glory and power be to *Him who sits on the throne*, and to the *Lamb*”

4:5 “seven *lamps* of fire **burning**...the seven spirits of God”¹⁰

6:6 “A quart of wheat for a **denarius**, and three quarts of **barley** for a **denarius**”¹¹

6:15 “the **kings**...the great men...rich men... commanders...mighty men...*hid themselves* in the **mountains**”¹²

7: 1-3 “so that no **wind** should **blow** on the earth or on **the sea**...until we have **sealed** the servants of **God**”¹³

7:16 “they shall **hunger no more, neither thirst** anymore”¹⁴

7:17 He “will lead them to *springs* of the **water of life**”

9:6 “men will **seek** death, and *will not find it*; they will desire to **die**, and death will flee from them”¹⁵

10

John the Baptist, of course, experienced the fullness (cf. “seven spirits of God”) of the Spirit even before his birth (cf. Luke 1:15).

11

The apocalyptic horseman who brings famine to the earth is sent by Jesus to vindicate the justice of God against man’s rebellion (Rev 6:5). But the context of the parallel correspondence encourages the believer to remember that Jesus was mindful of the hunger of His people in the wilderness and that He is able to supply whatever they need.

12

Strikingly, Jesus fled the honor of man as much as the wicked will flee the wrath of God!

13

The pattern of unique correspondences between John 6 and Revelation 6-7 reveals in both books that the people of God are delivered from the wind and the sea, i.e., from natural or elemental chaos. Their safety and security is the seal of God.

14

This correspondence sets forth a promise-fulfillment pattern. The promise pronounced upon earth is realized in heaven.

15

The religious leaders conjecture that Jesus intends to kill Himself (J 8:21-22). Ironically, their conjecture is paralleled with the inability of the wicked in judgment to find death (R 9:6). The wicked, who are dead in their sins, will suffer a torment that will not die. Once again, the irony is fully appreciated only by a companion reading of these two books.

Himself?”

9:25, 27 “Though I was blind, now I **see**...I told you (the Pharisees)...and you did not **hear**”

9:20 The wicked are like their idols “which can neither **see** nor **hear**”¹⁶

10:27 “My sheep **hear** My **voice**, and I know them, and they *follow* Me”

10:4, 8, 9 “I **heard** a **voice** from heaven...Then the voice which I **heard**...spoke...and said, ‘Go...’ *So I went*...”¹⁷

11:14-15 “Lazarus is *dead*, and I **rejoice** for your sakes that I was not there that you might believe... So when Jesus came, he (Lazarus) had been in the **tomb** *four days*”

11:9-10 “(they) will see their *dead bodies* (the two witnesses) for *three and a half days*, and not allow their *dead bodies* to be put into a **tomb**. And those who dwell on the earth will **rejoice** over them”

11:43-44 “with a **loud voice** He cried out, ‘Lazarus, *come forth!*’ And *he who had died came out* bound hand and **foot**”

11:11-12 “Now...*the breath of God entered them* (the witnesses), and they stood on their **feet**...and they heard a **loud voice** from heaven saying... ‘*Come up here!*’”¹⁸

11:48 “if all men believe in Him...they will take away our (the religious leaders’) **place**”

12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”¹⁹

12:13, 15, 19 “The next day a great multitude... *cried out*, ‘Hosanna! Blessed is *He* who comes in the name of the **Lord!**’ The **King** of Israel!... ‘Behold, your **King** is coming’...The Pharisees therefore **said**... ‘Look, the **world** has gone after *Him!*’”

12:10 “Then I heard a *loud voice* in heaven, ‘Now...the **kingdom** of our God, and the authority of His *Christ* have come.’” “And there were *loud voices* in heaven, **saying**, ‘The **kingdoms** of this **world** have become those of our **Lord** and His *Christ*” (**11:15**)²⁰

¹⁶ The Gospel describes the religious leaders who are blind to the Light of the World and deaf to the Word of God. The revelation of their true character is unveiled in the parallel reading. The religious leaders of the second temple are idol worshippers, and the temple of Jerusalem has become an idol sanctuary. John’s polemic against apostate Judaism expresses a shocking irony.

¹⁷ John’s immediate obedience is intended as an example of Jesus’ teaching about following Him.

¹⁸ The resurrection of Lazarus in the Gospel becomes a powerful picture of the resurrection of the two witnesses in Revelation. The murderous hostility of the Jews against Lazarus (J 12:10-11) corresponds to the bestial opposition to the two witnesses of Revelation (R 11:7).

¹⁹ In yet another shocking irony, the religious leaders are compared to the followers of the dragon. The religious leaders feared that they might lose their earthly sanctuary as a consequence of the wrath of Rome. But a far worse wrath awaited them -- the wrath of God. And for their rejection of Jesus their place in the heavenly sanctuary was taken away. Their loss of “place” (R 12:8) contrasts with believers for whom Jesus is preparing a “place” (J 14:2).

²⁰

The cry of the multitude at the triumphal entry is echoed by the cry of the multitude in heaven. Heaven and earth alike declare the kingdom authority of Jesus. The battle on earth against Jerusalem, described in the Gospel, is being simultaneously waged from heaven against Babylon, as depicted in Revelation. The correspondence between

12:25 “He who *loves* his **life** will *lose it*”

12:11 “they did not *love* their **lives** to *death*”

12:28-31 “then a **voice** came from **heaven**...the people who **heard**...said it **thundered**. Others said an **angel** spoke... ‘Now the ruler of this *world* (Satan) will be **cast** out.’”

12:9-10 “and Satan, who deceives the whole *world*...was **cast** to the earth, and his **angels**... and I **heard** a loud **voice** in **heaven**... ‘Now has come salvation.’” “there were...**thunderings**” (11:19)²¹

12:32 Jesus says: “And I, if I am *lifted up from the earth*, will draw **all peoples** to Myself”

12:5 “She bore a male Child who was to rule **all nations** with a rod of iron. And her Child was *caught up to God* and His throne”²²

13:29 Judas, who controlled the purse, should “**buy** those things that we need” Judas challenges: “Why was this fragrant oil not *sold*...?” (12:5)

13:17 The beast controls all who “**buy** and *sell*”²³

14:6 “I am the **way**, the **truth**, and the **life**”

15:3, 7 “just and **true** are Your **ways**...God who **lives** forever”

14:15 “If you love Me, you will **keep** My **commandments**”

14:12 “Here is the perseverance of the saints who **keep** the **commandments**”

15:1-6 “I am the **Vine**, you are the branches...If anyone does not abide in Me, he is **thrown out** as a branch and is **dried up**, and they *gather* them and **throw** them into the **fire**”

14: 15, 18-19 “the harvest of the earth was **dried up**...and another angel who had authority over **fire**... called... ‘*gather* the clusters of the **vine** of the earth, for her grapes are **fully ripe**.’ And the angel thrust his sickle into the earth and *gathered* the **vine**...and **threw** it into the winepress”²⁴

the two wicked cities, Babylon and Jerusalem, and the warfare of heaven against them, is a major thematic parallel between the Gospel and Revelation.

²¹ These verses constitute the literary axis of the Johannine books. The thunderous voices of the heavenly angels are heard on earth as the dragon is cast out of heaven to earth. This correspondence is like an open window between the Gospel and the Revelation through which those on earth are permitted to hear the war in heaven (Rev 12:7).

²² The cross foreshadows the victory of the ascension, when Jesus in His “lifted up” glory will draw all nations to Himself as a community of worshippers.

²³

This parallel correspondence between Judas and the beast is reinforced by the juxtaposition of John 17:12 and Revelation 17:8, 11, set forth below.

²⁴ This pattern of unique vocabulary indicates a thematic interdependence. The judgment in Revelation is upon the wild grapes, the apostate Israel (cf. Isa 5:7), namely, all those who do not “abide” in Jesus.

16:8 “He will judge of sin, **righteousness**, and **judgment**”

16:33 “I (Jesus) have **overcome** the world”

17:12 Judas is “the son of **perdition**”

17:24 “Father, I desire that they also, whom You have given Me...**from the foundation of the world**”

18:11 “the **cup** which My Father has given”

18:38 “Pilate said to Him, ‘What is **truth**?’”

19:2 “they **clothed** Him in a **purple robe**”

19:5 “Jesus therefore came out wearing the *crown of thorns* and a *purple robe*...**Behold, the Man!**”

19:13 Pilate “**sat** upon the judgment seat” to “**judge**” (18:31)

19:17-18 “Golgotha, where they crucified Him (Jesus), one **on either side** and Jesus **in the midst**”

16:7 “true and **righteous** are Your **judgments**”

17:14 “the Lamb will **overcome** them”

17:8, 11 “(the beast) will go to **perdition**”²⁵

17:8 “And those whose name had not been written in the book of life **from the foundation of the world**”

18:6 the harlot Babylon has a “**cup** of abominations” (17:4)

19:11 “and He...was called ‘Faithful and **True**’”²⁶

18:16 the harlot Babylon “was **clothed in purple**”²⁷

19:11 “**behold**...*He who was called Faithful and True*...and on His head were many *diadems*, and His **robe** was *dipped in blood*”²⁸

20:11-13 “I saw a great white throne, and He who **sat** upon it...**judged** every man”²⁹

22:2 “**in the midst** of the street, **on either side** of the river was the tree of life”

²⁵ We have already seen the bestial character of Judas in John 12:5 and 13:29 in light of Revelation 13:17. This parallel is significant because of the unique occurrence of the word “perdition.”

²⁶ Pilate’s question in the Gospel is answered in Revelation. The irony of Pilate’s question is astonishing when John the Seer, like Elisha for his servant, opens the heavens so that we might see the Lord of Glory, Faithful and True.

²⁷ In a striking juxtaposition, Jesus in his suffering is paralleled to the harlot Babylon. Both have a loathsome cup to drink, and both wear a purple robe. Moreover, Jesus suffers the indignity of false accusations of blasphemy (John 10:33) and fornication (John 8:41), crimes which John charges against the whore (Rev 17:2-3). Shocking as it may seem, it is clear that John’s portrait of Jesus in the Gospel has the Lord taking upon Himself the reproach of the whore of Babylon, as depicted in Revelation. Jesus’ suffering in the place of the whore suggests a truth no less wonderful for its being obvious: the Gospel is laying the foundation in the sufferings of Christ for the redemption of Revelation’s Babylonian whore!

²⁸

Heaven and earth are full of shocking opposites! Pilate, the Roman judge, brings Jesus forth and invites all Jerusalem to behold the mockery of Christ’s royal claim. There He stands, crowned in thorns and arrayed in royal purple, and Pilate announces, “Behold, the Man!” The contrast in Revelation could not be more arresting. John invites us to “Behold the Faithful and True One!” crowned with kingly diadems and clothed in a robe dipped in blood. Revelation balances the ridicule of earth with the triumphant glory of heaven!

²⁹

Ironically, Pilate is himself is being judged by heaven for his unjust judgment upon earth.

19:19 “Pilate **wrote** a title...it was **written**, ‘JESUS OF NAZARETH. THE **KING OF THE JEWS.**’”

19:23 “when they crucified Jesus, they took His **outer garments**”

19:28, 30, 40, 42 “Jesus, knowing that all things were now **finished**...said, ‘It is **finished!**’...and they took the body of Jesus and **bound** it...and *placed it in a tomb.*”

20:15 “Jesus said... ‘Woman, why are you *weeping?*’”

20:17 “Jesus said to her, ‘Do not hold to me yet, for I have not yet **ascended** to My Father...to My **God** and your **God.**’”

20:27 “Be not **unbelieving** but believing”

21:15 “Feed my **lambs**”

21:24 “this is the disciple who...**wrote** these

19:16 “On His outer garment...a name was **written**, ‘**KING OF KINGS AND LORD OF LORDS**’”³⁰

19:16 “On his **outer garment**...a name was written, ‘**KING OF KINGS**’”

20:2, 3, 5 “He laid hold of the dragon...and **bound** him, and *shut him in the abyss*...that he should deceive the nations no more until the thousand years were **finished**...and the rest of the dead did not live again until the thousand years were **finished**”³¹

21:4 “and He shall wipe away every tear from their eyes”³²

21: 2 “Then I, John, saw the holy city, New Jerusalem, **descending** out of heaven from **God**, prepared as a bride adorned for her husband...”³³

21:8 “But the fearful and **unbelieving**”

19:9 “the wedding *supper* of the **Lamb**”³⁴

21:5 “And He said to me, ‘**Write**, for these

³⁰ Both of John’s books climax in the judgment of Jesus. Upon earth He is condemned by Pilate, who writes a title to mock His kingdom. But in heaven the Lord God vindicates the kingship of Jesus, writing Him a glorious name.

³¹

The career of Satan counterfeits the earthly history of Jesus. Satan is bound and placed in the abyss just as Jesus was bound and placed in a tomb. Lest he deceive the nations (Rev 20:3, cf. Matt 27:63), Satan is sealed in the earth (Rev 20:3, cf. Matt 27:66). Afterward, Satan imitates the resurrection in being “released” from the abyss (Rev 20:3).

³²

The Gospel concludes with a woman and Jesus in an earthly garden (John 20:15). Jesus tells Mary that He must ascend to His Father (John 20:17). Revelation concludes with the bride descending from the Father to be received by her Groom (Rev 21:9-10), coming to a heavenly garden with the river of crystal and the tree of life (Rev 22:1-2). The Gospel’s picture of the bride, corresponding to the bride of Revelation, is Mary Magdalene. Now the choice of this Mary to represent the bride is remarkable due to her reputation within the Christian community as the one from whom the Lord had cast out seven demons (Luke 8:2). Consequently, one who had known every form of demonic defilement (cf. Luke 11:26) is chosen by John to represent the bride of Jesus. When read thematically in parallel with Revelation, the redemption of Mary Magdalene is juxtaposed to the redemption of the whore of Babylon, who becomes the bride of Christ. Once again, the parallel maintains a perfect thematic equipoise with Revelation.

³³

The marriage imagery in the Gospel is an implicit Adam typology, with the Lord awakening in the garden tomb as a new Adam. His wounded side (J 19:34) having been healed, Jesus beholds Mary Magdalene, who has become the new Eve.

³⁴

The parallel is striking. The pastoral oversight of Peter is made emblematic of the wedding supper of the Lamb.

things; and we know that his *witness* is **true**”

21:25 “And there are many other things that Jesus did, which **if** they were **written** one by one, I suppose that even the world itself could not contain the **books** that would be **written**.”

words are *faithful* and **true**”³⁵

22:18-19 “**if** anyone takes away from the words of the **book** of this prophecy, God shall take away his part...from the things which are **written** in this **book**.”

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³⁵

These remarks constitute the seal of John as a faithful witness to all he has written.

**THE GOSPEL OF JOHN:
A NEGLECTED KEY TO REVELATION?
(Part 2)**

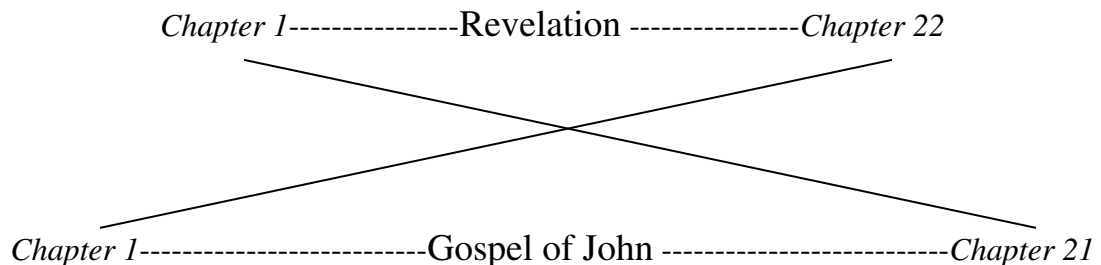
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Chiastic Correspondences

We have suggested that John's Gospel and Revelation are linked by an elaborate pattern of consecutive or parallel correspondence. But there is another comprehensive pattern of literary linkage that overlays the two great books of John -- a chiastic pattern. A chiasm is a literary pattern that involves an inverted parallelism of words or ideas. In chiastic patterning, the beginning of one book contains clusters of shared vocabulary and themes with the end of the second book; and similarly, the beginning of the second book contains paralleled vocabulary and themes found at the end of the first book. The Gospel of John and Revelation *are written throughout in an elaborate chiastic pattern, producing the effect of each book being a mirror image of the other.* Together, the consecutive and the chiastic patterns constitute the warp and woof of the Johannine interweaving.

Now John's use of chiastic patterning is not precisely ordered and mechanical, just as we observed with the consecutive pattern of correspondence. It is rather more artistic than mechanically predictable. Nevertheless, the overall pattern of chiastic correspondence is clearly one of John's major structural devices.

Moving in reverse directions within John's Gospel and Revelation, we will work our way forward in the Gospel and backward in Revelation, noting as we go in paralleled charts how the two books are joined together so as to enlighten and interpret each other by the use of this ancient literary pattern. The mirror imaging that occurs between these two books will describe a diagram much like the following.



John-Revelation Chiastic Correspondence Charts

The Word and the Old Creation

1:1 “In the **beginning** was *the Word*”

1:3 “**all things** were made by *Him*”

1:5, 9 “the **light** shines in *darkness*...He (Jesus) was the true **light** which **gives light** to every man”

1:14 “the *Word* became flesh, and **tabernacled** among us”

1:17 “**grace** and truth came by **Jesus Christ**”

1:28, 48 “these things took place...beyond *the Jordan*... ‘when you were under *the fig tree*, I saw you.’”

1:29 “**the Lamb** of **God** who *takes away the sin of the world*”

1:32 “*I beheld* the Spirit **descending out of heaven** like a dove, and He remained upon Him (whom John identifies as the Bridegroom, 3: 29)

1:39, 46 Jesus says, “**Come** and see!” Philip, who hears, says, “**Come** and see!”

The Word and the New Creation

22:13 “*I am*...the **beginning** and the end”

21:5 “behold, *I make* **all things** new”

22:5 “there shall be no *night* there; they need no lamp nor **light**, for the Lord God **gives** them **light**”³⁶

21:3 “the **tabernacle** of *God* is among mankind and He will **tabernacle** among them”³⁷

22:21 “**grace** of our Lord **Jesus Christ** be with you”

22:1-2 “And he showed me *the river of the water of life*...and *the tree of life*”

22:3 “there is *no more* curse; the throne of **God** and **the Lamb** is there”³⁸

21:2 “And *I saw* the holy city, New Jerusalem, **descending out of heaven** from God, made ready as a bride adorned for her husband”

22:17 “the Spirit and the bride say, ‘**Come!**’” and “let him who hears say, ‘**Come!**’”³⁹

³⁶ It will be seen that the chiastic pattern comprehends several themes initiated in the beginning of the Gospel and concluded at the end of the Revelation. The darkness, which is the emblem of the power of chaos, is at war with the **light** in the opening of the Gospel (J 1:4-5). Only at the end of Revelation is the war finished, and the darkness at last is overtaken by the **light** (R 22:5).

³⁷

The Gospel begins with the declaration that the Word became flesh and **tabernacled** among us (J 1:14), and Revelation concludes with the glorious announcement that in the consummation of all things God pitches His **tabernacle** forever among men (R 21:3).

³⁸

The promise of John the Baptist at the *river* Jordan, that the **Lamb** of **God** would *take away the sin of the world* (J 1:29), is realized in the vision of John of Patmos, who sees the *river* of paradise flowing from the throne of **God** and the **Lamb**, with *the curse of sin having been taken away* (R 22:3).

³⁹ It is noteworthy that the Gospel opens with a twofold invitation to “**come**” to Jesus. Revelation concludes with a similar twofold invitation to “**come**” to the Water of Life.

1:42 Peter, one of the apostles, is given a new name, “Cephas,” meaning “stone”

1:45, 49 “**Behold, a true** Israelite *in whom there is no guile*... You (Jesus) are the **King** of Israel”

1:51 “you (pl.) shall **see heaven opened** and the **angels** of God **ascending** and **descending** upon the *Son of Man*”

The Wedding in Cana

2:2 “Jesus and His disciples were **invited to the wedding**”

2:3 Jesus makes wine. “When they ran out of **wine**, the mother of Jesus said to Him, ‘They have no **wine**.’”

2:4 “My **hour** has not yet **come**.”⁴⁴

⁴⁰

Peter’s promise in the Gospel that he would be a “stone” is serendipitously fulfilled in Revelation as he becomes a “precious stone!”

⁴¹

The Gospel account of Nathanael, the true Israelite, recalls a fig *tree* (J 1:48), the tree whose leaves could not hide the knowledge of God in Genesis. Similarly, Revelation foretells a vision of the *tree* of life, whose leaves are for the healing of the nations who make up the city of God (R 22:2). Furthermore, the promise to Nathanael, that he should **see the heaven opened** and the **angels** of God **ascending** and **descending** upon *the Son of Man* (J 1:51) is never fulfilled in the Gospel. Only in Revelation does John **see the heaven opened** and **angels ascending** and **descending** around a vision of *the Lord of Lords* (R 17:8-21:10).

⁴²

The beginning of the Gospel and the ending of the Revelation are filled with wedding imagery. The wedding of Cana in the Gospel sustains many literary connections with the wedding of the Lamb in Revelation. John the Baptist describes Jesus as a Bridegroom in the Gospel’s beginning. But there is no description of the bride in the Gospel. John the Evangelist describes the bride of the Lamb at the end of Revelation. But there is no description of the Bridegroom in Revelation. The two books of John, like a husband and wife, require each other to be complete.

⁴³

According to the wedding custom, the bridegroom should set forth first the good wine, and only afterward, when the guests are drunk, is the worse wine served (2:10). When the wedding of Cana (J 2:1) is read in light of the wedding of the Lamb (R 19:7), it is clear that Jesus observes the wedding custom respecting the order of wine service. Jesus makes wine for both weddings. As the steward of Cana testified, the first **wine** Jesus serves in the Gospel is “**good**” (J 2:10). But afterward in Revelation, when the whore and her followers are “**drunk**,” (R 2, 6), He serves them the **wine of the wrath of Almighty God** (R 19:15).

⁴⁴

The prophetic character of the wedding in Cana is suggested by Jesus’ words. The hour of which He speaks (cf. John 12:23) is the hour of His passion and death, when he will provide the wine of His blood for His bride. That hour prepares the way for and anticipates the messianic banquet of Revelation 19:9 (cf. Isa 25:6-8).

21:14, 19 the New Jerusalem has twelve foundation “*stones*,” inscribed with the names of the apostles.⁴⁰

19:11, 16 “**Behold**,...One (Jesus) called *Faithful* and **True**... ‘**King of Kings**’”

19:11 “now I **saw heaven opened** and...He who...is called *Faithful and True*” The first “**angel**” shows “the beast **ascending**” (17:8). The last “**angel**” shows “the holy city **descending**” (21:10).⁴¹

The Wedding of the Lamb

19:9 “Blessed are those who are **invited to the wedding**”⁴²

19:15 Jesus makes wine. “He treads the winepress of the **wine** of the rage of the wrath of Almighty God.”⁴³

18:8, 10 “For in one day her plagues will

come...in one **hour** your judgment has *come*.”

2:4, 7, 10 “**Woman**, what do I have to do with you?...**Fill** the waterpots with **water**’... they have become **drunk** with the *worse wine*”

17:1-2, 4, 6 “and the **woman** (who sat on many **waters**)...had in her hand a golden cup **filled** with abominations...they have **drunk** the **wine of her fornication**...the woman (was) **drunk** with the blood of the saints”

3:29 “he (John the Baptist) **rejoices** because he **hears** the **voice of the Bridegroom**” who is the one who “has the **bride**.”⁴⁵

18:23 “the voice of the **bridegroom** and the **bride is heard** no longer,” “let us **rejoice**...for the wedding of the Lamb has come”⁴⁶

Divine Wrath Poured Out in the Earthly Temple

Divine Wrath Poured Out in the Heavenly Temple

2:15 Jesus “**poured out**” the coins of the moneychangers, and “*drove them all out of the temple*”

16:1-4, 6, 8, 10, 12, 17 Angels from the heavenly temple “**pour out**” the bowls of divine wrath. “*no one was able to enter the temple*” (15:8)

2:16 “make not My Father’s house a house of **merchandise**.”

18:3, 11,15 “the **merchants** of the earth...the great men...shall stand afar off for the fear of her (Babylon’s) torment”⁴⁷

2:17 “zeal for Your house has **consumed** Me.”

20:9 “fire came down from God...and **consumed** them”

⁴⁵

The proclamation of John the Baptist, of course, is not part of the account of the wedding of Cana. However, it is related to John 2:1-11 both thematically and by a pattern of inclusions. Both passages concern the wedding theme. Both describe Jewish purification custom (2:6 and 3:25). Finally, both employ the same Greek root word to describe the inferior (2:10) wine that follows the better, and the decrease (3:30) of John before the increase of Jesus.

⁴⁶

Babylon is the city where the “**light** of a **lamp** will not **shine** in you any longer, and **voice of the bridegroom and the bride is heard** no longer” (R 18:23). The **voice of the bridegroom**, read chiasmically with the Gospel, is the voice of Jesus (J 3:29). The friend of the Bridegroom is the prophet John the Baptist, who is described as a “**bright** and shining **light**” in which Jerusalem rejoiced for a season (J 5:35). Babylon is the city in which is found the blood of the prophets (R 18:24), and the city which silenced the voice of the Bridegroom (cf. R 11:8, 18:23). The conclusion is unmistakable that the Jerusalem of the second temple, the archetypical city of chaos, which is spiritually Egypt and Sodom (R 11:8), is likewise the “Great Babylon” of Revelation. In this light it is instructive that Jerusalem under Pontius Pilate was a “babel” of *three* languages, Hebrew, Latin, and Greek (J 19:20). Similarly, the Babylon of Revelation is divided into *three* parts (R 16:19). The theme of Jerusalem under the figure of “Babylon” will be well developed as the argument proceeds.

⁴⁷

The love of merchandise is the connecting link between the second temple and Great Babylon (J 2:16 and R 18:3,11,15). The prophet Zechariah anticipated the day when the merchant (BH “Canaanite”) would no longer be in the house of God. The Lord’s accusation regarding “merchandise” in the temple constitutes the charge that the second temple was in truth a “Canaanite” sanctuary, a point that figures prominently in the theology of John’s Gospel.

2:18 “The Jews said, ‘What **sign** do You show us that You do these things?’”

15:1 Angels from the heavenly temple pour out wrath upon Babylon: “And I saw another great **sign** in heaven”

2:19, 21 “‘*Destroy this temple...*’ He (Jesus) was speaking of the **temple of His body.**”

21:22 “And I saw *no temple* in it...for the Lamb is its **temple.**”

Out of the Darkness

The City of Light

3:2 “this man (Nicodemus) came to him (from Jerusalem) by **night**”

21:23-25 “and the city (New Jerusalem) has no need of the sun or the moon...its lamp is the Lamb...for there is no **night** there.”⁴⁸

3:5 “Can a man enter a **second** time into his mother’s womb and be *born?* (i.e. second birth)”

20:6 “holy is the one who has a part in the first resurrection; over these the **second death** has no power.”

3:13, 29 “He who **descended out of heaven**, even the *Son of Man*...the **Bridegroom**”

21:2 “I saw ...New Jerusalem, **descending out of heaven** from God, made ready as a **bride**”⁴⁹

3:14 “And as Moses *lifted up the serpent*...”

20:2 “And he laid hold of the dragon, **the serpent** of old...and *threw him into the abyss*”

3:17-21 “that the world through Him might be **saved**...**light** has come into the world, and men loved *darkness* rather than **light** because their deeds were evil...but he who **practices the truth** comes to the **light**”

21:25-27 “the nations of those who are **saved** shall walk in its (New Jerusalem’s) **light**...its gates shall not be shut by day, and there shall be no *night* there...and nothing unclean, and no one who **practices**... *lying*...shall ever *come into it*”

3:24 “for *John* (the Baptist) had not yet been **cast into prison**”

20:3-4, 7 “and he **cast him into** the abyss...and I saw *the souls of those who had been beheaded because of the testimony of Jesus*... Satan will be released from his **prison**”

3:36 “he who does not obey the Son...**the wrath of God** abides on him”

19:15 “He will rule them with a rod of iron... **the wrath of God** Almighty.”

⁴⁸

Nicodemus is characterized in the Gospel as the one coming out of the **night** of the Old Jerusalem (3:2, 19:39) to Jesus, the Light of the World (8:12). Judas, on the other hand, leaves the Light to return to the darkness of Old Jerusalem (13:30). Revelation gives the sharply contrasting picture. There is no **night** in the New Jerusalem, the city of light, because the Lamb is its light (21:23-25).

⁴⁹

The themes developed in these sections are the chief themes of the creation account in Genesis, continuing the pattern that the evangelist began by opening his Gospel “in the beginning” (1:1, cf. Gen 1:1) and by concluding his Revelation with a “new creation” (21:1). This section speaks of darkness and light (J 3:1, R 21:25), a Bridegroom and a bride (J 3:29, R 21:9), and a serpent of enmity (J 3:14, R 20:20:2).

The Samaritan Woman

4:7 The Samaritan woman, who has come “to draw **water**” says, “*I have no husband*” (4:17)

4:18 Jesus describes the Samaritan woman’s old life in the city: “you have had **five** husbands, and the *one* you now have **is not** your husband” “(Jesus) **remained** there two days” (4:40)

4:21 “neither on this **mountain**, nor in Jerusalem”

4:27 “His disciples...**marveled** that he spoke with a **woman**”

The Whore of Babylon

17:1 The Babylonian harlot, who sits upon “the **waters**,” says, “*I am not a widow*” (18:7)⁵⁰

17:10 The angel describes the life of the Babylonian harlot in the city: “**five** (kings) have fallen, and *one is*, the other has **not** yet come; when he (the seventh) comes, he shall **remain** a little while”⁵¹

16:20 “and the **mountains** were not found”

17:6 John the disciple writes, “And when I saw the **woman**...I **marveled**”

The Samaritan Woman

The Bride of Christ⁵²

50

The boastful claim of the whore of Babylon that she is not a widow and will never see mourning (R 18:7) is an allusion drawn from the destruction of the first temple of Jerusalem depicted in Lamentations (1:1). John uses devastating irony to portray the coming destruction of the “Babylonian” second temple using the dramatic colors of the destruction of the first temple of Jerusalem by the Babylonians. At the close of Jeremiah, the prophet foresaw the fall of Babylon for all the rapaciousness of her destruction of Jerusalem (51:49). But John identifies the true Babylon as the Jerusalem of the second temple, the city whose sins, like Babel’s ancient tower of rebellion, were piled up to heaven (R 18:5, cf. Gen 11:4). The pattern is complete. In his Lamentations, Jeremiah described the ruins of Jerusalem as desolate as a “widow,” she who had been great “among the nations” (Lam 1:1). The nations had dealt treacherously with her, despising her because they had “seen her nakedness” (Lam 1:8). Jerusalem had “fallen,” and so had lost all the “precious things” of her temple (Lam 1:10).

In Revelation, once the Babylonian character of the second temple is revealed, the judgment of Babylon the Great is seen to be in fact the judgment of second temple Jerusalem. John borrows Jeremiah’s description of the ruin of the first temple to predict the character of the destruction of the second. Revelation’s Babylon denies that she is a “widow or will ever see mourning” (R 18:7). That is, the second temple boasts that she will never suffer the fate of the first temple. But John foresees the day of divine wrath when the “nations,” who had been familiar with her, will despise her, having “seen her nakedness” (R 17:16, 18:9). Thus Great Babylon will “fall” (R 18:2). And they will mourn the loss of all her “precious things” (R 18:11-18). Just as the destruction of the first temple was incomparable for sorrow (Lam 1:12), so the ruin of the second temple for sorrow will be incomparable (R 18:18). Just as the abominable practices of the religious leaders of the first temple brought about its destruction (Ezek 8), so the abominations of the religious leaders of the second temple will require a like judgment.

51

The Samaritan woman’s past bears a striking resemblance to the whore of Babylon!

52

There is masterful artistry at work in the selection of a Samaritan woman to symbolize the New Jerusalem. The heavenly Jerusalem is one city, but it is composed of two peoples, Jew and Gentile. It is built on the foundations of the twelve apostles to the nations, but its gates are named for the twelve sons of Israel (R 21:12-14). Its inhabitants include thousands upon thousands “from every tribe of the sons of Israel” and a “great multitude, which no one could count, from every nation and all tribes and peoples and tongues” (R 7:4, 9). Just like the New Jerusalem, the Samaritan is one woman, but she is part Jew and part Gentile. The Samaritans were Jews who had intermingled with their Gentile neighbors. Thus, the Samaritan woman traced her ancestry back to Jacob, like the Jews, but she was also related by blood to the nations.

4:29-30 The Samaritan woman calls for the people to “ ‘Come’...(and) they **came out** of the city”

4:10, 28-29 “I would have *given* you **living water**...So the woman *left her waterpot*, and went into the city, and said to the men, ‘*Come...*’”

18:4 A voice from heaven calls: “**Come out** of her (the city of the harlot), My people”

22:17 “And the Spirit and the bride say, ‘*Come...*’ And let *the one who thirsts* come... let the one who will take **the water of life** *without cost.*”

The Old Jerusalem

5:2-4 “now there is in *Jerusalem*...a pool with five porticoes. In these lay *a multitude of those who were sick, blind, lame, and withered*...for an **angel descended** at certain seasons and *stirred the waters...*”

5:27 The Father “has given **Him** (Jesus) authority to execute **judgment** also, because He is the Son of Man.”

5:35 “He (John the Baptist) was the burning and **shining lamp**, and you (Jerusalem) were willing for a time to rejoice in his **light**”

5:44 “you (the Jews of the temple) receive **glory** from one another”

The Great Babylon

18:1-2 “I saw another **angel descending** from heaven...fallen is *Babylon the Great*. She has become *a dwelling place of demons and a prison place of every unclean spirit*” “and a strong **angel** took a stone...and *threw it into the sea*” (18:21)⁵³

19:11 “in righteousness **He** (Jesus) **judges** and makes war”

18:23 “The **light** of the a **lamp** shall not **shine** in you (Babylon) anymore”

18:7 “she (the harlot) **glorified** herself”

From Shadows

6:3,10 “And *Jesus went up on* the **mountain**, and there he sat **with His disciples**...in number

⁵³

To Reality

14:1 “I looked, and behold, *a Lamb standing on Mount Zion*, and **with him** one hundred

In both the Gospel and Revelation an **angel descends** from heaven and *waters* of earth are “troubled.” The multitude of the sick gathered at the pool of Bethesda is compared to Babylon as a dwelling place of every unclean spirit! The collection of the infirm near the precincts of the second temple brings to mind the bias of the Law of Moses against the infirm or the unclean having entry into the sanctuary (cf. Deut 23:1, Lev 21:21-23). The instruction of the Mosaic Law required that the second temple be preserved from defilement (Lev 21:23). The nature of the true Temple, however, is such that the Lord Christ heals the infirm and cleanses the defiled. The Gospel account of the healing of the woman with the issue of blood, who was both infirm and unclean, illustrates the better nature of the true Temple of Jesus’ body, which cannot be defiled (Luke 8:43-48). The same point is exemplified in the account of the healing of the paralytic man in John 5:2-9.

about five **thousand**”

6:19 “when they had rowed about twenty-five or thirty **furlongs**, they *saw* Jesus *walking on the sea*”

7:12, 47 Some complain concerning Jesus: “He **deceives** the multitude.” The Pharisees challenge the officers: “Are you **deceived** also?”

and forty-four **thousand**”

14:20; 15:2 “one thousand six hundred **furlongs**...I *saw*...the ones who overcame the beast *standing on the sea*”

13:14 The beast “**deceives** those who dwell on the earth”⁵⁴

The Accusers Cast Out of the Earthly Temple

8:3 “And *the scribes and the Pharisees* brought a **woman** caught in adultery, and **stood** her in the midst...and said to Him, ‘Moses commanded us *to stone such women*...’”⁵⁵

8:6-7, 10 “This they said, testing Him, that they might have something of which to **accuse** Him...Jesus said “Let him be the first to **cast** a stone who is sinless’...And hearing this, *they*

⁵⁴

The religious leaders of the second temple charge Jesus with **deceit** (J 7:12, 47), while John attributes the true **deceit** to the beast (R 13:14). Deceit is the characteristic of the beast in Revelation, and the charge of the religious leaders against Jesus in the Gospel (7:12, 47). The basis of the beast’s deceit is that he had been “resurrected,” that is, he is “the beast who had the wound of the sword and has come to life” (R 13:14). The boast of the beast is in truth the claim of Jesus (“I was dead, and behold, I am alive forevermore” R 1:18). We have seen the significance of the temple theology in John’s writings. The allegation that Jerusalem is spiritual Babylon colors the second temple with Daniel’s bestial imagery. The description of the beast, that he had been dead and was now alive forevermore, is thus a clue to his identification when seen in the light of temple theology. In fact, the temple of Israel had been destroyed and thus the second temple represented a kind of resurrection (implicit is the claim that the temple would endure forevermore, cf. Matt 24:1-3). The destruction of the second temple, by this logic, will be the destruction of the beast. It will be the final exposé of draconic deceit.

⁵⁵

There is an ancient and widely diversified history of the excision of the account of the woman taken in adultery from manuscripts of the Gospel of John. The issue of Jesus’ allegedly negligent attitude toward the requirements of the Mosaic law (J 8:5) as well as His refusal to condemn a notorious adulteress (J 8:11) may account for the challenge this passage presented to the church, reflected in the confusion of the manuscripts. Nonetheless, the pattern of concentric correspondence provides strong attestation for the passage, both respecting its authenticity and the accuracy of its placement within the Gospel context.

⁵⁶

The scene in the second earthly temple depicts the scribes and Pharisees seeking to destroy the adulterous **woman** as a way to **accuse**, and thus *destroy, Jesus* (8:6). The accusers wait to **cast** stones at her (8:7), wanting to stone Jesus as well (cf. 10:31). In heaven, the dragon stands before a **woman** in labor, hoping to *devour her Child* (R 12:4). The conflict leads to war in heaven, and the dragon-**accuser** is **cast** out of the heavenly sanctuary (R 12:7-12).

The Accuser Cast Out of the Heavenly Temple

12:4 “And *the dragon* **stood** before the **woman**...so that he might *devour*...”⁵⁶

12:4, 8,10 “so that he (the dragon) might devour her *Child*...and *no place was found for them any longer*...and the great dragon ...was **cast** down...the **accuser** of our brethren, who

began to go out... Jesus said to her, ‘Woman, where are your **accusers?**’”

11:48 “if all men believe in Him...they will take away our (the religious leaders of the temple) **place**”

accused them before our God night and day, has been **cast** down”⁵⁷

12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”⁵⁸

The War of Light and Darkness on Earth

8:32, 34-36 “the truth will set you **free**... whoever commits sin is a **slave** of sin. And a **slave** does not abide in the house forever...if the Son makes you **free**, you shall be **free** indeed.”

8:41 “And they (the religious leaders of the temple) said to Him, ‘We were not born of **fornication**’”

8:44 “**the devil**...*speaks a lie*...for he is a liar”

9:16 “How can a Man (Jesus) who is a sinner do such **signs?**”

10:19 “*There was a division among the Jews*...many of them saying, ‘He has a *demon*...’ Others said, ‘These are not the

The War of Light and Darkness in Heaven

13:16 “He (the beast) causes all, both small and great, rich and poor, **free** and **slave**, to receive a mark on their right hand or on their forehead”

14:8 “she (the whore of Babylon) has made all nations drink of the wine of the wrath of her **fornication**”⁵⁹

12:9 “**the devil**...*deceives* the whole world.”⁶⁰

13:13 And he (the beast) performs great **signs?**”

12:7 “*And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought...*”

⁵⁷

In the dramatic account of the Gospel, before Jesus forgives a flagrantly immoral woman (8:11), He first confronts her accusers, whom He shows to be morally incompetent to charge an adulteress. As a result, the accusers leave the temple precincts (8:9). The exit of the scribes and Pharisees from the temple because they could not “cast the first stone” constitutes their implicit acknowledgment of their own “adulteries.” Their exit constitutes a second “temple cleansing” (J 8:9), and corresponds to the accusers who are cast out of the heavenly sanctuary (R 12:8-12).

⁵⁸

The religious leaders, who were so zealous of protecting their **place** in the second temple (J 11:48), are associated with the followers of the dragon, for whom no **place** was found in the heavenly sanctuary (R 12:8). The significance of the “place” as a sanctuary is later suggested in the chiasmic correspondence of John 14:1 (“I go to **prepare a place** for you”) and Revelation 12:6 (“And the woman fled into the wilderness, where she has a **place prepared** for her by God”).

⁵⁹

The charge of the Jewish leaders that Jesus had been begotten of **fornication** (J 8:41) suggests the nature of the quarrel between the two temples. Revelation responds to the moral characterization, identifying the temple as the site of the true **fornication** (R 14:8).

⁶⁰

The Lord charges that the **devil** had begotten the religious leaders, which accounts for their deceit (J 8:44), a charge bolstered by the deceitful operation of the **devil** as depicted in the visions of John (R 12:9).

words of one who has a *demon*.”

11:53 “From that day on they (the religious leaders of the temple) plotted to **kill** him (Lazarus).”

11:7 “When they finish their testimony, the beast...will **kill** them (the two witnesses).”⁶¹

12:28-29 “a **voice** came **from heaven**... Therefore the people who stood by and **heard** it said that it had **thundered**”

10:3-4 “seven **thunders** uttered their **voices**...I **heard a voice from heaven**”

Communion on Earth

13:26-27 “So when he had dipped the morsel, He took and gave it to Judas...and *after the morsel, Satan then entered into him*”

14:1-2 “*Let not your heart be troubled...in My Father’s house are many dwelling places*”

15:6 “they will gather the dried branches, and cast them into the fire, and they will be **burned up**.”

Communion in Heaven

10:9-10 “And he said, “Take and eat...’ and it was in my mouth sweet as honey, but *when I had eaten it, in my stomach it was bitter.*”

7:15,17 “He shall spread *His tabernacle* upon them...and God shall *wipe every tear from their eyes.*”

8:7 “and a third of the trees were **burned up**”

The Grace to Persevere

16:13 Jesus will send “the Spirit of truth (who) will **guide** you into all truth”

16:20,28,33 “I tell you that you will **weep**...but *your sorrow will be turned to joy...I am going to the Father...take courage, I have overcome the world.*”

The Reward of Perseverance

7:17 “the Lamb...will **guide** them to springs of living water”

5:4,5,7 “And I began to **weep** greatly...and one of the elders said, ‘*Stop weeping...the Lion of Judah has overcome...and He came (to the Father)*”

61

The plot of the religious leaders to kill Lazarus is paralleled with the beast’s war against the light of God in the killing of the two witnesses. The identification of the two witnesses relates to their claim to give light as lampstands (R 11:4). In the Gospel both John the Baptist and Jesus are called lights (J 5:35 and 8:12), and both are called witnesses (J 5:33-36), a word which is the fundamental characterization of the witnesses of Revelation (R 11:3). Moreover, the two witnesses of Revelation are associated with the power of Elijah and Moses (R 11:6). John is questioned by the Jews as to whether he is Elijah (J 1:21), while Jesus is asked to do the works of Moses (J 6:30-31). But the Jerusalem of the second temple refuses their witness and extinguishes their light.

16:21, 33 “when she has given birth, she no longer remembers the **tribulation**...in the world you will have **tribulation**”

7:14 “These (the redeemed) are the ones who have come out of great **tribulation**”

The Prayer of the Savior on Earth

The Prayer of the Saints in Heaven

17:12 “I have kept them...*whom You have given Me...and not one of them perished...*”

6:11 “they were told they should rest a while, until *the number of their fellow servants... should be completed.*”

17:17-19 “**Sanctify** them in the **truth**. Your word is **truth**.”

6:11 “How long, O Lord, **holy** and **true**...?”⁶²

The Arrest of God Suffering Before Glory

The Worship of God Suffering Before Glory

18:3,6 “Then *the cohort*...came with **lanterns** and **torches**, when He said ‘*World*’, they drew back and **fell** to the ground, **laugh** in **synagogues** and in the temple”

4:5-6, 10 “seven **lamps** of fire burning before the throne of *the living creature* full of eyes, in *front and behind*, the twenty four elders **fall** before *Him*”

18:37 “for this cause *I* have come into the world, that I should bear **witness** to the truth”

3:14 “These things says *the Amen*, the faithful and **True Witness**, I kept My word, and have not **denied** My name.”

19:2 “they **clothed** him in a purple **garment**”

3:5 The overcomer “shall be **clothed** in white **garments**”

18:37 “for this cause I (Jesus) have come into the world, that I should bear **witness** to the truth”

3:14 “These things says the Amen, the faithful and **True Witness**,”

19:18 “they crucified Him with two other men...and *Jesus* **in the midst**.”

2:1 “the *One* who walks **in the midst** of the seven lampstands”

19:21-22 “The Jews said to Pilate, ‘Do not write...Pilate answered, “*What I have written, I have written.*”

3:5 “*I* (Jesus) *will not erase* his name from the book of life.”

19:29, 30, 36 “a **vessel** full of sour wine was sitting there... when Jesus had **received** the sour wine, He said, ‘It is **finished**’...that the Scripture might be fulfilled, ‘Not one of His bones shall be **broken**’

2:26-27 “And he who overcomes and keeps My works until the **end**, to him I will give power over the nations... ‘they shall be **broken** like clay **vessels**’ as I also **received** from My Father”

19:37 “they will see Him whom they pierced”

1:7 “they who pierced Him will see Him”

⁶² Ironically, it appears that the saints in heaven require the **truth** of the word of God for their **sanctification**, even as do those upon earth.

Recognizing the Risen Lord

20:1 “And on the *first day of the week*, Mary Magdalene came...”

20:6-7 “Simon Peter...saw...the face cloth, which had been on **His head**...”

20:9 “For as yet they did not understand the Scripture that *He must rise again* from the **dead**.”

20:14 “she (Mary Magdalene) **turned** around, and *behold, Jesus*...”

20:19 “when the **doors** were **shut**...Jesus came and stood in their midst”

20: 22 “He (Jesus) breathed on them, and said, ‘*Receive the Holy Spirit*’”

Jesus Calling Out to His Disciples Across the Waters

21:2, 4-6 Jesus calls out to “Simon Peter, Thomas... Nathanael...the sons of Zebedee, and two other disciples” (*seven disciples*) from the shore across the waters.⁶³

21:4 “But when the morning had come, Jesus stood upon the shore, but the disciples did *not know* that it was *Jesus*.”

21: 7 “Simon Peter...*girded himself*, for he was **naked**.”

⁶³

The Gospel account describes seven discouraged disciples (five are named along with “two others”), including and led by Peter. Filled with doubt and wracked by denial, they abandon their calling to be followers of Jesus and return to their prior calling as fishermen (21:3). In all of this they largely represent the spiritual challenges of the seven churches of Asia, also suffering doubt and denial (2:1-3:22).

⁶⁴

Just as Jesus appears on the shore of the sea of Galilee, calling out across the waters to seven of His disciples and inviting them to return to their first love (J 21:15), even so Jesus appears to His disciple John on Patmos, addressing an appeal to seven of His churches across the waters, and likewise inviting them to return to the love they had at first (R 2:4).

Recognizing the Risen Lord

1:10 “And I (John) was in the Spirit *on the Lord’s day*...”

1:14 “**His head** and His hair were white like wool”

1:18 “I (Jesus) was **dead**, and behold, *I am alive* forevermore.”

1:12-13 “I (John) **turned** to see...and having **turned** I *saw*...One like the *Son of Man*”

3:7-8 “The One having the key of David, who opens and no one can **shut**...I have given you an open **door**.”

2:7,11,17,29,3:6,13,22 “He who has an ear, *let him hear* what the **Spirit** says to the churches.”

Jesus Calling Out to His Disciples Across the Waters

1:9-11 Jesus speaks to “the *seven churches*, to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea” from an island across the waters.⁶⁴

3:3 To Sardis: “if you do not watch, I will come to you ...and you will *not know* what hour *I* will come upon you.”

3:18 To Laodicea: “*clothe yourself*, lest the shame of your **nakedness** be revealed”

21:13 “ <i>Jesus...took bread and gave it to them</i> ”	2:7 To Ephesus: “To him who overcomes <i>I</i> (Jesus) will give <i>to eat</i> from the tree of life”
21:14 “This is now the <i>third time Jesus showed Himself</i> to His disciples.”	1:4 “Grace...and peace from Him <i>who is and who was and who is to come.</i> ”
21:15 Jesus asks Peter, “Do you love Me?”	2:4 To Ephesus: “you have left your first love ”
21:17 Peter says, “Lord, You know all things; You know that I <i>love You.</i> ”	2:19 To Thyatira: “ <i>I</i> (Jesus) know your deeds, and your love... ”
21:19 Jesus tells Peter “by what death he would <i>glorify</i> God”	2:10 To Smyrna: “be faithful unto death , and I will give you a <i>crown</i> ”

The Word and the Testimony

20:29 “**blessed** are they that...*believe*”

21:20 “*The disciple whom Jesus loved, the one who had leaned upon His breast*”

21:20, 23 “Peter, **turning** around, **saw** following them the disciple whom Jesus loved...*this disciple* should not *die...*till He come”

21:24 “this is the *disciple* (John) who **testifies** concerning these things”

21:25 “if they were **written**...the world could not contain the **books**”

The Word and the Testimony

1:3 “**blessed** is the one who *reads*”

1:12-13 “And *I* (John) saw...His *breast* girded with a golden band”

1:12,17 “having **turned**, I (John) **saw**...when I saw Him, *I* fell at His feet as though *dead*”

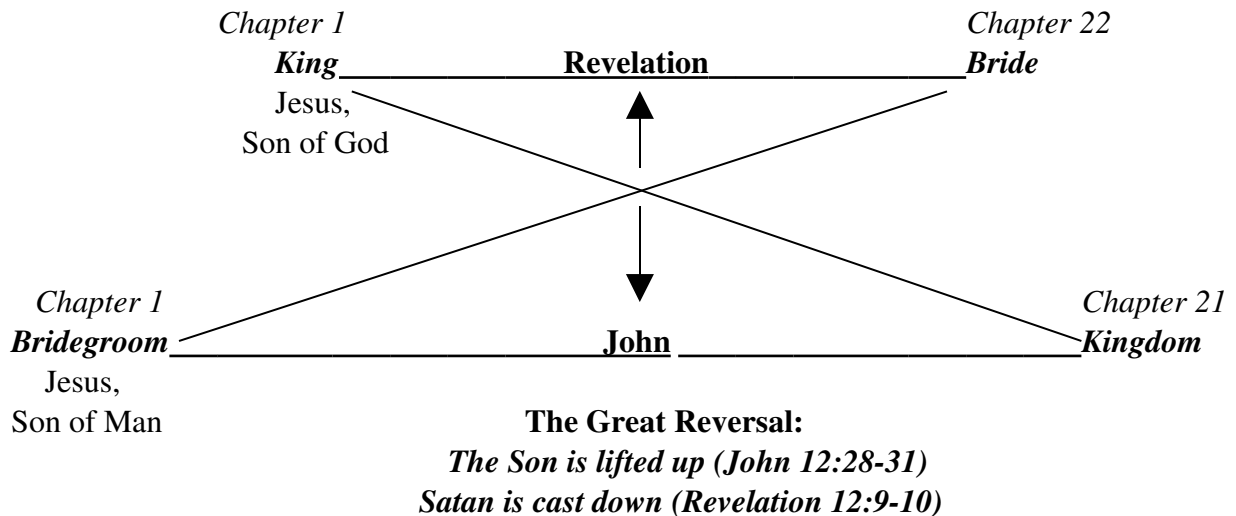
1:1-2 “*John*, who **testifies**...of the things he saw”

1:11 “what you see **write** in a **book**”

John-Revelation: The Story Begins to Unfold

The verbal and thematic patterns expressed in the consecutive and chiasmic correspondences point to a divinely intended joining of John's Gospel and the Revelation. As the two charts are laid over each other, a wonderful story emerges. At the opening of his Gospel, John declares that He who was fully God in the beginning has come to tabernacle with men in His earthly sojourn (J 1:1-14). Then climactically at the end of Revelation, a loud voice in heaven rejoices that the tabernacle of God is with men forever (R 21:3). Redemption's glorious climax of God dwelling with His people becomes the frame of these two books for the telling of the greatest love story ever, a story of a heavenly Groom and an earthly bride.

The story is dramatically recounted in the chiasmic pattern joining the two books, and is bolstered by key elements from the consecutive pattern. Each crosspiece of the chiasmic structure develops a portion of the inspired story the books tell. The following chart summarizes the story line developed in each crosspiece of the chiasm.



The *first crosspiece* combines the opening chapters of the Gospel and the closing chapters of the Revelation to tell the story of the Son of Man as a Heavenly Bridegroom who leaves His Father's house to dwell among men in search of a bride. He finds her in a wilderness and woos her to Himself, at last taking her to a pleasant garden in the city of God. The Gospel presents the Bridegroom; the Revelation introduces the bride.

This crosspiece is rich with wedding imagery. At the opening of the Gospel, Jesus and His disciples are invited to a wedding in Cana. At the close of Revelation, blessing is pronounced on all who are invited to the wedding of the Lamb. At the opening of the Gospel, John the Baptist rejoices to hear the voice of the Bridegroom (Jesus) who has the bride (the church). At the close of Revelation, Babylon is judged when the voice of the Bridegroom and bride is no longer heard. Jesus makes wine in both settings. First, He serves the good wine of the Gospel at Cana. Then in Revelation, when the harlot and her people are drunk, He serves the wine of the wrath of God

(cf. J 2:10). The good wine of the Gospel is served before the wine of fierce wrath in the Revelation.

The *second crosspiece* joins the opening of Revelation with the close of John. It tells of the heroic Son of God, who comes from heaven as a Warrior King to lay hold of His Kingdom by vanquishing the Dragon. He rides forth upon a white horse to conquer His enemies with the sword of His mouth. Those who follow Him need not fear the warfare, for their King is the Lord of Life. Even if they should lose their lives in martyrdom, they will be raised to new life just like their conquering King, and will dwell forever with Him in the New Jerusalem, where there will be no more pain, sorrow, or tears.

The *pivot of both the consecutive and the chiasmic structure* (J 12; R 12), which is the thematic center of the story told by the two books, tells of the great reversal that takes place as the Son is lifted up and Satan is cast down. John 12:28-31 and Revelation 12:9-10 are anchored by word combinations that occur nowhere else in either book. These passages constitute the literary axis of the two Johannine books. (See the consecutive chart.) Both passages concern the announcement of Christ's kingdom. In John 12, Jesus rides into Jerusalem upon a donkey. The crowds proclaim Him "*King of Israel*" and the Pharisees worry that "*the world has gone after Him*" (J 12:13,15,19). The Revelation passage that corresponds to the Triumphal Entry of the Gospel opens with the announcement that "*the kingdoms of the world have become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever*" (R 11:15; cf. R 12:10). In John 12:32, the Son is lifted up. The matching declaration of Revelation 12:9 is that the Dragon is cast down to earth. As noted on the chart, both John and Revelation speak of Satan being cast out of heaven.