

Notes on Revelation 2-3

- 1) The sin of Balaam is also thought to be “sinning that Grace might about.”
- 2) For more on the Seven Spirits see Is 11:1-2
- 3) A seven-fold lampstand is like a menorah.
- 4) **Question 1:** It is possible that the “false Jews” were not simply nonChristians, but rather Jews who had forsaken their God’s ways.
- 5) **Question 2:** Some answers:
 - a) “remember your first love”
 - b) purity
 - c) perseverance – remaining true
 - d) wake up – be on fire
 - e) a primary message is that of hope

Notes on Revelation 4-5

- 1) Barclay's commentary does a good job on these chapters.
- 2) According to the first two verses, this comes *after* the letters to the seven churches.
- 3) **Overview 2 (h):** The fact that all things are praising God means that this is after the second coming?
- 4) **Overview 2 (b):** Who sealed up the scroll in the first place?
- 5) **Overview 1:** There may be a correlation between the contents (people and things) in John's vision of heaven and in the original temple; cf. I Kings 7.
- 6) **Question 2:** Does John's weeping imply that he knew what was on the scroll? Or was he weeping because no one else was worthy?
- 7) **Question 4:** The elders can't include the 12 apostles because (1) that would include John himself, and (2) he would recognize them!
- 8) **Question 5:** Cf. I Kings 7:23. Also, the sea sometimes is symbolic of the Gentile world.
- 9) **Question 6:** The four creatures might be the cherubim of Ezek & Is, or they might represent the created animal kingdom.

Notes on Revelation 8:6-9:20

I) BACKGROUND OUTLINE:

- 1) On 1d: Dave says that standard dispensationalist doctrine is that in chapter 4 the rapture occurs, based on the idea that the letters describe some sort of chronology of the pre-rapture church.
- 2) On 4: See also a story of Elisha who purified bitter water; Also, "Wormwood," translated into Russian, is Chernobyl.
- 3) These chapters seem to describe the tribulation (as do the seals and bowls?).
- 4) On 7g:
 - a) Hades is where Jesus preached to the souls in prison I think
 - b) So there are three main places you don't want to be:
 - (i) the abyss/pit
 - (ii) hades/sheol
 - (iii) gehenna/lake of fire
 - c) This would imply that in the Lazarus story, one of them is in hades and the other in the abyss?
- 5) On 7h: If Joel's Locusts are armies, 7hi works out. Also, 5 mos. is the life cycle of a locust.
- 6) Q: If grass is burnt in 8:7, why isn't it harmed in 9:4? Some thing that *grass* means Christians, who are saved from trouble, based in part on Xians being trees in 7:1. Or of course *grass* might be a more generic term.
- 7) Q: Who are sealed? A: 7:3 – The Jews; or, cf. Eph 4:30, the Xians, who are sealed by the H.S. According to 9:4, the Jews, having been sealed, aren't harmed. It may be that the ambiguity is removed by assuming that the Xians are already raptured at this point.
- 8) The trumpets/seals/bowls are nested, so that the last of each is the entirety of the next; e.g., the trumpets are all the seventh seal.

II) QUESTIONS:

- 1) Question 3:
 - a) Don't forget, Re: Mt 13:28, the fig tree, in biblical symbolism, is usually Israel. **So:** How can "this generation" not pass away? Well, is Israel's current blooming (health as a nation) is what Jesus is talking about, then we are in the end times, and ours is the generation that Jesus is talking about.
 - b) Re: the year 2000: Daniel, Dave points out, was in the same predicament – he *knew* bad things were going to occur (in his case the Babylonian captivity) and his response was to pray, as ours should be.
- 2) Question 4:
 - a) The reference in (b) should be I Thess 4:16-17, and the Rev. reference is wrong; should be 12:5 (though this is *not* necessarily really a reference to the rapture!). Cf. also I Cor 15:50.

Notes on Revelation 10-11

I) MISCELLANY

- 1) V. 9 – the Ark is in Heaven – interesting!

II) STUDY QUESTIONS

- 1) Question 1: Might the angel be Christ? Or the 7th *angel of the presence*? The sealed up revelation might be the divine judgement.
- 2) Question 2: The reference is to Dan 12:9. The “mystery of God” might simply be God’s counter-intuitive salvation plan (the “foolishness to the Greeks” – cf. Eph. 3:7-9).
- 3) Question 3: Cf. Ezek 2:9ff. The scroll is sweet because of justice and sour because of suffering? Perhaps the angels is Christ, as in ch 5, and it is the same scroll. Or maybe not! Consensus of the study is that it is a different scroll.
- 4) Question 4:
 - a) Dave says he heard someone say that the original temple wasn’t at the Mosque (the “Dome on the Rock”) but nearby, and so the Mosque itself might be where the courtyard of the original temple was, and so might be in the Court of the Gentiles. On the measuring of the temple, Barb says that one of the commentators says that measuring refers to preservation. Also, perhaps as in 6:9-11 they are counting martyrs (those under the altar) since they were to wait until the number was complete.
 - b) 3.5 years is the amount of time that Antiochus Epiphanes tried to wipe out the Jews. This time period signifies a time of great trial. Cf. Dan 9:27; this apparently talks about the tribulation. Or of course all 3.5 year periods could refer to the same time period.
 - c) Two prophets: Moses & Elijah (based on their magic powers)? But perhaps not Moses because according to Jude, the archangel Michael & the Devil argued over Moses’ body, so he must have died and not been translated. So perhaps Enoch? Cf. Zech. 4. Note that in Hebrew law, two witnesses were required for any trial. Also note that John the Baptist said he *wasn’t* Elijah, but Jesus in Mt 11 says, perhaps, that he *was* (you figure it out!).
- 5) Question 5: The Antichrist is the Beast from v. according to some commentators.
- 6) Question 6: Barb puts forth the thought that the loud voices are angelic because they say “his Christ” instead of “our Christ” (v. 15).

Revelation 12-14:5

- 1) Some commentators identify the woman clothed in the sun as the Jewish nation, others think she represents all of those who love God. What do you think? If she represents all those who love God, who are “the rest of her offspring” (v 17)?
- 2) Read Daniel 7.
 - a) What was different about the 4th beast?
 - b) What did it do?
 - c) What are the details of its destruction?
 - d) Why did this one trouble Daniel more than the others?
- 3) Now read Revelation 13. Is there a similarity here? What is the import of the following details?
 - a) The beast is a conglomeration of the other beasts
 - b) Where the beast arose from
 - c) The description of the beast's actions
 - d) The length of the beast's reign
- 4) What might the beast out of the earth represent?
- 5) BONUS QUESTION: Interpret 666 – the mark of the beast

Notes on Revelation 12-14:5

- I) MISCELLANY: A good resource for the study of Revelation is Matthew Henry's commentary, which can be found on the web.
- II) QUESTIONS
 - 1) Question 1:
 - a) Note that 1260 days is 3.5 years; see notes from chapters 10-11 for significance.
 - b) 12:5 uses the term which in Latin is *rapturo*, which is what is used in I Thess 4:17 for the Rapture. It is also the same term as in II Cor 12:2 where Paul talks about getting caught up to the 3rd heaven.
 - c) If the woman's son is Christ then 12:5 is in the past, and ends with Christ's ascension. If we are dispensationalists, then the "Jewish clock stops" (ie, there is a break in the chronology of prophecy) and the Gentile clock runs from the ascension to the rapture of the Church (which isn't referred to here). Note that according to Ac 1:9-11 Jesus will return in the same way he departs. **So** could 12:5 be the second coming? Only if the birth via the woman is consistent with Ac 1:9-11. Note that Mt 24:30 also describes the second coming and rapture, and any interpretation of Revelation must be consistent with this.
 - d) According to Ps 2:9, Jesus is the Iron Scepter.
 - e) No commentators seem sure what the river is in vv. 16-17.
 - f) The persecution of the woman could refer to the holocaust.
 - 2) Question 2: Part (a) – blasphemed, hurt the earth, had horns, etc. Part (b) – made war on the Saints, etc. Re: vv. 4-5, "who is like God" and "who can fight with God" are the translations of the names of two of the angels, Dave says.
 - 3) Questions 3 and 4:
 - a) Dave wonders if the four creatures in Dan 7 aren't kingdoms but rather the demonic forces behind them.
 - b) The difference between Rome & the other kingdoms which are represented by the other beasts is that Rome assimilated or *Romanized* their conquered kingdoms.
 - c) You might argue that the Romans laid waste to the earth (as the 4th beast did in Dan 7 by conquering it).
 - d) Q: But Rome didn't get thrown into the Lake of Fire (as yet) – so how can Rome be the 4th beast?
 - e) Q: Are Rev 13:1-10 describing ancient Rome? Perhaps; if so, what is 13:11-18? How does that fit in?
 - f) Andrew says: Maybe the 4th beast is Selucia, as in Dan 12, since Dan 12 talks about the Antichrist.
 - g) The 1st beast came from the sea. The sea in biblical symbolism (eg Rev 17:15) sometimes represents the Gentiles. So the 1st beast is perhaps a Gentile. So if this is so, what does it mean for the 2nd beast to be from the sea?
 - h) V. 12 – How does the earth itself worship something?
 - i) One possibility: the Dragon, 1st beast and 2nd beast are an unholy trinity corresponding to the Father, Son and Holy Spirit, respectively.
 - j) A general pattern observed in prophecy (particularly in Daniel and Revelation) is the the last of any set of things sometimes doesn't fit in with the rest; e.g. the last of the seals or trumpets, etc.
 - k) 17:8-14 – what are the beast's horns?

- 4) Question 5: 666 might refer to the sum of the numbers corresponding to the letters of a name, either in Greek or Hebrew; this can be done with Hitler (if you try hard enough), Caesar Nero, etc; cf. Barclay's commentary.

Notes on Revelation 14-16

1) Chapter 14

- a) Question 1
 - i) The 144,000 or “kilogross” (thanks, Dean!) are before the throne, so they are in heaven?
 - ii) 7:4ff indicates that they are the sealed Israelites. Perhaps a group like Jews for Jesus?
- b) Question 2
 - i) “They didn’t defile themselves w/women” – Dean thinks that this is just symbolic and means giving in to the world system and idolatry.
 - ii) The kilogross may be the first fruits of the saved of Israel
 - iii) Two harvests are described. Cf. Mt 13:30, 36ff. The first harvest could be the calling in of the righteous, and the second God’s wrath.
- c) Question 3
 - i) Andrew and Dave think this is the only passage in the bible where an angel proclaims the Gospel.
 - ii) Note that Linda has listed the answers to question 3!
- d) Question 4
 - i) According to the NIV Study Bible’s note on 16:16, *Armageddon* probably comes from Har Megiddo, or “the mountain of Megiddo,” a mountain in Palestine.
- e) Question 5
 - i) Re: the sea of glass, cf. 4:6.
 - ii) Perhaps [Dave] the group on the sea of glass are all the saved who survived or were saved from the tribulation.
 - iii) There were no good ideas regarding why the sea of glass is mixed with fire.
 - iv) The group standing on the sea of glass might have been have died *or* they might have been raptured.
- f) Question 6
 - i) Consensus among the studiers is that the plagues and bowls are the same (cf. 15:1).
 - ii) The blood from the winepress flowed all over Palestine in ~14:20, so is likely *not* the blood in the bowls.

2) General Notes

- a) There is a theory that the kilogross is a remnant hiding outside of Jerusalem.
- b) It could be that the kilogross were on Earth, and that 16:15 talks to them.
- c) Or 16:15 may be addressing the *reader*.
- d) Note further that 16:15 might suggest a post-trib rapture.
- e) Some say that bowls 6 and 7 echo prophecies from the OT (cf. Ezk 38, Zech 14). Andrew points out that the prophecies in Ezk 38 and Zech 14 can’t be the same because they occur in different places: the Mt. of Olives and Megiddo. Note also that there *are* two big battles in Rev 16 and 20; perhaps the two battles match these two OT prophecies.
- f) Dean thinks the rest of the chapters fill in the details of the plagues of the bowls, in particular filling out the time between bowls 6 and 7.

Revelation Chapters 17-18

This is it! The chapter we have all been waiting for....The nasty judgment of God's Enemies, except for the Dragon (Satan). The Harlot and the Beast... The 7 Kings +1 and the 10 Kings. Ooh... Aah...

Interestingly, this chapter is one where we are actually given many interpretations of the various apocalyptic symbols.

1. Who is the Harlot? Where else have we seen her? What do we learn for certain about her from this chapter? And what is speculation?
2. Who is the Beast? Where else have we seen him? What do we learn for certain and what can we conjecture? Does the nature/identity of the Beast remain constant in chapter 17? 7 Heads, 10 Horns? (Mention *Nero Redivivus*, and pertinent Roman History.)
3. Why does the Beast hate the Harlot (v. 17:16 ff)? (Note: fall of the Harlot is a replay of Ezekiel 23)
Why does God choose to use this way of accomplishing his purpose? Is this a usual strategy of His?
The 'once was, now is not, will come to fall' passage could be critical...
4. Do we have any idea of the chronology of this event or where it fits relative to the 7 Bowls?
5. Do you buy into the dual prophecy idea – John prophesied the fall of Rome but also foresaw the Final fall of the Anti-Christ and his 'world system' ?
6. Ch. 18:9-19 is the lament of those who prospered due to their alliance with the Great City (17:18). It is also a replay of Ezekiel, Ezk. 27 is a lament over Tyre's fall. I could not think of a question here in time
7. Application : Is anyone struck by anything in particular? What should we pull out of 18:4-8 ; are we to be the instruments of God's wrath? Who is speaking in those verses, by the way?

Notes on Revelation 17-18

1) Question 1

- a) Based on the chapter, the Harlot:
 - i) According to v. 6 the Harlot persecuted the saints.
 - ii) Based on her forehead she's "Babylon the Great"
 - iii) She is a great city that rules over the kings of the earth (17:18).
 - iv) She is hated by the Beast who, with the ten kings, brought her to ruin.
 - v) This passage describes the fall of a rich people.
- b) The Harlot has many interpretations:
 - i) The Harlot could be Israel as in Ezk 23 and Hosea. (But then how to explain the 7 hills, which are likely a reference to Rome? Well, they could just refer to a *first* fulfillment of the prophecy in NT Rome, and not to a second fulfillment.) (And how to explain the Harlot's economic power?)
 - ii) The Harlot could be Rome as the first century Christians may have thought.
 - iii) Could be the U.S.
 - iv) Could be Babylon (which is being rebuilt by Iraq?).
 - (1) "Sits on many waters" is a term used in the OT for Babylon and the two rivers it was near.
 - v) Dave Hunt has a book about how the Harlot may be the Roman Catholic church.
- c) General Notes
 - i) We saw the Harlot in 16 and maybe in 12 (if you buy the Israel/Church interp).
 - ii) In theory the symbol of a Harlot is applied to many cities and nations in the OT, not just Israel.
 - iii) Prostitutes in ancient NT Rome wore head bands with their names on them.
 - iv) In Rev the followers of God & the Beast bear names on their foreheads.
 - v) One commentary Dean read says that MYSTERY could simply be referring to the title on the forehead of the Harlot, and not a part of the inscription.
 - vi) The reference to the seven hills refers almost certainly to Rome.
 - vii) This prophecy could have more than one fulfillment: a first fulfillment in NT Rome, and another end-times fulfillment.
 - viii) *Adultery* may refer to idolatry.
 - ix) Q: How do God's people come out of the Harlot in 18:4?

2) Question 2

- a) The Two Beasts – this refers to Ch 13 where 2 Beasts are described, one from the Sea and one from the Earth.
 - i) The Sea Beast of Ch 13 is the one described in Ch 17 with the Harlot. They both have 7 heads and 10 horns. The Sea Beast is usually thought of as the Anti-Christ
 - ii) The Earth Beast is not mentioned in Ch 17. It is usually thought to be an Anti-Prophet to fill out an Anti-Triumverate opposed to the 3fold Godhead.
 - iii) The Earth Beast deceived through religious means, as a false prophet, while the Sea Beast operates on a political/economic level.
- b) The Beast (where Sea Beast is meant for all further references) came from the Abyss and so may be demonic. (The same may be said of the 8th king.)
- c) Many commentators say that the first 5 of the 7 kings were Roman emperors (though commentators differ as to their identity). (A footnote in the Quest NIV describes two possible interpretations.)

- d) Some dispensationalists¹ believe that there is a temporal gap between the first 5 and the rest of the kings.
 - e) Some in the 1st c. believed that Nero, thought to have killed himself in a villa outside of Rome, really didn't die, and would one day return, perhaps with an army. This figure was referred to as *Nero Redivivus*.
 - f) The Beast may be Rome (again because of the 7 hills).
 - g) The Beast may also be the 8th king "who was and is not" (17:11). This changing of the Beast from nation to king lends support to the "dual fulfillment" theory.
 - h) The Beast, as the 8th king, may be the antichrist (Dean votes for this).
 - i) Dave wonders if the "once was, now is not" refers to a false resurrection as in the fatal head wound of the false messiah of the unholy trinity in 13:3.
 - j) Dave says that Missler (and others?) used to theorize that the Beast was the European Community when there were ten member nations. Now that there are eleven, that theory isn't quite so good!
- 3) **Question 3**
- a) God uses evil nations to accomplish his purpose over and over in the OT.
 - b) *If* the woman's somehow related to false Xians then the Beast's motivation is destruction of the real Xians in the city; and it could be God's way of purging and purifying his people. This fits with 18:4 & God calling his own out of the city (cf. Lot).
- 4) **Question 4**
- a) The answer is yes: chapters 17 and 18 describe the 7th bowl.
- 5) **This Week's Fun Theory:** Perhaps the king "who was and isn't" (17:11) refers to an evil spirit who occupies someone, then leaves him, then returns. But let us assert that God would not allow such a thing to happen to a human, as it might violate that person's free will. Then *maybe* it will happen to a clone! You be the judge.

¹ The first 69 of the 70 weeks in Daniel's prophecy may be interpreted as a prophecy of the time of Christ's birth, leaving the problem that the 70th week reads very much like a description of the end-times. So the disps. believe that there is a gap between the 69th and 70th weeks – a gap which corresponds to "Gentile time," whereas Daniel's prophecy describes "Jewish time."

Revelation 21-22

QUESTIONS

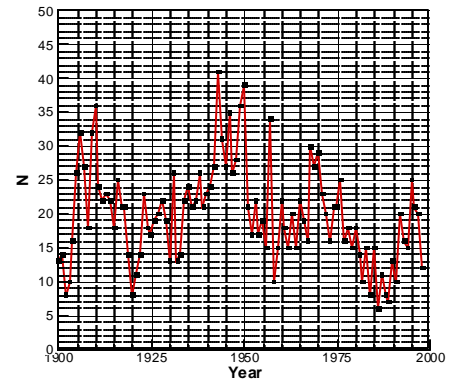
- 1) **A New Creation:**
 - a) Read Gen 3:7-8. Who is cursed?
 - b) Read Rom 8:18+, Is 11:6-9. Read the accompanying passage from *The First Peacock*. How will the new creation differ from the old?
 - c) Read 2 Cor 5:2-5, 17, 1 Cor 15:44, 53-54. Our physical bodies are part of creation. How are they affected?
- 2) **Heavenly Thumb Quiz:** Little is said about heaven, remarkably enough. It has an end to sorrow, pain, death, tears. Give a thumbs-up for each of the following you think will be attributes of, or present in, heaven:

<input type="checkbox"/> physical growth	<input type="checkbox"/> compulsory volleyball
<input type="checkbox"/> birth	<input type="checkbox"/> light bulbs
<input type="checkbox"/> marriage	<input type="checkbox"/> evangelism
<input type="checkbox"/> prayer	<input type="checkbox"/> deadlines
<input type="checkbox"/> work	<input type="checkbox"/> time as we know it
<input type="checkbox"/> spiritual growth	<input type="checkbox"/> food
<input type="checkbox"/> sin	<input type="checkbox"/> pets
<input type="checkbox"/> free will	<input type="checkbox"/> art (specifically trumpet music)
<input type="checkbox"/> sex	<input type="checkbox"/> a physical environment

- 3) **The Ultimate Application Question:** “Happy is the man who pays heed to words of the prophecy in this book.” In this book we have read about God’s judgement and wrath, and the rewards which await those who follow his Son. John’s Apocalypse may also serve as an index to all of the end-times prophecies of the OT. How do you intend to heed John’s words?
- 4) **The Veal is Heavenly:** If death itself is killed in heaven, what will we eat? Or will we?

EXTRA CREDIT

- 5) Earthquakes appear in Jesus’ list of signs of the end-times in Mt 24:7. Earthquakes occur a number of times in the Tribulation; see Rev 6:12, 8:5, 11:13, 11:19 and 16:18. The Figure shows the number of earthquakes of magnitude 7 or greater, per year, since 1900¹. Does the trend in the Figure indicate that the second coming isn’t near?
- 6) Which common household pet won’t be in Heaven?



Major earthquakes this century

¹ These data were obtained from the U. S. Geological Survey’s National Earthquake Information Center’s web site at www.neic.cr.usgs.gov/neic/general/handouts/general-seismicity.html.

NOTES

I) OT Imagery (not necessarily exhaustive)

- A) Ezekiel also has a vision of a pure stream surrounded by fruit trees forever producing fruit and having medicinal leaves (47:1-12). However, in his vision the stream flows from the Temple, which won't exist in the NJ.
- B) John echoes the imagery of Is 54:11-17, 60:1, 11-22, in which Isaiah describes a renewed Jerusalem in the land of Israel.
- C) Isaiah had visions of a new heavens and earth in the brief end-times discourse of 65-66.

II) John describes spiritual realities of the new covenant becoming physical realities as well² (assuming you take his description as, at least to some degree, literal).

- A) We have *in spirit* already come to the New Jerusalem (cf. Heb 12:22-24); after the day of the Lord's wrath this will be a physical reality as well as spiritual.
- B) By the new covenant we are already children of God, as He intended all along (cf. Lev 26:11-12, Jer 31:33, Ezk 37:12, Song of Sol 6:3).
- C) The lack of a temple in the NJ (cf. Heb 9:1-14).
- D) In the NJ we will physically drink the living water offered by Christ.
- E) In the NJ we will see God face-to-face as in the new covenant (Mt 5:8; contrast Ex 33:20, 23).
- F) Just as there will be no night in the NJ, we are children of the light.

III) The New Jerusalem

- A) It is a perfect cube, just as the holy of holies was in Solomon's temple.
- B) It is 1,500 miles on a side – nearly as far as New York to London.
- C) According to Barclay, all nations bring tribute to the NJ represents the Gentile nations also accepting Christ as king.
- D) The walls are 266' high – not that high in the grand scheme of things, according to Barclay.
- E) The passage describing the NJ has a very close antiparallel in the description of Babylon; e.g. compare 17:1 & 21:9, 17:3 & 21:10, 17:4; 18:16-17 & 21:11, 17:5 & 22:4, 17:8 & 21:27, 18:2 & 21:3, 22, etc. (see Krodel's Augsburg Commentary referred to in an earlier study).
- F) The stones of the foundation
 - 1) Thought by most commentators (according to Mounce) to correspond roughly to the stones in the breastplate of the high priest (Ex 28:17-20)
 - 2) Possibly also correspond to the stones correlated with the signs of the Zodiac (Philo and Josephus thought this of the high priest's breastplate). In fact, if you follow the order of compass directions in 21:13, the order in which the stones are listed is the exact reverse of the actual path of the sun through the constellations. There are also cases made against this theory (again, see Mounce's commentary, as referenced in an earlier set of Rev questions).

IV) The New Creation

- A) The intertestamental authors also foresaw this; cf. Enoch 45:4, 72:1, 91:16, 2 Baruch 32:6, 4 Ezra 7:75 (if you can *find* a copy of 4 Ezra – I couldn't!).

V) Miscellany

- A) "Come, Lord Jesus" (v. 20) is, in Greek, "Maranatha."

² To quote Laurie Anderson, "Paradise is like where you are right now, only much, much better."

“The world of delight that the Trinity holds in being is a rough place. Everything eats everything else, not only to the annoyance of those who get eaten, but to their agony, death, and destruction. The rabbit himself does in the lettuce, the lettuce impoverishes the soil, shrimp eat the plankton, the rivers eat the mountains, and the sun eats the rivers. And the human race is no exception. Modern children probably think it is: for them, turkeys are not killed and bled; they are mined from freezer cases in supermarkets. In fact, however, humanity has, even at its best, more than a lion’s share of the world’s blood on its hands. What to say, then, about the goodness of a God who makes a world so full of badness?

Wrong solutions come to mind at once. Paying attention only to what is lovely has already been mentioned: it simply ignores the problem. A more serious error is involved in trying to fob off all the killing and eating on sin – to tie natural badness to moral evil and to say that, if it hadn’t been for sin, all the animals would have been vegetarians. That, however, is a bit much. It involves, as someone once observed, the saber-toothed tigers waking up the morning after their creation and wondering why the God who designed them to eat grass gave them so damned inconvenient a set of choppers. Such a gambit never solves the problem of theodicy³. It simply arranges to have somebody else’s ox gored.

Furthermore, even a vegetarian creation is no answer. It is only our human chauvinism that is satisfied when literal bloodshed is ruled out. The lettuces still, in their own way, take a dim view of having to cease being lettuces; as they can, they fight it. One of the deepest mistakes in theology is to start our discussion of the major activities of creation too high. We act as if only we were free, only we had knowledge, only we were capable of feeling. That’s not only false; it’s mischievous. It makes us a lonely exception to the tissue of creation rather than a part of its hierarchy.”

- Robert Capon, *The Third Peacock on the*

Left



“Remember... you’re not bad people, you’ve just done bad things.”

³ Theodicy is the defense of God’s goodness despite the evil in the world.

