

**The Revelation to John**  
**Introduction to the New Testament**  
**Class 13 & 14**

*“Can you understand the Book of Revelation? Yes, you can. You can summarize its message in one sentence: God rules history and will bring it to its consummation in Christ. Read it with this main point in mind, and you will understand. You will not necessarily understand every detail—neither do I. But it is not necessary to understand every detail in order to profit spiritually.... Revelation is about theophany, God appearing.”*  
*Vern Poythress, The Returning King: A Guide to the Book of Revelation*<sup>33</sup>

**I. Remember the Big Idea: Jesus Wins!**

**II. Who, When, Why**

A. Who

1. Author is John the apostle
2. Internal evidence:
  - a. The book itself:

The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant **John**, 2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. (Rev 1:1-2)

**John** to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, (Rev 1:4)

I, **John**, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. (Rev 1:9)

- b. The author is one of the “Johns” of early church—John Mark (John 12:12), John the Baptist (Matt 3:1), or apostle John (Matt 4:21). John the Baptist did not write, John Mark has

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<sup>33</sup> Vern Poythress, *The Returning King* (P&R, 2000). Available at <https://frame-poythress.org/ebooks/the-returning-king/>.

never been connected to this work. The apostle makes sense as one who didn't need to elaborate on "Which John?"

- c. Greek is related to but slightly different style from his other writing (gospel, 3 epistles), but could be the subject matter, could be use of secretary in other writings.
  3. External evidence consistent from the earliest quotations in ancient writers. Never another author posited as the author.
- B. When
1. In the 90's AD, *after* he wrote his gospel.
  2. The dating is connected to the issue of which emperor was in power at the time. D.A. Carson and Greg Beale and many early church fathers say Domitian (reigned AD 81–96). Domitian matches the "emperor worship" practiced and rebuked in Revelation (references to not bowing to the beast); also 7 churches match later date better than early (Laodicea is wealthy in Revelation, but it was destroyed by earthquake in AD 60).<sup>34</sup>
  3. Several early church fathers<sup>35</sup> affirm Revelation was written during the reign of Domitian:
    - a. Irenaeus (ca 130–200) says it was written "toward the end of the reign of Domitian" (*Adv. Haer.* 5.30.3)
    - b. Clement of Alexandria (150–215), *Quis div.* 42
    - c. Origen (185–253), *Matt.* 16.6
    - d. Victorinus (300s), *Apoc.* 10.11
    - e. Eusebius, *H.E.* 3.18 (published AD 313)
  4. Hendriksen, *More than Conquerors*, argues for a date of AD 95/96 for similar reasons. The conditions during the reign of Domitian, toward the end of his reign, fit best (20–21). He cites Irenaeus, "For that (the apocalyptic vision) was seen not a very long time since, but almost in our own day, toward the end of Domitian's reign" (*ibid.*).
  5. Beale, *The Book of Revelation*, NIGTC, argues for a late date as well: "To sum up, the earlier date may be right, but the internal evidence is not sufficient to outweigh the firm tradition stemming from Irenaeus" (27).
- C. Why

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<sup>34</sup> Carson, Moo, Morris, *An Introduction to the New Testament* (1992), 473–476.

<sup>35</sup> Cited Carson, 708.

1. Daniel Wallace argues that it was the increase of state persecution by Domitian.<sup>36</sup>
2. Clearly written to buoy Christians in times of tribulation.

### III. A unique kind of writing

- A. It is “apocalyptic” (from *apocalypse*, Greek word for “revelation” as in Rev. 1:1).
  1. Symbols, vivid pictures
    - a. “Show me, don’t tell me.”
    - b. Note the refrain of, “Then I saw...” (Rev 5:1; 7:2; 8:2; 10:1; 13:11; 14:6; 15:1; 19:11, 17; 20:1, 4, 11; 21:1).
    - c. It is theology through pictures. God is all-seeing, but this is conveyed by “the Lamb” having “seven eyes” (5:6), not by saying “Jesus sees all things.”
  2. Dramatic scenes of judgment: Blood, fire, death, war, famine
  3. Prophecy that is more future-oriented: Less about what’s happening *now*, more about what’s to come.
  4. Closest parallels are OT writing in several places:
    - a. Daniel (e.g., speaking of massive epochs of history with creatures and statues, esp. Daniel 7-12),
    - b. Ezekiel (e.g., Ezekiel 1 and the four living creatures, some filled with eyes and wheels spinning in multiple directions), and
    - c. Zechariah (e.g., different-colored horses in 6:1-8).
  5. Poythress makes a good point that we shouldn’t over-generalize about apocalyptic literature. Even though it has general tendencies, we need to also allow that *each apocalyptic work has to be read on its own terms and looking for the specific author’s intent.*

*“No specific prophesied historical events are discerned in the book, except for the final coming of Christ to deliver and judge and to establish the final form of the kingdom in a consummated new creation—though there are a few exceptions to this rule (e.g., 2:10, 22 and 3:9-10). The Apocalypse symbolically portrays events throughout history, which is understood to be under the sovereignty of the Lamb as a result of his death and resurrection. He will guide the events depicted until they finally issue in the last judgment and the definitive establishment of his kingdom. This means that specific events throughout the age extending from Christ’s first coming to his second may be identified with one narrative or symbol. We may call this age inaugurated by Christ’s first*

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<sup>36</sup> Ibid.

*coming and concluded by his final appearance “the church age,” “the interadventual age,” or “the latter days.” The majority of the symbols in the book of transtemporal in the sense that they are applicable to events throughout the “church age.”*

*“Therefore, the historicists may sometimes be right in their precise historical identifications, but wrong in limiting the identification only to one historical reality. The same verdict may be passed on the preterist school of thought, especially the Roman version. And certainly there are prophecies of the future in Revelation. The crucial yet problematic task of the interpreter is to identify through careful exegesis and against the original historical background those texts which pertain respectively to past, present, and future.”<sup>37</sup>*

- B. It is prophecy
  - 1. Forth-telling *and...*
  - 2. Fore-telling
- C. It is an epistle
  - 1. A letter from John.
  - 2. A letter to the churches of Asia Minor (7 cities listed, likely a circular letter to be sent to one, passed to another).
  - 3. I.e., it has a specific author and a specific audience—even though God is also the author and all people (especially the church) are the audience.
- D. Interpreting Revelation: The opening chapters (1–5) and closing chapters (21–22) are clearer, the middle ones can get fuzzy. When in doubt, remember the big ideas from the opening and closing chapters!

#### IV. The Chronology or History of Revelation

- A. Historicism – Written chronologically in order from John’s day to eternal state

“Historicism can plausibly claim to read Revelation quite straightforwardly as a series of sequential visions that symbolize, in order, the sequence of events that span the history of the church, from John’s day to the second coming, millennium, last judgment, and the eternal state.”<sup>38</sup>

- 1. This view holds that you can more-or-less read Revelation chronologically. It progresses from John’s day to the last day as its chapters unfold.

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<sup>37</sup> G.K. Beale, *The Book of Revelation* (NIGTC, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2013), 48-49.

<sup>38</sup> Dennis Johnson, *Triumph of the Lamb* (Phillipsburg, NJ: P&R Publishing, 2001), 353.

2. Some of the Reformers were proponents of this view, which is one of the reasons why they so often identified the Antichrist with the pope(!).
3. Historicists of every generation simply re-interpret the dramatic signs described by John according to their own place in church history. Yet, there are too many signs given to us that John is not writing such “history in advance,” but is giving us different scenes of the present and future, only some of which are in chronological order.

B. Futurism – It’s future not just to John but to us

“Futurism, as the name indicates, views Revelation’s visions as concentrated on events still largely future not only to John’s first-century readers but also to us twenty-first-century readers—events that will immediately precede the second coming of Christ.”<sup>39</sup>

1. In other words, most of the book refers to the return of Christ and the years immediately preceding that.
2. This view dominates much of the conservative Christian landscape (Sam Storms). It has adherents among Charismatics who are post-millennial (we’ll get to the millennium in another post), Southern Baptists who are Dispensational, and scholars like Wayne Grudem (cf. his *Systematic Theology*), D.A. Carson, G.E. Ladd, and [Daniel Wallace](#). This is also the view of fictional works like the *Left Behind* series by Tim LaHaye.

C. Preterism – Much of it has already happened and concerns the destruction of Jerusalem in AD 70

“Preterists may be either amillennial (Jay E. Adams) or postmillennial (David Chilton, Kenneth Gentry) in their interpretation of Revelation 20....The defining feature of preterism is not its understanding of the conditions on earth during the time period symbolized by the ‘thousand years’ of Revelation 20. Rather, preterists of all millennial viewpoints share a common agreement that a large proportion of Revelation’s visions were fulfilled in the early Christian centuries.”<sup>40</sup>

1. Preterists can hold to an earlier date and so believe that the book largely concerns the fall of Jerusalem to the Romans in AD 70, or they can hold to a later date and see John’s contemporary situation in the AD 90’s as the fulfillment of the prophecies.

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<sup>39</sup> Ibid., 355.

<sup>40</sup> Dennis Johnson, *Triumph.*, 358.

2. Keith Mathison of [Ligonier Ministries](#) affirms this position, and [Kenneth Gentry](#) has written and spoken extensively on it.
- D. Recapitulation (Idealism, Iterism, progressive parallelism) – John retells the history of the church with different emphases each time.

“Idealism is sometimes called iterism or recapitulationism because it interprets Revelation as a series of repeated symbolic pictures of the church’s struggle from John’s day until the second coming, the last judgment, and the eternal state. Thus Revelation offers multiple images that provide different perspectives on the same great warfare, sometimes in terms of its behind-the-scenes heavenly sources and at other times in terms of their visible, earthly outworking in the experience of churches, countries, and cultures.”<sup>41</sup>

1. The fourth view of the book is a bit of a hybrid of the other approaches in that it sees the book telling the story of the church from the time of John to the return of Christ (and then the new heavens and new earth, of course). So, for us, some of the book has already taken place and some has yet to occur.
2. Another distinctive of this approach is the emphasis it places on the seven divisions of the book (basically chapters 1-3, 4-7, 8-11, 12-14, 15-16, 17-19, 20-22). While this outline is not unique, commentators who hold this view see each of these seven sections as essentially telling the same story only with a slightly different emphasis (or very different at certain points). It’s been compared to watching the same play in football from several different camera angles. But regardless of the emphasis, each section is giving us the history from John’s day to the return of Christ (and into the new heavens and new earth). Sometimes the weight is much more toward the present situation (chapters 1-3), but even then there are glances at the end of all things (“Behold, he is coming with the clouds, and every eye will see him,” 1:7). Sometimes the weight is toward the latter times (chapters 20-22), but even then there are clear exhortations to Christians living now (22:7ff.).
3. An excellent, smallish commentary from this perspective is William Hendricksen’s *More than Conquerors*.
4. Dennis Johnson’s *The Triumph of the Lamb* comes from the same perspective in a more modern form. He is also the contributor to Revelation in the ESV Study Bible, so the notes in that Bible are his.

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<sup>41</sup> Ibid., 360.

5. Other thinkers who adopt this approach are Anthony Hoekema (*The Bible and the Future*), B.B. Warfield, Herman Bavinck, [G.K. Beale](#) in his massive NIGTC commentary and shorter abridgement of it, [Vern Poythress](#), and Sam Storms (*Kingdom Come*).
- E. More authors on recapitulation (Hoekema, Warfield)
1. Anthony Hoekema, *The Bible and the Future* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979).

Lays out a view of Revelation called *progressive parallelism*, which he says is also defended by Hendricksen (*More than Conquerors*), Bavinck (*Reformed Dogmatics*, Vol 4), Kuyper, B.B. Warfield, “The Millennium and the Apocalypse.” “According to this view, the book of Revelation consists of seven sections which run parallel to each other, each of which depicts the church and the world from the time of Christ’s first coming to the time of his second coming” (223). “When one asks, How do we know when one of these seven parallel sections ends (except for the first one, which forms an obvious unit), the answer is that **each of the seven ends with an indication that the end-time has come**. This is the strongest clue for the recapitulation view. Such an indication may be given in terms of a reference to the final judgment at the end of history, or to the final blessedness of God’s people, or to both” (224, emphasis mine).

His outline:

**1-3** – Seven Churches (letters) - Christ and the letters to the seven churches. Letters remind us that the revelation is historically rooted in real events and people, but their contents also point to their relevance for the church throughout history.

**4-7** – Seven Seals – Final judgment in 6:15-17); final blessedness in 7:15-17

**8-11** – Seven Trumpets - Final judgment in 11:18

**12-14** – Woman giving birth, Beast from sea, Beast from earth – Final judgment in 14:14-15

**15-16** – Seven Bowls of Wrath – Final judgment in 16:17-20

**17-19** – Fall of Babylon and Beasts – Final Judgment in 19:11-20

**20-22** – Doom of Dragon, New Heaven and New Earth – Final blessedness in 21:1-22:5

Hoekema says that “though these seven sections are parallel to each other **they also reveal a certain amount of eschatological**

**progress.** The last section, for example, takes us further into the future than the other sections. Although the final judgment has already been briefly described in 6:12-17, it is not set forth in full detail until we come to 20:11-15. Though the final joy of the redeemed in the life to come has been hinted at in 7:15-17, it is not until we reach chapter 21 that we find a detailed and elaborate description of the blessedness of life on the new earth (21:1-22:5). Hence this method of interpretation is called *progressive parallelism*." He continues, "There is eschatological progression in these sections not only regarding the individual sections but also regarding the book as a whole" (226, emphasis mine). Thus, first half of the book (1-11) sees "the struggle on earth, picturing the church as it is persecuted by the world." The second half (12-22) "gives us the deeper spiritual background of this struggle, setting forth the persecution of the church by the dragon (Satan) and his helpers. In the light of this analysis, we see how the last section of the book (20-22) falls into place. This last section describes the judgment which falls on Satan, and his final doom. Since Satan is the supreme opponent of Christ, it stands to reason that his doom should be narrated last" (226).

2. B.B. Warfield, "The Millennium and the Apocalypse" (obtained at [http://www.monergism.com/thethreshold/sdg/warfield/warfield\\_millennium.html](http://www.monergism.com/thethreshold/sdg/warfield/warfield_millennium.html) on July 1, 2011).

*These primary principles are, with the greatest possible brevity, the following: 1. The principle of recapitulation.<sup>2</sup> That is to say, the structure of the book is such that it returns at the opening of each of its seven sections to the first advent, and gives in the course of each section a picture of the whole interadventual period - each successive portraiture, however, rising above the previous one in the stress laid on the issue of the history being wrought out during its course. The present section, being the last, reaches, therefore, the climax, and all its emphasis is thrown upon the triumph of Christ's kingdom. 2. The principle of successive visions. That is to say, the several visions following one another within the limits of each section, though bound to each other by innumerable links, yet are presented as separate visions, and are to be interpreted, each, as a complete picture in itself. 3. The principle of symbolism. That is to say - as is implied, indeed, in the simple fact that we are brought face to face here with a series of visions significant of events - we are to bear continually in mind that the whole fabric of the book is compact of symbols. The descriptions are descriptions not of the real occurrences themselves, but of symbols of the real occurrences; and are to be read strictly as such. Even more than in the case of parables, we are to avoid pressing details in our interpretation of symbols: most of the details are details of the*

*symbol, designed purely to bring the symbol sharply and strongly before the mind's eye, and are not to be transferred by any method of interpretation whatever directly to the thing symbolized. The symbol as a whole symbolizes the real event: and the details of the picture belong primarily only to the symbol. Of course, now and then a hint is thrown out which may seem more or less to traverse this general rule: but, as a general rule, it is not only sound but absolutely necessary for any sane interpretation of the book. 4. The principle of ethical purpose. That is to say, here as in all prophecy it is the spiritual and ethical impression that rules the presentation and not an annalistic or chronological intent. The purpose of the seer is to make known indeed - to make wise - but not for knowledge's own sake, but for a further end: to make known unto action, to make wise unto salvation. He contents himself, therefore, with what is efficacious for his spiritual end and never loses himself in details which can have no other object than the satisfaction of the curiosity of the mind for historical or other knowledge."*

## V. **Progressive Parallelism.**<sup>42</sup>

### A. The sections

1. Section 1 – chaps 1-3
  - a. Key events: Introduction to the book, 7 letters to the churches
  - b. View of the End: More general references. Jesus is “coming with the clouds, and every eye will see Him” (1:7), all the promises to those who “overcome” addressed to the churches speak of eschatological blessings (2:7, 11, 17, 26-28; 3:5, 12, 21).
2. Section 2 – chaps 4-7 (though technically 4:1–8:1)
  - a. Key events: Throne of God and the Lamb; 7 seals
  - b. Voice of the End: Rev 6:12–8:1. 144k and the saints sealed are before the throne celebrating the salvation of God (6<sup>th</sup> seal has final judgment in 6:12–17; Then 7:1-8:1 are final blessing for God's people)
3. Section 3 – chaps 8-11 (though technically 8:2–11:19)
  - a. Key events: Seven Trumpets, Two Witnesses
  - b. View of the End: 11:15-19 is final judgment with the 7<sup>th</sup> trumpet: notice it says, “the dead” are “judged” and “rewarding your servants” as well in v. 18)

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<sup>42</sup> Built on Hoekema and Hendriksen (19-22), though I have added more detail and proof-texting than their discussions.

4. Section 4 – chaps 12-14
    - a. Key events: Dragon/beast/2<sup>nd</sup> beast oppose woman and her child (Christ) and her children (the church), but the Lamb shall crush them (14:1-20).
    - b. View of the End: 14:14–20 is final judgment, where “one like a son of man, with a golden crown on his head, and a sharp sickle in his hand” (v. 14) I told “the hour to reap has come” (v. 15), and “the earth was reaped” (v. 16). This reaping results in “the great winepress of the wrath of God” (v. 19), where those judged by the Lord are crushed.
  5. Section 5 – chaps 15-16
    - a. Key events: 7 bowls of wrath
    - b. View of the End: 7<sup>th</sup> bowl of wrath is salvation accomplished 16:17-21 is seventh bowl of wrath and “the cities of the nations fell” (v. 19), as well as Babylon (v. 19).
  6. Section 6 – chaps 17-19
    - a. Key events: Babylon judged, Jesus’ return on white horse, final judgment.
    - b. View of the End: Jesus on his white horse will come and then war to truly end all wars sees utter devastation of devil. 19:11-21 is return of Christ, destruction of two beasts described as “the beast” and “false prophet” who are thrown into lake of fire, war also made with “the kings of the earth” and no provincial power like Rome or Jerusalem.
  7. Section 7 – chaps 20-22
    - a. Key events: Millennium, devil and his army destroyed, white throne judgment, new heaven and new earth.
    - b. View of the End: After millennial imprisonment of devil, the war to end all wars and great white throne judgment (20:8-15); new heaven and new earth (21–22)
- B. Other Clues of the Similarities of the Section – I.e., they are *parallel*
1. 11:2 (**Section 3**) and 12:6 (**Section 4**) both have a *forty-two months* time stamp. That is a clue that these sections both take the same basic amount of time.
  2. The Battles
    - a. Culminating battle: The battle of Rev. 20:8-10 (**Section 7**) and 12:1ff. (**Section 4**) are the same battle. Both involve the devil and his powers of darkness. In the earlier battle, it is personified as the Woman against the Dragon/Beast, and in the latter battle, it is seen as the Devil/Beast against all the armies of God.

- b. Rome/Beast: If the beast from the sea and the beast from the earth are both the devil's opposition to God and the saints, especially as that is expressed through worldly systems like Rome (Babylon), then the fall of Babylon becomes a parallel for the fall of the beast. This joins **Section 6** with its emphasis on the fall of Babylon/Rome (chaps. 17:1-19:10) to **Section 7** where the devil, the beast, and the false prophet are all thrown into the lake of fire to be tormented forever (20:10).
- c. Final Battle: The battle when the demons and kings of the earth all gather to oppose God in 16:14 (**Section 5**) is paralleled by that same battle described in 19:19 as the beast and the kings of the earth against Christ (**Section 6**), and also by 20:8 where Satan gathers after his millennial imprisonment "for the war" (**Section 7**).

### 3. The Trumpets/Bowls and then Seals

The Series	7 Seals	7 Trumpets	7 Bowls of Wrath
1 <sup>st</sup>	6:1-2 – Living creature goes out to conquer	8:2-7 – 1/3 earth burned up	16:1-2 – Those with "mark of the beast" who worshiped his image punished
2 <sup>nd</sup>	6:3-4 – Living creature brings war	8:8-9 – 1/3 ships, sea creatures destroyed	16:3 – Everything in sea destroyed
3 <sup>rd</sup>	6:5-6 – Living creature brings famine	8:10-11 – 1/3 waters embittered, many die	16:4-7 – Waters become blood, Lord worshiped as holy and righteous
4 <sup>th</sup>	6:7-8 – Living creature kills ¼ of the earth	8:12 – 1/3 stars fall	16:8-9 – Sun scorches, but men do not repent
5 <sup>th</sup>	6:9-11 – Souls slain because of word of God given white robes	8:13-9:12 – Locusts destroying, kill for 5 months	16:10-11 – Kingdom of beast darkened, but did not repent
6 <sup>th</sup>	6:12-17 – Signs in heavens and earth, condemned cry out	9:13-21 – 4 angels kill 1/3 mankind	16:12 – Euphrates dried up
Interlude	Interlude – 7:1-17 – 144,000 sing of God's salvation, who survived the "tribulation"	Interlude – 10:1-11:14 – Two witnesses prophesy for 1,260 days. Beast kills them, but after 3 ½ days resurrected.	16:13-16 – Unclean spirits from beast, false prophet, dragon come out; gather in Armageddon.
7 <sup>th</sup>	8:1 – ½ hour silence in heaven	11:15-19 – Celebration that the kingdom of the world now the kingdom of God.	16:17-21 – Earthquake, "great city" destroyed, hailstones destroying, people blaspheming and not repenting.

- a. Trumpet (**Section 3**) and Bowl (**Section 5**) parallels
- 1) 1<sup>st</sup> Trumpet and 1<sup>st</sup> Bowl both impact the earth (third of the earth burned in 8:7; wrath on the earth becomes sores in 16:2).
  - 2) 2<sup>nd</sup> trumpet and 2<sup>nd</sup> Bowl both impact the sea (third of the sea turned to blood in 8:8; sea becomes blood in 16:2) .
  - 3) 3<sup>rd</sup> trumpet and 3<sup>rd</sup> bowl both impact the rivers (star falls and waters made bitter in 8:10; waters turned to blood and undrinkable in 16:4).
  - 4) 4<sup>th</sup> trumpet/bowl impacts the sun (third of the sun stricken and third of the day is dark, 8:12; people scorched by sun in 16:8).
  - 5) 5<sup>th</sup> trumpet/bowl describes the beast and his throne (“the bottomless pit<sup>43</sup>,” 9:1; “throne of the beast,” 16:10).
  - 6) 6<sup>th</sup> trumpet/bowl impacts the Euphrates (9:14; 16:12).
  - 7) 7<sup>th</sup> trumpet/bowl brings final judgment.
- b. What about the 7 seals (**Section 2**) and the trumpet/bowl parallels?<sup>44</sup>
- 1) 1<sup>st</sup> seal is the Conqueror and fits the 1<sup>st</sup> trum/bowl
  - 2) 2<sup>nd</sup> seal is Peace removed and could easily be the *result* of 2<sup>nd</sup> trum/bowl.
  - 3) 3<sup>rd</sup> seal is famine and easily *result* of 3<sup>rd</sup> trum/bowl
  - 4) 4<sup>th</sup> seal is death and easily fits any of first four trum/bowl
  - 5) 5<sup>th</sup>-7<sup>th</sup> seals: 5<sup>th</sup> seal is, “How long till your wrath is poured?” and 6<sup>th</sup> seal is final judgment with 7<sup>th</sup> being a half-hour of silence. Easy to imagine these as a set that fits squarely after 5<sup>th</sup>-6<sup>th</sup> trum/bowls and overlaps with 7<sup>th</sup> trum/bowl.
  - 6) In other words, the seals in no way contradict this schema and seem to fit almost as commentary to it. Again it is the same narrative approached from slightly different perspectives.

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<sup>43</sup> Notice how all of Satan kingdom is an *anti*- kingdom. Instead of the Holy Spirit he has a “false prophet.” Instead of a throne exalted in heaven, he has “the bottomless pit” and “the abyss” (11:7).

<sup>44</sup> These thoughts are my own observations.