

The Hermeneutical Key to the Book of Revelation

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Thesis

It is the thesis of this paper that successive four-millennia sections are the hermeneutical key that unlocks the book of Revelation (and perhaps the rest of the Bible, though that is beyond the scope of this paper) and that they first appeared in the Genesis prologue (1:1-2:3). Firstly, is such a thesis even plausible? Leland Ryken writes:

Part of the literary significance of the book of Revelation is its status as the conclusion to the Bible as a whole. The total shape of the Bible is an important part of its literary power. Northrop Frye describes it as “a single archetypal structure extending from creation to apocalypse” [1, p. 315]. The overall movement is a U-shaped story, beginning with the creation of the world and the placement of two humans in a perfect garden. By a tortuous route, fallen human history winds its way back to the perfection of the beginning, with the return signaled partly by the reappearance of paradisaical imagery in the last chapter of Revelation (22:1-2).

This circle of stories is framed at both ends by similar material. At the outset we are surrounded by associations of creation and new beginnings. At the end we likewise move in the atmosphere of a new heaven and a new earth. The first two chapters and the last two portray a perfected universe. Satan enters the story in the third chapter and exits in the third chapter from the end [2, p. 468].

In addition to the similar imagery (create, heaven, earth, dark, Spirit, water, light, day, night, land, sea, grass, fruit, tree, sun, moon, star, rule, living, creature, fish, bird, insect, beast, man, dominion, rain, spring, east, life, good, evil, river, head, Euphrates, marriage, serpent, mark) and similar material (seven “days” of creation, centred around “Eden,” versus seven years of destruction, centred around Jerusalem; “the tree of life ... and the tree of the knowledge of good and evil” versus Christ and “the beast,” the Jewish antichrist; the marriage of Adam and Eve versus the marriage of “the last Adam” and “His bride”; Satan possessing a “beast,” the “serpent,” versus Satan possessing “the beast,” the Jewish antichrist; “set a mark on Cain” versus “the mark of the beast”) is the fact that the Genesis prologue is not only the prologue to Genesis, but to the whole Bible and is the most ancient Hebrew in Genesis, compiled by Moses, according to the traditional view. And the fact that it was compiled about 500 years after the beginning of the nearly completed 4,000-year history of the Jews (from the time of Terah and Abram in 1970 BC), makes it not incongruous that there could be successive four-millennia sections present in the text. Thus there is some plausibility to the thesis even before presenting it; it should not be dismissed out of hand. This thesis will be supported by establishing the hermeneutical key in both the Genesis prologue and in Revelation.

Hermeneutical Principles

Grant R. Osborne lists the following hermeneutical principles for the apocalyptic genre, into which Revelation primarily falls:

1. Note the type of literature. ...The interpreter must be alert to these categories and work carefully with the smaller units within the larger whole.
2. Note the perspective of the passage. ...The interpreter must study the aspects emphasized and particularly the pattern by which they develop.
3. Note the structure of the passage or book. ...Even if we grant later redactors and collections (which I would argue against), most would agree that the structural development of the books is still crucial.
4. Note the function and meaning of the symbols. ...We will want to ask first whether the symbol is interpreted in the immediate context or elsewhere in the book. ...Next, we will study the synchronic (the use of the symbol in literature of the same period) and diachronic (the use of the symbol in the past) parallels.
5. Stress the theological and note the predictive with humility. ...Therefore, we need to stress the theological meaning of apocalyptic and hold to interpretations of fulfillment in our own day (such as those related to the reinstatement of Israel as a nation) with humility. ...Above all, note the congruence of present and future throughout biblical apocalyptic literature. There is a very real “telescoping of time” throughout, which in the New Testament is built upon the tension between the “already” and the “not yet” in the eschatology of Jesus and the early church. The prophecies regarding the “not yet” are so closely tied to the “already” that the two can at times appear to be simultaneous. ...[3, pp. 230-232].

In my analysis of Revelation, I have attempted to apply these principles, paying particular attention to the genre divisions within the book, the subdivisions within those, the aspects emphasized and repeated and the four-millennia patterns that are, I believe, the key structure of the book. The paper only allows space to analyze briefly the diachronic parallels in symbolism from the Genesis prologue and a few synchronic parallels, but the analysis supports others and the symbols interpreted within Revelation (seven stars, seven lampstands, seven eyes, Sodom, Egypt, seven heads, the beast, ten horns, waters, Babylon). Lastly, the hermeneutical key put forward here seems to decipher the “telescoping of time,” noted above, suggesting its validity.

God and Time

On this “telescoping of time,” Philip Yancey, under this heading, writes:

If I were writing a book of fiction, I might write these two sentences: “The phone rang. Immediately she got up from the couch and ran to answer it.” Within the book, the time sequence goes like this: phone rings, immediate response. But outside the book, in the author’s world, minutes, hours, even days may separate those two sentences.

*This difference in perception [of time] may also help clarify one of the most confusing aspects of the Prophets. Often they did not bother telling whether the predicted events—invasions, earthquakes, a coming Leader, a re-created earth—

would occur the next day, or a thousand years later, or three thousand years later. In fact, near and distant predictions often appear in the same paragraph, blurring together. ...Biblical scholars have names for this common characteristic of the prophets: double or triple fulfillment, part-for-the-whole, creative bisociation [4, pp. 232-235].

Again, these observations lend support for successive four-millennia sections being the hermeneutical key to the Genesis prologue and Revelation (and perhaps the whole Bible).

The Genesis Prologue as Prophecy

The overarching heptad of “days” in the Genesis prologue is obvious. From at least the time of Elijah’s school of the prophets, the Genesis prologue in conjunction with Psalm 90: 4 [“For a thousand years in thy sight / Are but as yesterday when it is past, / And as a watch in the night (ASV)”] was interpreted as having a prophetic sense: specifically, it was viewed as revealing God’s seven-millennia plan for the future of the heavens and earth and man, six millennia of God working, followed by a millennium of His rest.

David Stern, in the *Jewish New Testament Commentary*, explains the deep roots of the six thousand year plan of God in ancient Judaism. In his commentary on II Peter, chapter 3:8-10, and the “day is a thousand year” principle, Stern writes:

“This idea, taken from Psalm 90:4 ...has deep roots in Judaism, specifically in connection with dating the Messianic Era. A famous example is found in the Talmud, in Tractate Sanhedrin:

‘Rav Kattina said, “The world will exist for six thousand years, then for one thousand it will be desolate, as it is said, ‘The Lord alone will be exalted in that day’” (Isaiah 2:11)

‘It has been taught in accordance with Rav Kattina, “Just as every seventh year is a year of *sh'mittah* [letting the land lie fallow], so it is with the world: one thousand years out of seven are to be fallow--as proved by the following three texts taken together [in which the key word is “day”]: ‘The Lord alone will be exalted in that day’ (Isa.2:11); ‘A psalm and song for the day of *Shabbat*’ (Psalm 91:1), meaning the day that is entirely *Shabbat*; and, ‘For a thousand years in your sight are but as yesterday when it is past’” (Psalm 90:4). ‘The school of Eliyahu [Elijah] teaches: “The world exists for six thousand years--two thousand of them *tohu* [“void”]; two thousand, *Torah*; and two thousand, the era of the Messiah. But because of our numerous iniquities many of these years have been lost’” [5][6].

This view continued into the time of the Church Fathers.

In his battle against raging heresies which were inundating the church at that time, Irenaeus wrote his *Against Heresies*. In book 1, chapter xxviii, 3, we read:

“For in as many days as this world was made, *in so many thousand years shall it be concluded*. And for this reason the Scripture says: ‘Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.’ This is an account of the things formerly created, *as also it is a prophecy of what is to come*. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that *they will come to an END at the sixth thousand year*” [7, p.557][6].

Biblical and Historical Chronology Support the Seven-Millennia Prophecy

Amazingly, biblical and historical chronology appear to support very clearly this seven-millennia prophecy of the Genesis prologue. In my self-published book, *Messiah: 2030*, working backwards from the founding of Solomon’s temple in 966 BC (established both from a Josephus quote related to the founding of Carthage [8, p. 1335], in 815 BC, and from a complete solar eclipse in Assyria in 763 BC [9, pp. 58, 59]), I put forward a very traditional chronology (except at two points: assigning six years as the unknown gap between Terah’s death and Abram’s entering the promised land and assigning seven years to the creation “week,” as opposed to seven days, as per the Book of Jubilees and for other reasons). Dramatic biblical “sunrises” appeared at each millennium, supported by a corresponding historical one in Church history and leading to a projected one at the second coming. The established chronology looks like this:

3970 B.C.-2970 B.C.: The “day” of Adam
Adam to Lamech
2970 B.C.-1970 B.C.: The “day” of Noah
Noah to Terah
1970 B.C.-970 B.C.: The “day” of Israel
Abram to David
970 B.C.-30 A.D.: The “day” of Jesus
Solomon to Jesus
30 A.D.-1030 A.D.: The “day” of the Holy Spirit
The apostles and early Church to the Cluniac reform
1030 A.D.-2030 A.D.: The “day” of the Lord
The Cluniac reform to the second coming
2030 A.D.-3030 A.D.: The “day” of Sabbath Rest
The second coming to the end of the first 1,000 years of the eternal state
[10, pp. 22, 23].

The Figuration Supports the Seven-Millennia Prophecy

Just as amazing as the chronology, the seven-“day” figuration of the Genesis prologue strongly supports the seven-millennia prophecy. Let us briefly consider it.

The first “day” (year) can be seen as prophetic of the first millennium, the “day” of Adam. “Light” and “day” are figurative for the people of God (e.g., Adam, Eve, Seth), “separated” from “darkness” and “night,” figurative for the people of the serpent (e.g., the murderers, Cain and Lamech).

The second “day” (year) can be seen as prophetic of the second millennium, the “day” of Noah. “Waters” are figurative for peoples (e.g., see Rev. 17:15)[11, p. 72]. This becomes clear in the third “day.” The flood, in about 2300 BC, clearly “separated” the “waters from the waters.” Righteous Noah and his family were “separated” from the wicked.

The third “day” (year) can be seen as prophetic of the third millennium, the “day” of Israel. The third “day” was a “day” of resurrection. Moses literally rose from the dead (“the first resurrection”; see Mt. 17:3, Jude 1:9) in this millennium, as Israel, the “earth” and spiritually “dry land,” rose from the “seas” of nations and peoples. And God brought forth “vegetation” (or grass), “plants” (or herbs, grain) and “fruit trees,” all figures for Israelites or Jews.

The fourth “day” (year) can be seen as prophetic of the fourth millennium, the “day” of Jesus. Malachi 4:2 prophesied, “the sun of righteousness will rise with healing in its wings” (note also the bird figure, which appears in the fifth and sixth “days”). Jesus was the “sun,” the “greater light” which began to “rule.” The Holy Spirit was the “lesser light,” the “moon” (which reflected the light of the “sun”), Who descended on Jesus and also began to “rule.” The figure is also alluded to in Genesis 1:2, where the Spirit of God, like the moon, is hovering “over the waters.” Finally, the “stars” are another figure for the Jews, the “host of heaven [Israel]” (Dan. 8:10) among whom the “sun” and “moon” appeared. This supports the “seven stars” of Revelation 1:16, the saved Jews in Christ’s “right hand,” and of Revelation 1:20: “the seven stars are the angels of the seven churches.” Generally, the saved Jews were the messengers to the churches and, specifically, Jesus was the messenger. He Himself is a “star.”

The fifth “day” (year) can be seen as prophetic of the fifth millennium, the “day” of the Holy Spirit. The “waters,” peoples or Gentiles, “teem with swarms of living creatures,” saved peoples or Gentiles. With them are very mobile “birds,” creatures related to the “earth” and “heaven,” both figures for Israel. These are the Jews in their dispersion. Note that the “creatures” in the “waters” were described as “living,” but the “birds” were not. The “great sea monsters,” I believe, have a dual meaning. Firstly, they are figurative for Satan and the demons, who were bound in the “deep” (the abyss), probably in 70 AD. Secondly, they are figurative for the Jews, the “synagogue of Satan,” bound in the “sea” of Gentile nations in 70 AD. Both were bound so that they “should not deceive the nations any longer.”

The sixth “day” (year) can be seen as prophetic of the sixth millennium, the “day” of the Lord. The focus shifts to the “earth,” to Israel: “cattle, creeping things and beasts of the earth” appear. These are figures for the Jews, back in Israel with the two beasts of Israel, the Jewish antichrist and the Jewish false prophet, during the last seven years of the millennium, the tribulation, when God will save “all Israel” after “the fullness of the

Gentiles has come in.” This time, the Jews are described as “living.” Then there is the creation of “man,” another figure for the Jews, but also of Jesus. At the end of the sixth “day,” we have the first Adam, married to the woman, Eve. At the end of the sixth millennium, the “second Adam,” Christ, will “marry” the “woman,” redeemed Jewish and Gentile true Israel.

The seventh “day” (year) can be seen as prophetic of the seventh millennium, the “day” of Sabbath Rest. It is figurative for the Lord having “completed His work” by the seventh millennium.

Four-Millennia Figures in the Genesis Prologue

When I studied Genesis 2 a few years ago, I began to observe underlying four-millennia figures in the text, that is, figures covering Israel’s almost completed 4,000 years: the third through the sixth millennia. (The figure of the four rivers is what first drew my attention to this amazing feature. In that figure, the four rivers “out of Eden [at the site of Jerusalem, I believe]” picture Gentiles in the four millennia. The first, Pishon, “comes forth around the whole land of Havilah [signifying Israel].” The “gold ...; the bdellium and the onyx stone” are figures for Abraham, Isaac and Jacob, I believe. The second, Gihon, “comes forth around the whole land of Cush [meaning Israel again].” The third, Hiddekel or Tigris, “comes forth east of Assyria [a figure for Israel in her dispersion].” The fourth, Perath or Euphrates, is also in Assyria [again, a figure for Israel in her dispersion] and interestingly appears in Revelation.) Then I saw the four-millennia figures even in the Genesis prologue, underlying the overarching seven-millennia prophecy. I identified sixteen (four times four) four-millennia figures in the Genesis prologue. They are presented with slashes separating the millennia, but space only allows for some to be discussed.

¹ In the beginning / God created the heavens and the earth. / ² And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. / ³ And God said, Let there be light: and there was light. ⁴ And God saw the light, that it was good: and God divided the light from the darkness. ⁵ And God called the light Day, and the darkness he called Night.

“In the beginning” covers the third millennium: words for it are often few, since in many parts of scripture it has already past and it was not as significant in salvation history as the next three. One could rephrase the words of the fourth millennium as: God created Israel, His kingdom of redeemed true Israel (a “new creation”) with Jesus as king. Remember, “heavens” and “earth” are both figurative for Israel. The figure of the fifth millennium is interesting: Israel is “waste and void,” as it was after 70 AD, and “darkness was upon the face of the deep” can have the same two meanings as the “great sea monsters,” the demonic and the Jews, discussed earlier. And “the Spirit of God moved upon ... the waters,” the Gentiles. Finally, the figure for the sixth millennium also is very intriguing. God’s command for “light,” His people, seems to indicate a powerful revival just before God divides the “light from the darkness,” a reference to the coming rapture, which appears three other times in the prologue.

And there was evening / and there was morning, / one day. / ⁶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ⁸ And God called the firmament Heaven.

Here we see a repeating construction in the prologue that is used figuratively for one millennium or two or three millennia. The third millennium, Israel under the law, can be characterized as “evening,” whereas the fourth millennium of Jesus can be characterized as “morning.” The fifth millennium is covered by “one day” (note that “first day” would not work) and in the sixth, Israel is “hammered out” (meaning of the Hebrew word translated “firmament,” [12, p. 31]) “in the midst of the waters,” the Gentiles. God’s saving Israel ends the “times of the Gentiles” and serves to “divide the waters from the waters,” another reference to the rapture.

And there was evening / and there was morning, a second day. / ⁹ And God said, Let the waters under the heavens be gathered together unto one place, / and let the dry land appear: and it was so.

Here, “a second day,” the second of the four, the fourth millennium, is linked with “morning.” In the fifth millennium, “the waters under the heavens,” Gentiles on the earth, are “gathered together” to heaven, and in the sixth, the spiritually “dry land” of Israel appears again. It appears it will also be literally “dry” in the first three and one half years of the tribulation, as Elijah calls for a drought.

¹⁰ And God called the dry land / Earth; / and the gathering together of the waters called he Seas: / and God saw that it was good.

Israel is spiritually “dry land” in the third “day” and officially established as a kingdom in the fourth. “Seas” are “the gathering together of the waters,” Gentiles, in the fifth and at the end of the sixth, everything is “good.”

¹¹ And / God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. ¹² And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, / after their kind: / and God saw that it was good.

“And” is a conjunction that God uses typically to cover the third millennium. Then at the end of the fourth, appear vegetation figures, all figures for Jews, since it is the “earth,” Israel, that puts them “forth” (e.g., “tender grass,” the fledgling redeemed Jewish true Israel). The one exception is “seed,” which is specific to Jesus (Gen. 3:15, Gal. 3:16). In the fourth “day” there were “herbs” (or grain), Jews, “yielding seed,” Christ, and then there were “fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth,” a figure for the saved Jews with Jesus in their midst. The third “after their kind” refers to saved Gentiles, grafted into the “tree” or “vine” of redeemed true

Israel in the fifth millennium. Again, things are “good” at the end of the sixth millennium.

¹³ And there was evening / and there was morning, / a third day. / ¹⁴ And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: ¹⁵ and let them be for lights in the firmament of heaven to give light upon the earth: and it was so.

¹⁶ And / God made the two great lights; the greater light to rule the day, / and the lesser light to rule the night: / he made the stars also. ¹⁷ And God set them in the firmament of heaven to give light upon the earth,

¹⁸ and / to rule over the day / and over the night, / and to divide the light from the darkness: and God saw that it was good.

¹⁹ And there was evening / and there was morning, a fourth day. / ²⁰ And God said, Let the waters swarm with swarms of living creatures, / and let birds fly above the earth in the open firmament of heaven.

²¹ And / God created / the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, / and every winged bird after its kind: and God saw that it was good.

²² And / God blessed them, saying, Be fruitful, and multiply, / and fill the waters in the seas, / and let birds multiply on the earth.

²³ And there was evening / and there was morning, / a fifth day. / ²⁴ And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. ²⁵ And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

²⁶ And / God said, Let us make man in our image, after our likeness: and let them have dominion / over the fish of the sea, / and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

²⁷ And / God created man in his own image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion / over the fish of the sea, / and over the birds of the heavens, and over every living thing that moveth upon the earth.

²⁹ And / God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding

seed; / to you it shall be for food: / ³⁰ and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. ³¹ And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

¹ And / the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, / and hallowed it; / because that in it he rested from all his work which God had created and made.

The last figure of the third through the sixth “days” is unique because it refers to a “seventh day.” Israel was “finished,” and “all the host of them” in heaven too, when Jesus proclaimed, “It is finished.” Here the “seventh day” can refer to the fourth “day” because the fourth “day” was a “day” of sabbath rest (Heb. 4:3). The fifth millennium was “hallowed” by the Holy Spirit and at the end of the sixth millennium, God will rest “from all his work.”

Four-Millennia Sections in the Book of Revelation

Similar four-millennia sections appear in Revelation (and perhaps the entire Bible). Six (for 6,000 years, I believe) appear in chapter one, before seven (for the seven-year tribulation, I believe), covering the Church age, followed by seven in chapter four, the first one ending with Jesus’ call to the Church to “Come up here.” Space does not permit all to be discussed, but here they are, with only the first of the letters to the churches included:

¹ The Revelation / of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: / and he sent and signified it by his angel unto his servant John; ² who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. ³ Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand. ⁴ 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 that are before his throne; ⁵

“The Revelation” covers the third millennium, in which God’s revelation significantly began to appear from Abram to David. It reached its climax in “Jesus Christ” in the fourth millennium with revelation “God gave him to show unto his servants, even the things which must shortly come to pass.” This refers to Jesus’ revelation to “his servants” (note the plural, referring to the apostles), even future events, such as the destruction of Jerusalem. The next few lines move us to the fifth millennium, when the revelation was to “his servant [singular] John.” I assign an early date to Revelation and think that “for the time is at hand” includes the coming destruction of Jerusalem. A benediction “to the seven churches that are in Asia” follows. These were

seven actual churches of the fifth millennium. But the phrase referring to “the seven Spirits that are before his throne,” moves us to the end of the sixth millennium, when the “seven churches,” the Gentile Church, filled with the Spirit, is before God.

and / from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; ⁶ and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. / Amen. / ⁷ Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

Here we see the “kingdom” of God established by “Jesus Christ” in the fourth millennium. The first “Amen” covers the fifth “day.” Then at the end of the sixth “day,” Jesus comes “with the clouds [waters above],” the resurrected and raptured Gentiles, and “all the tribes of the earth [Israel],” the Jews, “shall mourn over him.”

⁸ I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty. / ⁹ I John, your brother and partaker with you in tribulation and kingdom and patience which are in Jesus, / was in the isle that is called Patmos, for the word of God and the testimony of Jesus. ¹⁰ I was in the Spirit / on the Lord's day,

The third “day” emphasizes “the Lord God” revealing Himself. The fourth “day” emphasizes “John” and the “kingdom ... in Jesus.” The fifth “day” was when John “was in the isle that is called Patmos” and “was in the Spirit,” given on the fifth “day.” Then, “on the Lord’s day” is a reference to the “day” of the Lord or the sixth “day.”

and / I heard behind me a great voice, as of a trumpet ¹¹ / saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ¹² And I turned to see the voice that spake with me. And having turned I saw / seven golden candlesticks; ¹³ and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

The “great voice, as of a trumpet” is a figure for Jesus’ voice at the end of the fourth millennium. Then at the beginning of the fifth, John was directed to “write in a book and send it to the seven churches.” And the “seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man” is a reference to the Gentile Church, before the glorified Lord at the end of the sixth millennium.

¹⁴ And / his head and his hair were white as white wool, white as snow; / and his eyes were as a flame of fire; ¹⁵ / and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. ¹⁶ And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

Here we see a picture of Christ's "body," His redeemed people, going from "head [Christ]" down. All of God's people from Adam to the apostles are "his hair," made "white" on the fourth "day." Then "his eyes were as a flame of fire" on the fifth "day," a figure for the Gentile Church, filled with the Spirit ("tongues as of fire"), since this is the meaning of the "seven eyes, which are the seven Spirits of God (Rev. 5:6)." The Roman judgment of Israel in 70 AD is a second meaning of this figure. Then at the end of the sixth "day" come "his feet like unto burnished brass, as if it had been refined in a furnace," a figure for Jewish true Israel, refined by her sufferings, especially by the Holocaust. Next we have "his voice as the voice of many waters [Gentiles]." This is a figure for saved Gentiles, preaching to the Jews and the world at the very end, and the resurrection and rapture of the Gentile Church. Then "he had in his right hand seven stars." These are the saved Jews, completed by those of the seven-year tribulation, during which Christ will judge Israel and the world with His "sword," His word. Finally, will come "the sun," Christ Himself, to end the sixth "day" and begin the seventh of sabbath rest.

¹⁷ And / when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, ¹⁸ and the Living one; and I was dead, and behold, I am alive for evermore, / and I have the keys of death and of Hades. ¹⁹ Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; / ²⁰ the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

At the end of the fourth millennium, John "saw" the Lord Jesus and "fell at his feet as one dead." He was spiritually dead until Christ's death and resurrection made him alive. The reference to "the keys of death and of Hades" has the same dual meaning as the "great sea monsters," previously addressed. I believe in 70 AD, both Satan and the demons and the Jews (the synagogue of Satan), who deceived the nations, were consigned to the abyss. Also, John is directed to "Write" in the fifth millennium. And the sixth millennium is referenced by "the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks." As previously discussed, these are the saved Jews (completed by those of the seven-year tribulation) and the Gentile Church (also completed in the tribulation, I suspect), respectively.

¹ To / the angel / of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: ² I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; ³ and thou hast patience and didst bear for my name's sake, and hast not grown weary. ⁴ But I have this against thee, that thou didst leave thy first love. ⁵ Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. ⁶ But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. / ⁷ He that hath an ear, let him hear what the Spirit

saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

“To” covers the third “day” and “the angel” is a reference to Jesus at the end of the fourth “day.” Jesus, since He was incarnated as a Jew, is also a “star,” supporting the “seven stars are the angels [messengers] of the seven churches.” Then comes the letter to “the church in Ephesus,” which was an actual church of the fifth “day.” And interestingly, the sixth “day” is referenced by a call to “hear what the Spirit saith to the churches.” This suggests that there are applications in all the letters for Christians of the sixth “day,” and those definitely appear, even with eschatological overtones. And each letter has an end time promise for “him that overcometh.”

....

¹ After these things / I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet / speaking with me, / one saying, Come up hither,

and / I will show thee the things which must come to pass hereafter. / ² Straightway I was in the Spirit: / and behold, there was a throne set in heaven, and one sitting upon the throne; ³ and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon.

⁴ And / round about the throne / were four and twenty thrones: and upon the thrones I saw / four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

⁵ And / out of the throne / proceed lightnings and voices and thunders. / And there was seven lamps of fire burning before the throne, which are the seven Spirits of God;

⁶ and / before the throne, / as it were a sea / of glass like a crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. ⁷ And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. ⁸ and the four living creatures, having each one of them six wings, are full of eyes round about and within:

and they have no rest / day / and night, / saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come. ⁹ And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, ¹⁰ the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne,

saying, / ¹¹ Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, / and because of thy will they were, / and were created.

Jumping to chapter 20, the most debated chapter in the book, we find six four-millennia sections and six mentions of “thousand years” (both for 6,000 years, I believe). The hermeneutical key unlocks the millennium mystery, I believe.

¹ And / I saw an angel / coming down out of heaven, having the key of the abyss and a great chain in his hand. ² And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, ³ and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, / until the thousand years should be finished: after this he must be loosed for a little time.

The “angel” was Jesus at the end of the fourth millennium. Then in 70 AD, I believe, Jesus “laid hold on ...Satan [and the demons], and bound him for a thousand years, and cast him into the abyss ...that he should deceive the nations no more.” The Jews, the “synagogue of Satan,” faced a parallel binding, cast into the Gentile “deep” and the “abyss” at death. The “thousand years” were “finished” in 1070 and “after this,” Satan and the demons were “loosed for a little time.” I believe that they were “loosed” at the same time as the Jews were “loosed” to begin returning to Palestine, around 1850-80.

⁴ And / I saw thrones, and they sat upon them, and judgment was given unto them: / and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, / and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand;

The “thrones ...and judgment” signify the reign of the redeemed, which began after Christ’s crucifixion. Then John “saw the souls of them that had been beheaded for the testimony of Jesus” on the fifth “day,” most martyred before 312 AD. And at the end of the sixth “day,” many who “worshipped not the beast” will also have been martyred.

and / they lived, and reigned with Christ / a thousand years. / ⁵ The rest of the dead lived not until the thousand years should be finished.

The redeemed “lived, and reigned with Christ” after His crucifixion at the end of the fourth millennium. The fifth millennium is meant by “a thousand years.” And the next sentence, referring to the end of the sixth millennium, indicates that “the rest of the dead,” apart from “the dead in Christ” who were resurrected at the start of the seven-year tribulation, will not be resurrected “until the thousand years should be finished.”

This is the first resurrection. / ⁶ Blessed and holy is he that hath part in the first resurrection: / over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. ⁷ And when the thousand years are finished, / Satan shall be loosed out of his prison, ⁸ and shall

come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.⁹ And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them.¹⁰ And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

“This is the first resurrection” actually refers to the resurrection of Moses in the third millennium. “Blessed and holy is he [Moses] that hath part in the first resurrection” refers to the imputation of righteousness to Moses at the redeeming crucifixion of Jesus at the end of the fourth millennium. In the fifth millennium, Christians faced death, but “over these the second death hath no power; but they shall be priests ...and shall reign with him a thousand years.” Near the end of the sixth millennium (1850-80, I believe), “Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth [Israel], ...to gather them together to the warAnd they went up over the breadth of the earth [Israel], and compassed the camp of the saints [saved Jews] about, and the beloved city [Jerusalem]” Then Christ will consummate all things.

¹¹ And / I saw a great white throne, / and him that sat upon it, / from whose face the earth and the heaven fled away; and there was found no place for them.

John “saw a great white throne” at the end of the fourth “day,” referring to the beginning of Christ’s redemptive reign. Christ “sat upon it” during the fifth “day” and at the end of the sixth, “the earth [Israel] and the heaven [also Israel] fled away” from His “face,” presence, “and there was found no place for them.” They will not be able to hide.

¹² And / I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. / ¹³ And the sea gave up the dead that were in it; / and death and Hades gave up the dead that were in them: and they were judged every man according to their works. ¹⁴ And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. ¹⁵ And if any was not found written in the book of life, he was cast into the lake of fire.

John “saw the [spiritually] dead ..., standing before the throne,” the beginning of Christ’s reign at the end of the fourth millennium. The Old Testament “books were opened [unsealed, revealing the “mystery of Christ”]: and another book was opened, which is the book of life [probably referring to Christ Himself]: and the dead were judged” Jesus’ ministry was one of judgment (John 9:39). In the fifth millennium, “the sea [Gentile nations] gave up the [spiritually] dead that were in it.” In other words, God saved Gentiles. And at the very end of the sixth millennium, “death and Hades gave up the [physically and spiritually] dead that were in them: and they were judged And

death and Hades [note no mention of ‘sea’] were cast into the lake of fire.” This is the resurrection of the wicked and their final judgment.

Conclusion

From the foregoing, I believe that I have proved my thesis: that successive four-millennia sections are the hermeneutical key that unlocks the book of Revelation and that they first appeared in the Genesis prologue. This key is a watershed insight from the Lord for biblical hermeneutics. Whether it appears in all the books of the Bible must now be investigated. I believe that it does, since I have already identified it in a number. From this watershed insight from the Lord, may much greater understanding of the Bible flow.

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Appendix

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