

THE REVELATION TO JOHN

PROLOGUE VSS. 1 – 3

EXEGESIS VERSES 1 – 2:

GNT Revelation 1:1 VApoka,luyij VIhsou/ Cristou/ h]n e;dwken auvtw/| o` qeo.j dei/xai toi/j dou,loij auvtou/ a] dei/ gene,sqai evn ta,cei(kai. evsh,manen avpostei,laj dia. tou/ avgge,lou auvtou/ tw/| dou,lw| auvtou/ VIwa,nnh|(

NAS Revelation 1:1 **The Revelation of Jesus Christ,** VApoka,luyij avpoka,luyij (*n-
nf-s; lit. to uncover/lay bare, hence; "A Revelation/disclosure/make manifest/unveiling";
used 18x*) VIhsou/ VIhsou/j Cristou/ Cristo,j (*n-gm-s + n-gm-s; "Jesus Christ"; a
plenary or full genitive; "Jesus Christ is both the subject and object of and both
produces and receives the action of the revelation; the Revelation is given to Him by the
Father (objective) and it is about Him and He in turn gives it to the angel (subjective) to
impart to John and saints*) **which God gave Him to show to His bond-servants,** h]n
o[j (*rel. pro./af-s; "which"; ref. to the Revelation*) o` qeo,j (*d.a. + n-nm-s; "the God";
ref. the Father*) e;dwken di,dwmi (*viaa--3s; "gave"*) auvtw/| auvtu,j (*npdm3s; "to
Him"; ref. Jesus*) dei/xai dei,knumi (*inf. of purpose/aa; "to show/exhibit/display/cause
to see/bring to light/explain"; used 33x*) auvtou/ auvtu,j (*npgm3s; ref. Jesus Christ;
gen. of possession*) toi/j o` dou,loij dou/loj (*d.a. + n-dm-p; "the slaves/bond-servants";
properly is refers to one born into slavery vs. being made a slave"; used 124s*) **the
things which must shortly take place;** a] o[j (*rel.pro./an-p; "which things"; the
plural looks to the many aspects of the Revelation*) dei/ (*vipa--3s; "must/is necessary"*)
evn (pL +) ta,cei(ta,coj (*n-dn-s; "in haste/in speed/shortly/quickly"*) gene,sqai
gi,nomai (*compl. inf./ad; "to become/take place"*) **and He sent and communicated it
by His angel to His bond-servant John,** kai, (cc) avpostei,laj avposte,llw (*circ.
ptc./a/a/nm-s; "while having sent with a commission"*) evsh,manen shmai,nw (*viaa--
3s; "He signaled/indicated/ communicated by making a sign"*) dia, (pg; "by/through";
indicates agency) auvtou/ auvtu,j (*npgm3s; ref. Jesus'*) tou/ o` avgge,lou a;ggeloj
(*d.a. + n-gm-s; "the messenger/envoy/angel"; indicates an intermediate agent*) auvtou/
auvtu,j (*npgm3s; ref. Jesus'*) tw/| o` dou,lw| dou/loj (*d.a. + n-dm-s; "to the slave/bond-
servant"*) VIwa,nnh|(VIwa,nnhj (*n-dm-s; "John"; ref. the Apostle John"*)

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GNT Revelation 1:2 o[j] evmartu,rhsen to.n lo,gon tou/ qeou/ kai. th.n marturi,an VIhsou/ Cristou/ o[sa ei=denÅ

NAS Revelation 1:2 **who bore witness to the word of God** o[j] (*rel. pro./nm-s; "who"; ref. John*) evmartu,rhsen marture,w (*viaa--3s; "bore witness of/testified"; note aorist tense, action in the past*) to.n o` lo,gon lo,goj (*d.a. + n-am-s; "the Word"; this is not a dative, but accusative; the Word is the object of John's witness*) tou/ o` qeou/ qeo,j (*d.a. + n-gm-s; "the God"; gen. of relationship*) **and to the testimony of Jesus Christ, even to all that he saw.** kai, (cc) th.n h` marturi,an marturi,a (*d.a. + n-af-s; "the testimony/witness/declaration"*) VIhsou/ VIhsou/j Cristou/ Cristo,j (*n-gm-s + n-gm-s; plenary gen.; "Jesus only gave witness as directed by the Father; Joh.5:19-20,30*) "even" supplied o[sa o[soj (*rel. pro./an-p; "as much as/to all that/such things/to the degree that"*) ei=denÅ o`ra,w (*viaa--3s; "he saw"; it denotes spiritual insight combined with physical participation*)

ANALYSIS VERSES 1 – 2:

1. Vss.1 – 3 constitute the preliminary introduction to this book.
2. They succinctly (in summary) set forth:
 - A. Its title as the main subject and object of theme. Vs.1a
 - B. The universality of intended recipients. Vs.1b
 - C. The intermediary agents commissioned to reveal the content of the book and pen its writing. Vs.1c
 - D. Validation of authorship and veracity of content. Vs.2
 - E. Primary reasons for the book's inspiration and existence as applied to believers. Vs.3
3. The first three words in the Greek text formulate the title to this book as "**The Revelation of Jesus Christ**" (singular, not plural).
4. The term "avpoka,luyis - apokalupsis/**revelation**" literally means an uncovering, unveiling, disclosing or a revealing of something not previously exposed.
5. Its meaning today tends to view an apocalypse as a cataclysmic event or series of events that signifies doom.
6. However, the Greek term, like the Latin term *revelatio* remains Biblically confined to simply a revealing or unveiling that which was previously hidden, catastrophic or not. Cp. Rom.16:25; 1Cor.1:7; 14:6; Eph.1:17; et al.
7. The term "**revelation**" is anarthrous stressing the quality and essence of this apocalypse as compared to others.
 - A. In 2The.2:2 Paul indicates that there were pseudepigrapha (false writings) that were at odds with NT truth, passing themselves off as being authoritative.
 - B. Apocalyptic pseudepigrapha began to appear during the silent years between Malachi and the appearance of John the Baptist. c.250BC-30AD

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- C. They arose during the intertestamental period and continued to flourish among the Essene community, competing with truly inspired books of the NT.
 - D. Although –V can be taken in by these spurious writings, this is merely another ploy by Satan to discredit the truth and believers are to reject them as to the counterfeits that they are.
 - E. In addition, the existence of so many spurious apocalyptic writings at the time may well have formed the basis for why many of the early believers were hesitant in embracing **Revelation** as inspired.
8. That the quality and nature of this book is of the standard necessary to meet the required perfect veracity as inspired by God is seen in its associated class “**of Jesus Christ**”.
 9. The unveiling is in a distinct class of its own that demands its content to be free of any violation to the essence of **God** as absolute light. 1Joh.1:5b
 10. The genitive case is plenary and looks to the Person of **Christ** as both the subject and objective of **the Revelation**.
 11. That this genitive is both subjective and objective in force is seen in the next clause, “**which God gave Him to show to His bond-servants**”.
 12. **Jesus Christ** receives the action of **the Revelation** in that **God** the Father **gave** it to **Him** and in turn **Christ** produces **the Revelation** as seen in the fact that He is **to show it to His bond-servants**.
 13. This further points to the fact that **Jesus Christ** is the primary agent of **God** given to men to facilitate and execute the plan of **God**.
 14. The term “**to show/dei,knumi – deiknumi**” literally denotes that the primary purpose of **the Revelation** is to further exhibit or display the Son of Man **to His bond-servants**.
 15. Though **the Revelation** itself consists of series of events over many years, these are combined into one package and point to the Person of **Christ**, for the purpose of unveiling His singular Person as applied to the 2nd Advent and correlating historical realities to the POG.
 16. The term “**bond-servants/dou/loj – doulos**” literally means “slave” and is used properly of one born in slavery rather than being made a slave.
 17. It is technical here to refer to all born again believers as the progeny of regeneration. Joh.1:12-13 cp. 3:3-8
 18. All believers are born into the possession and ownership of **God** and **Jesus Christ**. Joh.10:27-30
 19. It points to the principle that all of mankind is physically and spiritually born into slavery of sin/STA and death (Rom.5:12 cp.3:23) and only born again believers escape that realm by being purchased as slaves of **God** (Rom.6:23; cp. Act.20:28; Rev.5:9).
 20. This principle further points to the eternal security of the born again believer in that there is no known power or force that can separate us from **God** in this respect. Rom.8:38-39
 21. That **the Revelation of Jesus Christ** is exhibited **to His bond-servants**, denotes that its purpose of manifestation is on behalf of and for believers and not confined to any specific group of believers being universal in nature.
 22. While the book is formally addressed to seven specific churches (Rev.1:4), its purpose of content is meant to be distributed and read by all believers throughout the church, over the course of the Church age and subsequent believers thereafter.

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23. And the epitome of manifestation of **the Revelation** will be its fulfillment in the public and historical display of **Christ** at the 2nd Advent on behalf of all believers.
24. That many series of events and prophetic fulfillment **must** occur before the actual event of the 2nd Advent is made clear in the 3^d clause of vs.1, **“the things which must shortly take place”**.
25. **“The things”** in view looks at all of the remainder of content in the book articulating events that of necessity must occur to usher in Christ’s earthly and eternal kingdom.
26. The phrase **“shortly take place”** is misconstrued by many interpreters as that the entirety of the prophecies included in the book was to **take place** and be fulfilled immediately upon and after John’s writings.
27. This has lead many to erroneously conclude that early Christians, including apostles, thought that the Lord’s coming was near producing a false doctrine of Eminency.
28. It also is indicative of the Preterist’s school of thought that concludes **the Revelation** as completed in the early Church under Roman rule. *See Introduction.*
29. This is completely fallacious in that no one can prove fulfillment of all the prophecies as occurring during that frame of time.
30. The proper sense of **“shortly take place”** looks at the commencement in fulfillment of the first prophecies starting a chain reaction to the remaining prophecies sequentially taking **place** over the course of time.
31. Furthermore, the phrase “ēvn ta,cei – en tachei” (in haste/**shortly**) is used 8x and literally means “without delay” indicating that **the things** in view will come to pass without unnecessary postponement.
32. Once it is recognized that the entire book is a prophecy and that the 2000 years of the Church Age are viewed as seven prophetic eras portrayed by the seven churches, then any problems with this expression dissolve.
33. God clearly desires to see His plan come to fruition and He informs us that there is no unnecessary delay on His part; He is simply “waiting” to harvest +V. 2Pet.3:8-9
34. Therefore, the duration of the Church Age, which may seem extended to us from the perspective of time, is not being prolonged on God’s timetable.
35. The remainder of vs.1 lists the primary intermediate agents used by **Christ** to communicate **the revelation** as the author continues, **“and He sent and communicated it by His angel to His bond-servant John”**.
36. As the spiritual chain of command (COC) is developed, it is imperative to first understand that all knowledge of God’s plan resides with **God** Himself, and He determines how, when, and to whom He reveals it. 1Cor.2:11
37. In the COC, the Father is consistently viewed as superior to the Son in authority (albeit both are equally **God**) and reveals His plan to the Son. Joh.5:19-20
38. **Christ** in turn then further entrusts this information to other authoritative subordinates according to Divine design. Cp. Mat.18:18-20 *The Great Commission*
39. In this instance, **Christ** employs the services of a teaching **angel** that in turn communicates **to His bond-servant John**.
40. The verb **“sent”** is “avposte,llw – apostello” in the Greek and literally means “to send with a commission”.
41. The teaching **angel** is commissioned with authority by **Christ** to pass the information on **to John**.
42. That an **angel** is used in this **Revelation of Jesus Christ** points to the exalted state of the glorified God/man post 1st Advent and resurrection. Cp. Heb.2:7,9
43. It declares His victory on the cross as that which qualified Him as superior in authority over all of God’s creation, to include the angelic host.

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44. It heralds His Person as **the Revelation** of 2nd Advent to be the conquering glorified King manifested to subject this world under His Sovereign right and power, in contrast to an advent of humility, which the world first viewed Him. Cp. Phi.2:5-11
45. The manner in which **Jesus** chose to communicate this **revelation** is seen in the Greek word “shmai,vw – semaino” translated “**communicated**” that literally means “to signify” or “to communicate by making a sign”.
46. It rightly describes the symbolic character of this book.
47. It indicates that the prophecies contained in this book are to be construed as “signs” from **God** that the reality of His appearing as “The Sign” (Mat.24:29-30) is certain and can absolutely be depended upon in fulfillment.
48. This harks back to the use of the verb “dei/ -dei/**must**/it is necessary” in the preceding clause that “**these things must take place**”.
49. Apart from the fulfillment of the prophecy historically in its many parts, there is no fulfillment of Christ’s return.
50. It denotes that the integrity of the book as a whole is dependent upon its parts and vice versa.
51. It is the apostle **John**, who is then to be the intermediate human agent responsible to receive the content from the **angel** and pen it under inspiration into this book.
52. That it is indeed the Apostle **John** in view and not another **John**, is made certain in vs.2, as the author continues, “**who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw**”.
53. This verse has a two-fold purpose:
 - A. To validate the authorship.
 - B. To validate the absolute integrity of recording in the book.
54. The verb “**bore witness**/marture,w – martureo” is an aorist tense indicating completed action in the past.
55. The three phrases “**to the word of God**”, “**to the testimony of Jesus Christ**” and “**to all that he saw**” are all introduced by the accusative case and literally reflect that these things received the action of John’s **witness**.
56. **John** is not saying that he **bore witness “to”** (indirect object) these things, but that these things were the content of his **witness**.
57. In other words, **John** is stating that he “testified/attested/showed/demonstrated/proved” **the word of God, the testimony of Jesus Christ and all that he saw**.
58. There are two possible interpretations as to the aorist tense of “**bore witness**” and the objects of content in view:
 - A. **John** is viewing his testifying these things as applied to His eyewitness accounts of **Christ** at the 1st Advent as recorded in his gospel and 1st epistle. Joh.21:24 cp. 1Joh.1-3
 - B. **John** is viewing his testifying these things as recorded in this book and having already been written.
59. Both views look at completed action occurring in the past and both views are equally correct.
60. It is John’s signature indicating that it is indeed the author of the gospel and 1st epistle of **John** that is the author of this book and that ipso facto the contents of this book hold the same authority of inspiration and veracity as his previous writings.
61. The opening prologues of both John’s gospel and 1st epistle in their own words testified “**the Word (o` lo,goj – ho logos) of God**”. Joh.1:1-18; 1Joh.1-3

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62. Both writings set forth a purpose to prove **Christ** in Person as the unique **God/man** and reference to Him as “**the Word of God**” (subjective genitive; “from **God**” cp.1Joh.1:2c) in all three books including **revelation** cannot be overlooked.
63. In addition, both writings demonstrated **the testimony of Jesus Christ**.
64. His testimony looks at the veracity of His spiritual message proved by **John** in the gospel historically as well as the 1st epistle. Cp.Joh.1:18; 1Joh.1:5
65. It looks at the fact that the author of **Revelation** is the same author that proved **Christ** in Person and message as the author of previous writings attributed to and accepted as the apostle John.
66. The final phrase that attests “**all that he saw**” demands an author that would be an eyewitness to the accounts recorded.
67. The term “**saw/o`ra,w – horaw**” looks at one that had spiritual insight into the physical realities of being an eyewitness.
68. It denotes one that in proving of **Jesus Christ** as recorded in his previous writings was inspired and filled with **God** the H.S. in order to be able to put these two realities together in a perfect way.
69. While this interpretation validates John’s authorship, it in turn reinforces the veracity of this book in stressing its harmony with all that John has written before in view of the 2nd interpretation as applied to the book of **Revelation**.
70. Under this view, the first thing that is noted is that what John is writing in the prologue was written after the completion of the book and then inserted as a prologue.
71. This is further evidenced in the final verse of the prologue, vs.3, as **John** is viewing his action of writing as “*the things which are written* (perfect passive participle denoting completed action with existing results)”.
72. That, number one, **John** has included a prologue is in harmony with his other two main writings that include prologues and number two, that the prologue summarizes the book gives the author a distinct mark of being Hebrew, since Jewish writers love to summarize first and then fill in the details.
73. This internal evidence in and of itself should leave no doubt that the author is the Apostle **John**.
74. The threefold demonstration as applied to this book emphasizes its *written* content.
75. In this vein, the book is called “**the word of God**” stressing its authority and place in the Church, including issues of inspiration, canonicity, preservation and veracity.
76. While it is in complete harmony with the rest of **the word of God**, it offers its own unique contribution to God’s **revelation**, forming the necessary concluding chapter.
77. The second designation stresses that the contents of this book are proven in harmony with **the testimony of Jesus Christ**.
78. **Jesus** made it quite clear that the content of His **testimony** in the world consisted of those things that He could personally validate. Joh.3:11
79. During the incarnation, He never offered **testimony** about anything that did not proceed directly from the Father. Joh.7:16; 8:26; 12:49
80. And so it is with this book and it reemphasizes the absolute veracity of the content of the book.
81. It denotes that the content of this book is with the same integrity of veracity as the very existence of His Person manifested at the 1st advent, though now it focuses in particular on His future judgments and reign.
82. Initially the **testimony of Jesus** was comprised of the things/teachings/doctrines He espoused as received by the Father; later, this **testimony** is taken up by others and they begin to espouse those same truths He taught.

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83. This same cycle of reality is now again revealed via a supernatural process of visionary **revelation** from **Christ** to **John**, though experientially **Jesus** is seated in session in the 3rd heaven.
84. This is the force of the plenary genitive of **Jesus Christ** with respect to His **testimony** in that He both received it and imparted it to others.
85. **John** in essence is stating that the contents of this book is just as real spiritually and historically and with the same veracity as all that **Jesus** proclaimed in tangible Person at the 1st advent.
86. The final designation "*even to all things that he saw*" further locks the contents of this book into the veracity of God's **word** and **testimony of Jesus**.
87. This is important since the nature of the **things John saw** as recorded in the book is so astonishing that people might question the reality of the vision, or the accuracy with which **John** wrote.
88. It points to the fact that **John** penned the contents of this book enjoying the same reality of being an eyewitness to all of the visions recorded as that enjoyed being an eyewitness to the incarnation.
89. It denotes that his visionary experience behind the content of this book is just as real spiritually and physically as if **Christ** Himself was tangibly present and everything **he saw** was just as tangible.
90. The book of **Revelation** is a graphic representation of the conclusion of the same plan of **God** that is recorded in the OT prophets and the POG as seen in the life and teachings of **Christ** at the 1st advent.
91. This book is absolutely necessary to complete the prophetic message that was delivered through the prophets and confirmed by the Person and teachings of **Jesus**.
92. It allows the believer to know precisely where human history is headed and provides God's panoramic pictorial promise of ultimate victory in the angelic conflict.
93. This book may be viewed as the ocean into which all the assorted streams of prophecy flow and find their consummation and fulfillment.
94. **John** is a great illustration of what is required for a faithful communicator i.e., the willingness and ability to report what he has been told without adding (embellishing it to make it more fantastic), or omitting (through carelessness or a hidden agenda) what is revealed.
95. **John** is an example of demonstrating intellectual honesty to report only that, which has been clearly revealed not deviating to the right or left.
96. He is not hesitant to reflect that he is a slave to **God** and His plan, faithfully executing the will of the Master with unquestioning obedience in upholding the integrity of his commission to report His **Word/word**.

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EXEGESIS VERSE 3:

GNT Revelation 1:3 maka,rioj o` avnaginw,skwn kai. oi` avkou,ontej tou.j lo,gouj th/j profhtei,aj kai. throu/ntej ta. evn auvth/| gegramme,na(o` ga.r kairo.j evggju,j

NAS Revelation 1:3 **Blessed is he who reads and those who hear the words of the prophecy,** *maka,rioj (a--nm-s; "Blessed/Happy/Fortunate"; used 50x, 7x in Revelation; derived from the root "mak" meaning large or lengthy; it has a nuance of accumulating or transcending; it denotes an extension of good fortune transcending beyond the norm for which one would be congratulated)* o` avnaginw,skwn *avnaginw,skw (d.a. + subs. ptc./p/a/nm-s; "is he who reads"; used 32x; this word is used mainly of a public reading; the singular person looks to the designated reader; it further denotes a reading with understanding or figuring out)* kai, (cc) oi` o` avkou,ontej *avkou,w (d.a. + subs. ptc./p/a/nm-p; "those who hear/listen to"; emphasizes audible hearing with spiritual understanding; the plural looks to those assembled for the reading)* tou.j o` lo,gouj *lo,goj (d.a. + n-am-p; "the words")* th/j h` profhtei,aj *profhtei,a (d.a. + n-gf-s; "of the prophecy/inspired words or sayings/predictions otherwise unknown"; used 19x, 7x in Revelation; genitive of apposition since the prophecy is composed of the words)* **and heed the things which are written in it; for the time is near.** *kai, (cc) throu/ntej thre,w (circ. ptc./p/a/nm-p; "heed/keeping/guarding/watching over")* ta. to, (danp; "the things" +) *gegramme,na(gra,fw (subs. ptc./PF/p/an-p; lit. "having been written"; the Perfect tense looks at the book as already completed once for all time)* evn (pL +) *auvth/| auvto,j (near dem. pro./Lf3s; ref. the prophecy)* ga,r (explan. cs) o` kairo,j (d.a. + n-nm-s; "the appointed time/season) *evggju,j (adv.; "is near/close by/at hand")*

ANALYSIS VERSE 3:

1. John closes the prologue with a primary reason for God's giving of this Revelation.
2. He states this reason in the form of blessing upon believers opening vs.3 with the force of interjection of **'Blessed is...'**.
3. The Bible makes clear that all Scripture is profitable, and there is a sense in which every book provides a blessing.
4. However, Revelation is the only book that specifically adds to it the attached promise of blessing for believers that will properly deal with and apply its content.
5. In fact, it makes two separate promises of blessing in this regard. Cp. Rev.22:7
6. For this reason, the blessing in view is often presented as a "double portion of

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blessing” from God.

7. The extent of this kind of blessing can only be gleaned through the doctrine itself.
8. The adjective **‘Blessed/maka,rioj – makarios’** is the same word used by Jesus in Matthew that is commonly known as the beatitudes. Mat.5:1-12
9. It has a general nuance of acquiring attainment in life, whether health, wealth, educational, professional or spiritual goals that transcends common/average acquisition and is deserving of acknowledgment and congratulations by others.
10. It transcends happiness experienced on a temporary basis due to good fortune and looks to its fullest measure of goodness, grace and approbation received based on the individuals accomplishment.
11. This is seen in the beatitudes by the fact that the blessings in view are thoroughly saturated with promises of completely satiated desires and Ph₃ blessing and rewards.
12. Therefore, John’s promise of blessing in our verse looks to maximum blessing in time transcending into eternal blessing and reward.
13. Here, it describes the believer that is singularly favored by God and therefore spiritually happy transcending into eternity and demands the accolade of congratulations.
14. It looks to true blessedness from an ideal point of view in the objective evaluation of others (God or man).
15. This term is used precisely seven times in the book of Revelation, pronouncing different blessings each time. Rev.14:13; 16:15; 19:9; 20:6; 22:7,14
16. The number seven used symbolically in the Bible looks to the principle of perfection or completeness. *Seven days of creation/restoration, Gen.2.2; cp. Pro.9:1*
17. While numerology has its place in interpretation, it is not to be abused and approached only within the context of representation intended.
18. It is clear that the number seven plays a prominent role in the book, since so many things occur in groups of seven (seven blessings, churches, spirits, trumpets, seals, etc.)
19. As attached to the term **‘blessed’**, it is sufficient to recognize that it correlates with its very meaning noting blessing that is construed in its fullest and complete measure.
20. John does not present this promise and type of blessing upon every “Joe blow” believer or as an unconditional blessing, but restricts it to only ones that meet 3 contingencies attached to it:
 - A. **‘He who reads’**
 - B. **‘And those who hear the words of the prophecy’**
 - C. **‘And heed the things which are written in it’.**
9. The blessing is pronounced first on the one reading the book.
10. It uses the common construction of a definite article with a substantival participle to state a gnomic truth (something that occurs at all times).
11. The Greek term **‘he who reads/avnaginw,skw – anaginosko’** is a compound that literally means to “know again” and means more than simply reading out loud to an audience.
12. This family of words is used in the Pastoral Epistles to indicate the public reading and explanation of the Scripture so as to cause those that listen to fully understand. 1Tim.4:13
13. The singular use of this participle further implies the COC now extended as previously presented in vss.1-2.
14. It looks at the principle of a singular teacher commissioned to audibly present the content of the book to a plurality of listeners/students i.e., **‘those who hear’**.

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15. While this verse is not a proof text for one communicator as opposed to a plurality of pastors, it does substantiate that fact implicitly.
16. It looks to the communicative gift commissioned to properly disseminate the content of Scripture to those allotted to their charge.
17. It involves all that we do in any normal Bible class, dealing with the text exegetically, chronologically, isagogically and categorically, harmonizing it with the rest of the Word of God through the commissioned office of P-T.
18. This blessing does not come to those that do not handle the Word of Truth accurately, but is for the P-T that exegetes this book correctly, employing the proper hermeneutic and providing a clear explanation of the elements contained in it.
19. The second part of the blessing indicates that it is available to the local church that GAP's the teaching.
20. The word to "**hear**/avkou,w – akouo" does not limit the hearing to its external audio activity, but emphasizes the reality of paying attention to something so that you understand what is taught.
21. While the **prophecy** of the book is viewed in a singular form as the Revelation of Jesus Christ, what the student of God's Word must GAP is all of **the words** (plural) that make up the **prophecy**.
22. In order for the P-T and students to realize the full extent of the blessing involved, it demands that both teacher and student commit themselves to sticking with teaching and hearing the entire book from beginning to end.
23. That application of this type is demanded is further emphasized by the 3rd contingency to "**heed the things which are written in it**".
24. The word "**heed**/thre,w – tereo" literally means to guard, watch over something and has the idea to treasure something determined to be of such value that you will make the appropriate applications necessary to keep it secure. Joh.8:51
25. It demands that we believe the content of the book and be on guard for its fulfillment making the necessary applications in orientation to it as we continue on in the Christian way of life.
26. That it is **prophecy** adhered to, it implies that believers are to be oriented to the times in which they live.
27. Furthermore, the perfect passive participle of "**which are written**" views the book in its completed form and further emphasizes the necessity to **hear** it to the end in order to make maximum application from it.
28. This is in part a reason why the principle of blessing is repeated at the end of the book (Rev.22:7).
29. In addition, it further substantiates that John has already **written** this book and the prologue is an inspired afterthought as a Johannine signature of authorship.
30. In summary, for the local church to effectively come under this Divine blessing we must deal with this book in the proper manner:
 - A. Adherence to the RCOC.
 - B. One P-T, trained in the language in which the book is written.
 - C. Word for word, verse by verse approach using proper hermeneutics.
 - D. A group of believers under academic discipline.
 - E. Proper orientation to the true teacher, the H.S.
 - F. Concentration, diligence, reflection, prayer for wisdom and understanding, etc.
 - G. Faith transfer of information to build up the new man.
 - H. Proper follow-through in application.
 - I. Perseverance and commitment through to the end.

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31. Only by adhering to these principles will we realize the “double blessing” promised in this book.
32. This book denotes the premium that God places on His prophetic Word.
33. While others may disregard true prophecy as non-edifying in the Christian life, John declares it as information that every believer should desire to understand and orient to.
34. The principle of **prophecy** looks in part to the Divine revelation of certain historical fact(s) destined to occur as they are applied to mankind in the course of God’s plan.
35. It does not mean that God causes all **prophecy** to occur, but in omniscience foreknew all things of history and reveals beforehand their reality.
36. It is **prophecy** in the Bible and its fulfillment that is the tangible proof of its veracity and supernatural inspiration.
37. It is important to recognize that much of what we will find in the book of Revelation is not new material, but clearly refers back to the Old Testament.
38. It has been noted that while this book has very few (less than 5) direct quotes from the OT, there are in excess of 500 references to the OT throughout.
39. This should grasp our attention, since the OT prophecies about the end times are scattered throughout the various prophets and writings, making it almost impossible to develop these prophecies into a completed and correct chronological order and sequence of events.
40. In fact, the word for “**prophecy**/profheteia – propheta” is used seven times in this book.
41. This book takes the various strands of prophetic thought and puts them in a general chronological order so the sequence of events can be clearly seen.
42. It is also to be taken by its readers with supreme consideration in view of the many pseudepigraphal writings that flourished during this time in history.
43. That we are living at the latter times of its prophetic fulfillment of revelation, it further behooves us to approach it with maximum zeal and appreciation.
44. Sir Isaac Newton is quoted, “About the time of the end, a body of men will be raised up who will turn their attention to the Prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition.
45. Sir Isaac Newton lived from 1642-1727 and made fundamental contributions to every major area of scientific and mathematical concern in his generation, providing revolutionary advances in mathematics, optics, physics and astronomy.
46. In addition to his unequalled mental capability (he developed the discipline that we know as calculus), Newton was also an ardent Bible scholar that was very fluent in the ancient languages.
47. While we might not agree with all his theological positions, it still remains noted that he perceived the prophetic Scriptures to have a literal fulfillment and he believed in the process we call the latter rains, when men would arise effectively and accurately teaching **the things which are written in it** in opposition to mockers. Cp.2Pet.3:3-8
48. The final phrase of vs.3 further enhances the importance of teaching this book as John closes the prologue, “**for the time is near**”.
49. The term “**time**/kairos,j – kairos” looks at a period of time such as a season or age that is characterized by certain developments, compared to “cro,noj – chronos” that views time in a chronological sense in its duration or length.
50. It means an age with the added nuance of one that is fitting, appropriate or proper; a strategic period in which many things come together to advance history into a new era.

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51. This brings into view again the false doctrine of imminence.
52. The fallacy of the “can’t know” doctrinal crowd is that they believe you cannot understand the Bible and your time in history clearly enough to be able to recognize where you live in the big prophetic picture.
53. First, there are passages that indicate that the apostles instructed believers in these matters and that they were expected to understand. 1The.5:1
54. The fallacious view of imminence suggests that Christ could have returned at any time in history, and all believers of all time are to be alert to His return.
55. The correct view insists that many things have to be in place before the 2nd Advent, and once the student of the Bible sees all the prophetic passages coming together and the prophetic players on the stage of human history, he can be assure that he is living in that strategic period of history that will witness the return of Christ.
56. For instance, you have to have the following entities/situations in place before you can legitimately think you are in the final generation:
 - A. National Israel re-gathered in unbelief, after ~ 2000 years. Eze.37:1-14; Hos.5:6-6:2
 - B. England. Dan.7:4
 - C. U.S. Dan.7:4; Rev.18
 - D. Russia. Dan.7:5
 - E. Four oriental nations ultimately in confederacy. Dan.7:6
 - F. Revived Roman Empire (EEC/EU, established by Treaty of Rome). Dan.2:28,40-45; 7:7ff; Rev.17
 - G. The Church, obviously in a state of spiritual decline. Rev.3:14ff
 - H. The Roman Catholic Church. Rev.17
 - I. An unprecedented peace movement. 1The.5:1-3
 - J. Proliferation of wars, earthquakes, famines and false teachers. Mar.13:6-8
 - K. Personal degeneracy assuming new proportions. 2Tim.3:1-7
57. In addition to these things, we must consider the chronology of the 7000 years of human history as taught in 2Pet.3:8-9
58. Therefore, the strategic time that John speaks of is quite near from the Lord’s perspective, being only some two days away; however, from the human perspective the strategic time was still quite some distance in the future.
59. Therefore, all believers are **‘blessed’** in that the era of the Church is limited in **time** in the overall scheme of God’s plan, and upon its completion only 7 years remain in the Age of Israel making His era of return **near**.
60. Since we live in the Laodicean era of the Church Age, the strategic time for the fulfillment of *“the things which shall take place after these things”* is next (**near**) in the series of critical times in God’s eschatological scheme.

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SALUTATION, BENEDICTION, DOXOLOGY AND CALL TO WORSHIP VSS.4-8

EXEGESIS VERSES 4 – 5A:

GNT Revelation 1:4 VIwa,nnhj tai/j e`pta. evkklhsi,aij tai/j evn th/ VAsi,a\ ca,rij u`mi/n kai. eivrh,nh avpo. o` w'n kai. o` h=n kai. o` evrco,menoj kai. avpo. tw/n e`pta. pneuma,twn a] evnw,pion tou/ qro,nou auvtou/

NAS Revelation 1:4 **John to the seven churches that are in Asia:** VIwa,nnhj (*n-nm-s*; "John") tai/j h` (*d.a./dfp +*) e`pta, (*card. adj./df-p*; "seven"; used 88x; 51x in Rev. +) evkklhsi,aij evkklhsi,a (*n-df-p*; "churches"; "to the seven churches"; local churches) tai/j o` (*d.a./dfp*; "that/the ones") evn (*pL*; *loc. of place*; "in") th/ h` VAsi,a\ VAsi,a (*d.a. + n-df-s*; "Asia"; *ref. to Asia Minor*) **Grace to you and peace, from Him who is and who was and who is to come;** ca,rij (*n-nf-s*; "grace/favour/good will") u`mi/n su, (*npd-2p*; "to you all"; *ref. local churches*) kai, (*cc*) eivrh,nh (*n-nf-s*; "peace") avpo, (*pNom*; *only use in the NT that apo takes the nominative case*) o` w'n eivmi, (*d.a. + subs. ptc./p/a/nm-s*; "Him who is/the One being") kai, (*cc*) o` (*d.a./nms*; "who/the One") h=n eivmi, (*viIPFa--3s*; "was being") kai, (*cc*) o` evrco,menoj e;rcomai (*d.a. + subj. ptc./p/d/nm-s*; "who is to come/the one coming") **and from the seven Spirits who are before His throne;** kai, (*cc*) avpo, (*pAbl*) tw/n to, e`pta, pneuma,twn pneu/ma (*d.a. + card. adj./Abln-p + n-Abln-p*; "the seven spirits") a] o[j (*rel. pro./nn-p*; "who/which"; *ref. seven spirits*) evnw,pion (*pg*; "before/in the presence of/face-to-face") auvtou/ auvto,j (*npgm3s*; "His") tou/ o` qro,nou qro,noj (*d.a. + n-gm-s*; "throne/seat of sovereign rule"; used 62x)

GNT Revelation 1:5a kai. avpo. VIhsou/ Cristou/(o` ma,rtuj(o` pistoj(o` prwto,tokoj tw/n nekrw/n kai. o` a;rcwn tw/n basile,wn th/j gh/jA

NAS Revelation 1:5a **and from Jesus Christ, the faithful witness,** kai, (*cc*) avpo, (*pAbl*) VIhsou/ VIhsou/j (*n-gm-s*) Cristou/(Cristo,j (*n-gm-s*) o` pistoj((*d.a. + restr. attri. adj--nm-s*; "the faithful/trustworthy/dependable") o` ma,rtuj((*d.a. + n-nm-s*; "witness"; *this form has the added nuance of one that bears witness by his death; we get*

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the English word "martyr"; cp. Rev.2:13; it indicates that the witness is seen in one's life and actions) **the first-born of the dead, and the ruler of the kings of the earth.** *o`prwto,tokoj (d.a. + ap-nm-s; "first-born"; used 8x; with Christ in this context it looks to His resurrection and rights of primogeniture) tw/n o` nekrw/n nekro,j (d.a. + ap-gm-p; "of the dead/physically dead"; gen. of reference indicating the limits of being first-born) kai, (cc) o` a;rcwn (d.a. + n-nm-s; "the ruler/commander"; indicates official rulership emphasizing the exercise of authority) tw/n o` basile,wn basileu,j (d.a. + n-gm-p; gen. of ref.; "the kings/chiefs/heads of state"; simply looks at the office or position) th/j h` gh/jÅ gh/ (d.a. + n-gf-s; gen. of ref.; "of the earth")*

ANALYSIS VERSES 4 – 5A:

1. Vss.4-8 in form and style has the elements one would expect for a writing inspired by God to be included in the NT as instruction and teaching designed for formal dissemination to the church in Bible class.
2. It is inclusive of:
 - A. Address (salutation) to local churches. Vs.4a cp. Rom.1:1,7a; 1Cor.1:1-2; etc.
 - B. Benediction (blessing bestowed). Vss.4b-5a; cp. Rom.1:7b; 1Cor.1:3; etc.
 - C. Doxology or dedication (praise). Vss.5b-6 cp. Rom.1:8; 1Cor.1:4; 2Cor.1:3
 - D. Call to worship (exhortation designed to focus on the truth and study at hand). Vss.7-8 cp. 1Cor.1:10; Gal.1:6ff
3. It is beginning with vs.4 that **John** now formally begins recording of the book as instructed per Christ in vss.11,19.
4. Particular to the remainder of chapter one, we see **John** following Jesus' instructions with liberty to utilize his own literary style of writing to the churches in view.
5. This is in contrast to the entirety of chapters 2 and 3 that reflect writing that is straight dictation by Christ to **John**, with no interjected after thoughts, explanations, etc., by John.
6. Vs.4 to the end of this chapter views **John** as addressing the 7 churches per vs.11 and recording "*the things which you have seen*" of vs.19.
7. It can be concluded then that after the initial appearance of vision as described through vs.20, **John** is given some time to gather his writing utensils and then sets to task recording what he has saw up to that point.
8. This suggests that as **John** wrote this book, he was given ample time to write as with any other inspired Scriptures written by human authors, in contrast to some suggesting he was under the gun to write as fast as possible.
9. This suggestion is proposed to answer for perceived grammatical anomalies in this book i.e., **John** was writing so fast he didn't have time to pay attention to good grammar.
10. This is not the picture painted for us in the first chapter.
11. We are not suggesting he "dallied around" while writing, only that his physical human limitations were recognized under inspiration and the issue before **John** was "accuracy of recording", not "speed writing".

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12. Whether being dictated to (such as vs.11) or recording visions, it can be safely assumed that adequate time was given John to ensure an exact recording.
13. Chapter 2 begins the actual dictation by Christ of *“the things which are”* (vs.19), while chapter 4 begins the recording of what John saw regarding *“the things which shall take place after these things”* (vs.19).
14. In obedience to Jesus’ command to “write”, **John** first makes formal address **to the** intended immediate recipients, **“to the seven churches that are in Asia”**.
15. He once again affirms that it is the aged Apostle **John**, the author of 4 other NT books that is the human authority behind and author of the book.
16. Since **John** does not identify himself by any way other than his name, and since he purports to have the authority to address this book to multiple **churches**, the only explanation can be that he was an apostle.
17. While men continue to object to Johannine authorship based on the tremendous difference in style between this book and the others he wrote, that can easily be explained by:
 - A. The subject matter.
 - B. The fact that much of this book is dictated.
 - C. Old Testament allusions resulting in a style that might be called Hebraic Greek.
18. The existing spiritual status or temperature of these **churches**, are defined explicitly for us in chapters two and three.
19. While **John** uses the definite article here, we know for a fact that these are not the only **seven churches** that were in **Asia** Minor at the time of writing.
20. Therefore, these **seven churches** are being singled out for a purpose and it is the job of the interpreter to identify that purpose and explain it.
21. Clearly, these **seven churches** must be initially regarded as **seven** literal **churches**, with **seven** literal pastor-teachers, since that is the clear statement regarding them in chapters. 2 & 3.
22. We note that neither **John** nor the Bible refers to the “church” (singular) that is in **Asia**, but to the individual local **churches** continuing the NT emphasis on the autonomous local church as being the vehicle of God’s plan.
23. Nowhere does Scripture authorize denominations.
24. While people may seek to focus on the Church Universal as being the emphasis of Scripture, it has been noted that clearly the local church predominates the theological landscape, being the focus in some 80% of the passages that use the word church.
25. As will be documented in the following chapters, these **seven churches** are singled out for very specific reasons, not the least of which is that they provide a prophetic standard by which a local church may determine its status before the Lord.
26. In addition, that they are addressed in a sequence of order that the book is to be distributed denotes a chronological emphasizes in the prophecies.
27. The number **seven** again looks to a completed or fulfilled state as applied to the prophecy.
28. **John** then inserts a standard benediction on behalf of these **churches** not uncommon in Paul’s letters stating **“grace to you and peace”**.
29. This blessing expresses the habitual attitude of God toward believers; He desires to demonstrate His **grace** and provide His **peace** in the midst of our current circumstances.
30. It is obviously a very apropos beginning for this book in light of a “dark” overtone that infiltrates the prophecy in that the ultimate outcome will manifest perfect **grace and peace** on behalf of all believers in the Person of **Christ**.

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31. The Bible never changes the order of these two words in any of its salutations denoting it is absolutely critical to recognize that **grace** is the prerequisite to **peace**.
32. **Grace** is the title and policy of God's plan and orientation to that **grace** through faith is the means by which we enter into **peace** with God.
33. Ph₁ **peace** is also known as reconciliation. Rom.5:1
34. While all believers enjoy **peace** with God that emphasizes the removal of the sin barrier between God and man and the resultant state of eternal acceptance, Ph₂ **peace** (inner **peace** via RMA and faith-rest) comes only from the GAP process. 2Pet.1:2
35. Apart from Bible doctrine in the inner man, you will never fully enjoy the benefits of **grace**, become **grace** oriented or have true **peace** in time.
36. In the remainder of vs.4 and vs.5a, **John** then introduces not only the source of **grace and peace**, but also the ultimate authors of this book.
37. There is clearly a Trinitarian element that all but the most intellectually dishonest of interpreters, see in these verses.
38. Each member of the Trinity is introduced by the preposition "avpo, - apo; **from**".
39. The first of the members of the Godhead is God the Father, who is described in terms of His timeless existence as "**Him who is and who was and who is to come**".
40. As we will see in this verse, Revelation is unique in its use of rules of Greek grammar and syntax.
41. This is seen in the first use of apo in the introduction of God the Father in that the preposition follows with the nominative case (the subject).
42. The general rule for apo is to take the ablative case to denote origin or source as seen in its other two uses in our verses and this is the only time in the NT that a preposition is followed by the nominative case.
43. **John** is distinctly drawing our attention to something concerning the Father with respect to His position in the Godhead.
44. The nominative cases of the following definite articles and participles starting with "**Him who is**" have the force of a nominative absolute.
45. As we will see, the descriptive nature of these nominative phrases attached to the Father serve as a title for him emphasizing His Person in the Godhead.
46. In this vein, He is to be set apart independently from the other two members of the Godhead in Person as the supreme authority.
47. Where all **grace and peace** starts with and originates **from** in the Godhead is **from** the Father.
48. **John** uses this case first in a sequence of uses of apo to highlight that it is the Father that is the author and architect of the plan; it is His plan.
49. In the first use of apo, it has the force of an adverb (prepositions are inherently adverbial) expressing the highest degree **from** which we receive **grace and peace**.
50. And not only is that degree seen in the Person of the Father authoritatively, but through his essence as an eternal God as seen in the descriptive timelessness of the participles and verb of which the preposition modifies.
51. **John** maintains the use of the preposition introducing the other two members of the Godhead to tie the principle of God's essence into the entirety of the Godhead.
52. While the Trinity is 3 distinct Personalities, it remains one in essence.
53. **John** is not "violating" any grammatical rules as many commentaries insist.
54. While it does not conform to the "general" rules of Biblical Greek regarding prepositions and cases, it remains a valid use of the preposition.

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55. Our author is using the strongest of terms that **grace and peace** can be depended upon at any given time in the history of mankind in that it first and foremost emanates from God the Father.
56. The first participle, **‘Him who is’** looks at the timeless nature of God from the perspective of now or any time in the present.
57. It is this participle that governs the nominative use of the following verb and participle as declaring a title or name upon God.
58. The articular participle ‘d` w;n - ho on’ from the to be verb ‘eivmi, - eimi’ is the same exact construction found in the LXX to translate the Hebrew of Exo.3:14 in answer to Moses as to God’s name.
59. **John** uses this phrase to drive the reader back to the OT by preserving the very form found in the LXX to denote the “I AM” of the OT.
60. In effect, he is indicating that the same God that spoke to Moses is the same God that is speaking now, offering the blessings of **grace and peace**.
61. The Hebrew word **hyh** –hayah as represented by our Greek participle means “to become/come to pass”.
62. The entirety of His name in Exo.3:14 is given as **‘hy<h.a, rv,a/ hy<h.a, - hayah esher hayah (Qal/Ipf/1s + rel. pro. + Qal/Ipf/1s)’** and is literally translated “I will become that which I will become”.
63. His Hebrew title is often mistakenly referred to as an expression of the “to be” verb in the Hebrew as **‘I am’**, but there is no “to be” verb in the Biblical Hebrew language.
64. The “to be” verbs are simply supplied in the thought of communication while speaking or in the translation into the Greek or English language.
65. The future tenses of the verbs (Qal/Ipf) contextually denote an uncompleted ongoing action.
66. The idea behind the OT Name is one of a constant revelation until an absolute state is reached.
67. It abstractly is in reference to the revelation of God to mankind in time as seen in the POG.
68. That Yahweh is eternal in essence is also revealed in His name, since nothing can continuously move forward in time without pre-existence, hence “The Self-existing One”.
69. The OT Name could in explanation be rendered, “I will reveal Myself culminating into that which I purpose”.
70. What the OT Yahweh culminated into in Person and plan is the unique God/man, **Jesus Christ**, the Savior of the universe.
71. Therefore, while God the Father is the subject in our phrases, His name points to the physical manifestation of Himself as the author of the POG in the Person of **Christ**.
72. The second phrase, **‘the One who was’** is expressed by the imperfect tense of the verb eimi that indicates that God claims to have continual existence at every time in the past.
73. This phrase is designed to highlight God’s eternal existence from eternity past until the present time teaching that God exists now and there was never a time when God did not exist.
74. The final phrase, **‘the One who is to come’** employs another articular participle with a distinct futuristic emphasis.
75. It is this participle that completes the title for the Father denoting that He **is** coming in Revelation in the Person of **Jesus Christ**.

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76. That it retains a present tense views the future coming as ongoing with certainty.
77. This is designed to direct our thinking toward the future and the fact that the resolution of the issues in the angelic conflict is not only a necessity, but also a complete certainty.
78. It is clear from the use of this participle in the NT that the Jews had a future expectation of God's kingdom being established and this form has tremendous Messianic implications. Mat.11:3; 21:9; 23:39
79. While we recognized from our study of John's gospel that the Jew were not clear about the advents, nevertheless they clearly had a future expectation of a kingdom of God that was "coming".
80. And that the fulfillment of His plan would be manifest through an eternal Messiah.
81. The emphasis on the Person of the Father is the concept of eternal life stressing His eternality from eternity past, to the present, to His kingdom in eternity future in Revelation of His Son.
82. The next Person introduced in the Godhead involved in this blessing is **'from the seven Spirits who are before His throne'**.
83. This is not to be interpreted as **seven** distinct **spirits**, but is designed to use the number **seven** to denote the complete and perfect nature of the Holy Spirit.
84. This is an example of grammatical pleonasm (a grammatical construction that uses more words than necessary to express a single idea). *Not unlike the title bestowed upon the Father to express His OT name.*
85. There are those that disagree with this interpretation saying it is in reference to angels based on:
 - A. The term generally refers to angelic creatures in the NT. (*However, in all other cases it refers to demons.*)
 - B. There is a strong emphasis on angels and their function in this book.
 - C. The placing of the **spirits** before the throne implies subordination that some interpreters conclude would be improper for the H.S.
 - D. 1Tim.5:21 places angelic beings in positions of honor with the Father and the Son.
 - E. **Christ** is not mentioned in other Trinitarian passages after the H.S.; the order is always the Father, the Son and the H.S.
86. Nevertheless, there is a clear reference to the Trinity in our verses (vs.10) and contextual internal evidence in the book of Revelation indicates that the H.S. is in view. Rev.3:1; 4:5; 5:6
87. The reason that the phrase **seven spirits** is used to refer to the H.S. is found in the OT understanding of the complete and perfect nature of His ministry per Isa.11:2:
 - A. 1st as to His Deity (*the Spirit of YHWY*).
 - B. 2nd of wisdom.
 - C. 3rd of understanding.
 - D. 4th of counsel.
 - E. 5th of strength.
 - F. 6th of knowledge.
 - G. 7th of fear of YHWY
88. Zech.4:2-6,10 further documents the use of the number **seven** to represent the H.S. emphasizing His omniscience.
89. The fact that the **seven Spirits** are in the presence of the **throne** of God emphasizes the doctrine of eternal procession; the theological reality that the H.S. is sent by the

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Father and the Son and does not function of His own accord. Joh.7:39; 14:26; 15:26; 16:13

90. Our passage also emphasizes the Divine attribute of His omniscience compared with the emphasis on the eternity of the Father.
91. This title harks to the role of the H.S. in communicating the complete and perfect message of God's plan in Revelation of Messiah.
92. **John** then introduces the final member of the Godhead **from** which our blessings come, **Jesus Christ**.
93. It is **Jesus Christ** that executes the POG and is the tangible and visible manifestation of Revelation of the Father's plan as communicated and taught by the H.S.
94. He is placed last in the list contextually since He is the visible manifestation of the "Coming One" and now takes center stage of emphasis in what **John** further has to say and write. Joh.1:7ff
95. In verses 5-7, we have three series of three things each that are used to describe His Person, work and ultimate revelation.
96. In vs.5a, He is described by the excellency of His unique Person and in vs.5b-6 His personal work on our behalf is emphasized.
97. As the executor of God's plan, John now identifies His Person in a threefold manner:
 - A. As **the faithful witness**, He perfectly represents God and His plan in thought, word and deed, being the only fully accurate exegete of the Father. Joh.1:18; 3:11; 7:16; 8:26; 12:49
 1. The use of the restrictive attributive adjective construction (lit. **the witness, the faithful One**) stresses that there are other witnesses that are not faithful.
 2. The use of the noun "**witness**/μαρτυρ – martus" indicates His faithfulness was epitomized in His death in obedience to God as Messiah.
 - B. As **the first-born of the dead**, it emphasizes that **Jesus Christ** is the first, and at this point the only one, to be raised from **the dead**, provided an eternal resurrection body never to face the prospect of death again.
 1. The title **first-born** is true of **Christ** in three distinct ways.
 - a. He is the **first-born** as Deity known as the doctrine of eternal generation. Col.1:15
 - b. He is the **first-born** in His humanity, truly being the Son of God. Luk.2:7
 - c. He is the **first-born** in the resurrection of His humanity. Heb.1:5-6a
 2. This title is used to indicate that He is the first of a great number that will experience bodily resurrection, emphasizing that His resurrection guarantees the believer's resurrection. Rom.8:29
 3. Resurrection is not only His personal vindication, it ushers in the eternal status that issues in His session and ultimate rule of planet earth in His inheritance and rights of primogeniture. Rom.1:4; Heb.1:8
 - C. The final designation is that of **the ruler of the kings of the earth**.
 1. As Deity, the Son always exercised dominion over the rulers of this planet.
 2. However, with His glorification, He becomes the Sovereign ruler of planet earth as per His SG₃ package. Psa.72:11; 89:27; Phi.2:9-10; Rev.17:14; 19:16
 3. During the parenthetical dispensation of the Church Age, **Jesus Christ** allows men to rule over His planet until such time as He will overrule their authority and establish His own kingdom.
 4. While current events might cast doubt, this title is designed to provide the believer with the comfort that **Christ** has all things under control. Dan.2:21

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98. While we have observed the attributes of eternal life with the Father and omniscience with God the H.S., we see the attributes of veracity, eternal life and sovereignty manifest in the glorified God/man.
99. The triple designation of **Christ** gives great importance to the One that is so named and harks to His Person as the Revelation of the Father given to men.
100. *Review the Doctrines of Grace and Peace.*

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EXEGESIS VERSES 5B – 6:

GNT Revelation 1:5b Tw/| avgapw/nti h`ma/j kai. lu,santi h`ma/j evk tw/n a`martiw/n h`mw/n evn tw/| ai[mati auvtou/(

NAS Revelation 1:5b **To Him who loves us, and released us from our sins by His blood,** Tw/| o` avgapw/nti avgapa,w (d.a. governs both participles + subs. ptc./p/a/dm-s; "To Him who loves/To the One loving"; ref. Divine love) h`ma/j evgw, (npa-1p; ref. believers) kai, (cc) lu,santi lu,w (subs. ptc./a/a/dm-s; "releasing/loosing") h`ma/j evgw, (npa-1p) evk (pAbl.; "from the source of") h`mw/n evgw, (npg-1p) tw/n h` a`martiw/n a`marti,a (d.a. + n-Ablf-p; "the sins") evn (pI; "by") auvtou/(auvto,j (npgm3s; ref. Christ) tw/| to, ai[mati ai-ma (d.a. + n-In-s; "blood")

GNT Revelation 1:6 kai. evpoi,hsen h`ma/j basilei,an(i`erei/j tw/| qew/| kai. patri. auvtou/(auvtw/| h` do,xa kai. to. kra,toj eivj tou.j aivw/naj tw/n aivw,nwn\ avmh,nÅ

NAS Revelation 1:6 **and He has made us to be a kingdom, priests to His God and Father;** kai, (cc) evpoi,hsen poie,w (viaa--3s; "He has made"; aorist tense emphasizes retroactive positional truth) h`ma/j evgw, (npa-1p; ref. believers) "to be" supplied basilei,an(basilei,a (n-af-s; "a kingdom/dominion of rule/reign of rule") i`ereu,j (n-am-p; in apposition to "kingdom"; lit. "that is priests") auvtou/(auvto,j (npgm3s; gen. relationship; "of His"; ref. Christ) tw/| o` qew/| qeo,j (d.a. + n-dm-s) kai, (cc) patri. path,r (n-dm-s; "Father") **to Him be the glory and the dominion forever and ever. Amen.** auvtw/| auvto,j (npdm3s) h` do,xa (d.a. + n-nf-s; "the glory/honor/praise") kai, (cc) to, kra,toj (d.a. + n-nn-s; "the power of rule/dominion"; used 12x) eivj (pa+) tou.j o` aivw/naj aivw,n (d.a. + n-am-p +) tw/n o` aivw,nwn\ aivw,n (d.a. + n-gm-p; lit. "into the ages of the ages"; "forever and ever/for all eternity") avmh,nÅ (part. interj.; "Amen/So be it/Truly so/I believe it")

ANALYSIS VERSES 5B – 6:

1. From the 3 appellations (titles) describing Christ in Person in vs.5a denoting His character, eternal existence and rank as that which qualifies **Him** as our tangible source of grace and peace, John now centers on His work in Person that further makes grace and peace on our behalf possible.

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2. He does so in the form of doxology or praise and thus dedicates **to** Christ the **glory** of God to be bestowed upon His Person as the fulfillment of God's grace plan of peace.
3. That fulfillment is initiated in His provision of salvation for mankind.
4. John begins the doxology pointing to the primary attribute of Christ that motivated His work on our behalf opening his praise "**To Him who loves us**".
5. It denotes that Christ maintains a present ministry towards **us** as seen in the present substantival participle of "ο` avgapa,w – ho agapao" that looks at Divine love.
6. The participle stresses the ongoing nature of this love.
7. Christ has demonstrated that He completely shares the Divine attribute of love with the Father by doing whatever it took to provide mankind with our so great salvation.
8. The Greek term agapao stresses the type of love based on the attributes of the one expressing it placing the object of love as its highest priority of application.
9. That it is Divine in nature demands that this love is uncontaminated with any form of "evil darkness" and is underwritten by +R.
10. It does not stress the emotional aspects of love (such as how you feel about the object), but stresses that it is willing to place the object of love first based on God's absolute righteousness, even above one's own plans, desires, agendas, feelings, etc.
11. The Divine attribute of love indicates that God **loves** the human race equally and since He is no respecter of persons, if He provides salvation for one, He must provide salvation for all. 1Tim.4:10; 1Joh.2:2
12. However, it is not merely His past love or work that is in view; it is the present reality that He **loves us** at all times.
13. The clear focus of this verse is to emphasize the ongoing nature of Christ's love that was clearly operative before you and I existed, as illustrated in the demonstrations of His love that follows.
14. The direct object of "**us**" as objects of His love is limited contextually to John and the audience of believers to whom this letter was written.
15. However, as the prologue made clear, though they are the immediate recipients, all things of this book can be applied universally, since we are all *His bond-servants*.
16. John's praise **to** Christ recognizes the magnitude of His love as applied to **us**.
17. He **loves us** on our good days when we are thinking, saying and applying BD, but just as equally **loves us** on our bad days when we are rebellious, rejecting the things we know to be truth and pursuing our own course in life.
18. Divine love is constantly manifested and being applied positionally and is always available to be "tapped" into experientially for our own application of love.
19. While believers may lose fellowship with God when they commit personal sins, He never ceases to love **us**, even when we are far less than loveable.
20. This is one of the attacks that Satan will level against believers seeking to get **us** to believe that God's love is not in full force and affect based on some human viewpoint reasoning (usually because of some sin we have committed).
21. While one may feel guilty regarding a sin, which is our conscience activated, that guilt is designed to be a corrective that drives **us** to the grace recovery system of rebound reestablishing peace with God. 1Joh.1:9
22. However, even if we fail to **R_B** and remain as a POW to our STA, Christ does not cease to love **us** and will keep our best spiritual interest first and seek to work in our lives until we come to our senses if we are so volitionally inclined.
23. There is nothing a believer can do, nothing that anyone can do to him or nothing he can do to himself that will cause Jesus to waver in His love. Rom.8:38-39
24. John continues by demonstrating the epitome of His love as seen in His work on the

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cross in the next clause, “**and released us from our sins by His blood**”.

25. There is a textual variance in the participle “**released** – lu,w (luo)” in that the Byzantine texts have the participle “lou,w – louo” that means to cleanse by washing or bathing.
26. Internal evidence of Johannine writings point to preference to the Byzantine reading:
 - A. John never uses “luo – to release” in any of his writings to refer to salvation.
 - B. However, in his gospel he uses “louo – to bathe” in connection with salvation as taught by Christ. Joh.13:10
 - C. He further uses the terminology of “**blood**” in other places to denote its cleansing properties. 1Joh.1:7; Rev.7:14; 22:14 (implied)
27. In either use (note: only one letter differentiates these words), there is no conflict theologically or otherwise.
28. The term “**released**” simply emphasizes the believer’s freedom from the absolute rulership/consequence of sin/sin nature, while the term “*bathed*” emphasizes the cleansing action producing +R as the cause and result of our freedom from sin.
29. Both principles are ramifications of Jesus’ work on the cross.
30. Sticking with the preferred reading of John’s previous use of “*bathed*” i.e., “**washing us from our sins by His blood**”, a visual image is summoned designed to move the reader to the spiritual reality behind the image.
31. One normally does not wash anything in **blood** to make it clean, and this figure is used to teach the spiritual reality that we are cleansed from unrighteousness **by** the work of Christ on the cross. Cp. Joh.6:53-56
32. John does not mention what all these believers know, and that is the fact that His work on the cross only becomes experientially efficacious for those that believe.
33. However, since he is only addressing believers it is not required or necessary to teach the doctrine of cleansing by faith, since this is something they are keenly aware.
34. While we recognize that the **blood** of Christ refers to His work on the cross of bearing sins, our actual washing occurred at the point of faith in Christ, when we accepted the value of His work.
35. His historical love is seen in the fact that He did all that was necessary to make salvation available to **us**, including the sacrifice of His own spiritual life, which obviously preceded our faith in that reality.
36. John once again employs a substantival participle to indicate the ongoing action of His work in this regard as applied to love.
37. However, this participle is an aorist tense that looks back in time (retro-active positional truth) of His actual sin bearing that is the basis for His love today.
38. In effect, John is saying that His love we have today, is the same love that formed His motivation for our redemption and therefore His love is a self-sacrificial love in nature.
39. It stresses the unconditional nature of His love, as well as the reality that nothing has changed that love over time.
40. That Christ made the ultimate sacrifice of His life of +R on behalf of our lives of –R, and once for all times, His love can never be diminished in expression nor improved upon in quality i.e., it is absolute.
41. The pronouns in vs.5 further emphasize this contrast between **us** (who were filthy with sin and unlovable) and **Him**, the sinless One that provided all that was necessary to effect our cleansing.

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42. Therefore, the believers to whom John was writing have experientially been washed from their sins and know the potential of forgiveness in Jesus' expression of love as a present reality.
43. In vs.6, John continues with the use of the aorist tense in the verb **'has made'** to introduce and highlight further what Christ's work on the cross means to believers in terms of their acquired place in the POG.
44. That the stumbling block of sins has been removed via our faith in Christ, His work on the cross greatly elevates our positions in the POG **"and He has made us to be a kingdom, priests to His God and Father"**.
45. These references of our new existence is a direct allusion to the statement that God made to the Jews with respect to their acceptance of the Mosaic Law, which was a conditional covenant. Exo.19:6
46. However, in our verse we do not observe any conditional clauses and states emphatically that unconditionally as a part of our saving faith and Christ's work on the cross **He has made** these things.
47. Based on His great love and positional truth, we are now declared **to be a kingdom** of God's Son. Act.26:18; Col.1:13
48. The exact nature of that **kingdom** is seen in the appositional phrase that follows, **"priests to His God and Father"**.
49. While the singular term **kingdom** denotes our unity and solidarity with Christ the King, the plural **priests** stresses our individual, unique position and responsibility before **Him**.
50. Christ's priesthood, which did not come through conventional earthly channels (He was not from the tribe of Levi), is patterned after the *order of Melchizedek*. Heb.5:6; 7:1-3
51. His is a **kingdom** that will never pass away (Dan.2:44; 7:14) and is characterized by His own High Priesthood that is eternal as well. Heb.7:11-17, 26-28
52. Via positional truth, at the point of salvation we enter into the same status He enjoys: that of a Royal Priest. 1Pet.2:6,9
53. Our function in this priesthood is to offer up spiritual sacrifices acceptable to **God** that emphasizes our function toward Him in terms of prayer, giving, praise, thanksgiving and the daily offering of ourselves as a living sacrifice. Phi.4:18; Heb.13:15-16; Rom.12:1
54. Beyond that, we are to act on behalf of **God** towards those that do not know Him, functioning as ambassadors for Christ. 2Cor.5:20
55. This is one reason that Christ instructed His followers to not call anyone on earth your **father**, since as a Royal Priest, we are fully qualified to represent ourselves to **God**. Mat.23:9
56. While our current status in the world may not reflect these realities so others can see, we can rest assured that our status before **God** remains constant and unchanged.
57. These thoughts of what Christ has accomplished for us as believers invokes the conclusion of the doxology in the remainder of vs.6, **"to Him be the glory and the dominion forever and ever. Amen"**.
58. The first ascription of praise, **'glory'** is used in two distinct ways in almost every language.
59. The first nuance of term refers to the intrinsic greatness, weightiness, majesty, or brilliance of something or someone.
60. In the case of **God**, His **glory** refers to the manifestation of His essence, the sum total of His perfect attributes, given free expression in a perfect environment; as such, it is

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often spoken of in terms of light that is of such magnitude that men cannot deal with it. Isa.60:19; Eze.43:2; Rev.21:23; 1Tim.6:16

61. The second sense in which this word is used is equally important and refers to the great admiration, honor, praise and renown that rightfully comes to those that do something successfully worthy of respect, awe and reverence.
62. That is the nuance in our verse; stressing the fact that believers should recognize the work of Christ on our behalf and express our personal admiration to **Him**.
63. The second thing John ascribes to Christ is that of “*power*”, which is a Greek term (kra,toj – kratos) that means the possession of force or strength that affords one supremacy, sovereignty or **dominion** over something.
64. Jesus has earned the right for people to worship and praise **Him** recognizing that He alone is worthy of the power that allows **Him** to rule **forever and ever**.
65. While there is another textual variant at the end of vs.6, it again is inconsequential in terms of interpretation and simply revolves around whether or not the term “*ages – aivw,n/aion*” is repeated.
66. The question would be rather or not Christ should reign **forever** or **forever and ever**.
67. The closing interjection “**Amen**” is transliterated from the Hebrew word **!mea'** – **Amen**, which comes from a verb that means that which is supported, established, faithful or certain.
68. This term, in both the Greek and Hebrew, is used to express a certain affirmation in response to what has been said; a solemn declaration that has the nuance of “*True!, I believe it! Certainly, it is so!*”.
69. John’s closing interjection is designed to put all readers of this book on notice that apart from exercising faith in Christ and believing with absolute certainty of our final destination with **Him**, the content and prophecy of this Revelation will fall short of the complete blessing it is intended to produce.

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EXEGESIS VERSES 7 – 8:

GNT Revelation 1:7 VIdou. e;rcetai meta. tw/n nefelw/n(kai. o;yetai auvto.n pa/j ovfqalmo.j kai. oi[tinej auvto.n evxeke,nthsan(kai. ko,yontai evpV auvto.n pa/sai ai` fulai. th/j gh/jÅ nai,(avmh,nÅ

NAS Revelation 1:7 **Behold, He is coming with the clouds,** *VIdou. ivdou, (interr. part.; "Behold!; Look!; Pay attention!; Listen!"; from the verb o`ra,w (horao); it has the nuance of spiritual insight interacting with the physical participation or assimilation.) e;rcetai e;rcomai (vipd--3s; "He is coming"; ref. Christ) meta, (pg; "with") tw/n h` nefelw/n(nefe,lh (d.a. + n-gf-p; "the clouds"; used 25x) **and every eye will see Him, even those who pierced Him;** *kai, (cc) pa/j (a--nm-s; "every/each") ovfqalmo,j (n--nm-s; "eye") o;yetai o`ra,w (vifd--3s; "will with certainty see") auvto.n auvto,j (npam3s; ref. Christ) kai, (cc; ascensive; "even"; most notable example) oi[tinej o[stij (-rel. pro./nm-p; "those who/everyone who/whoever/such a kind as") evxeke,nthsan(evkkente,w (viaa--3p; "pierced/stabbed deeply"; looks to the confirming act validating Jesus physical death; used 2x, Joh.19:37; ref. Zec.12:10) auvto.n auvto,j (npam3s; ref. Christ) **and all the tribes of the earth will mourn over Him. Even so. Amen.** *kai, (ch) pa/sai pa/j (a--nf-p; "all") ai` h` fulai. fulh, (d.a. + n-nf-p; "the tribes/clans"; in a broader sense "peoples/nations"; used 31x) th/j h` gh/jÅ gh/ (d.a. + n-gf-s; "of the earth") ko,yontai ko,ptw (vifm--3p; Lit. to beat one's breast, hence: "will mourn/grieve/lament"; used 8x) evpV evpi, (pa; "over") auvto.n auvto,j (npam3s; ref. Christ) nai,((part. of strong affirmation; "Even so/Indeed/Certainly yes") avmh,nÅ (part.; "Amen/I believe it/Let it be so")***

GNT Revelation 1:8 VEGw, eivmi to. :Alfa kai. to. +W(le,gei ku,rioj o` qeo,j(o` w'n kai. o` h=n kai. o` evrco,menoj(o` pantokra,twrÅ

NAS Revelation 1:8 **"I am the Alpha and the Omega," says the Lord God,** *VEGw, (npr-1s; emphatic; "I myself") eivmi, (vipa--1s; "am/keeps on being") to, :Alfa (d.a. + n--nn-s; "the Alpha"; first letter of the Greek alphabet; "the beginning") kai, (cc) to, +W((d.a. + n--nn-s; "the Omega"; last letter of the Greek alphabet; "the End") le,gei le,gw (vipa--3s; "keeps on saying") ku,rioj (n--nm-s; "Lord") o` qeo,j((d.a. + n--nm-s; apposition; "the God") **"who is and who was and who is to come, the Almighty."***

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ο` w;n eivmi, (d.a. + subs. Ptc./p/a/nm-s; “who is”) kai, (cc) ο` h=n eivmi, (d.a. + viIPFa—3s; “who was”) kai, (cc) ο` evrco,menoj(e;rcomai (d.a. + subs. Ptc./p/d/nm-s; “who is to come”; this construction and title is identical to 1:4) ο` pantokra,twrÁ (d.a. + n-nm-s; “the Almighty/All-Powerful/Omnipotent”; one holding all power and ruling all things; used 10x, 9x in Rev; a title/attribute reserved only for God in the NT; it is in apposition to the preceding articular participles and verb)

ANALYSIS VERSES 7 – 8:

1. Following the close of the doxology in vs.6 emphatically confirming Jesus Christ as the One deserving of our faith and praise, John opens vs.7 just as emphatically with the interjection ‘**Behold**’.
2. This interjection serves as a call to worship for all the readers of this book.
3. It compliments the term “Amen” ending vs.6 denoting that Jesus Christ is fully worthy as our object of worship.
4. It emphatically declares that the students of the Word of God are to “pay attention” with understanding as to the declaration that follows.
5. Vs.7 states the central theme of Revelation and is the first explicit prophecy concerning the revealing of Christ.
6. His revealing contextually looks to the 2nd Advent at which time ‘**He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him**’.
7. This prophecy centralizes the primary theme of the Revelation, the 2nd Advent.
8. The actual quote is a conflation (fusing together or act of combining two texts into a whole) of Dan.7:13 and Zec.12:10-11.
9. This verse is not a reference to the rapture of the Church when we will be caught up unto a meeting of the Lord in the air. 1The.4:13-17
10. The rapture is for the Church only, is secret and instantaneous and occurs in the twinkling (nanosecond) of an eye. 1Cor.15:51-52
11. The event described here is very public.
12. While we are not provided an explicit point of departure or destination, He comes from the 3rd heaven, where He is currently seated in Session, and returns to planet earth.
13. This verse harks to the fulfillment of the words of the angel when Jesus was taken bodily into heaven, also using **clouds** as a vehicle. Act.1:9-11
14. His “**coming**” is a present tense and refers to the prophetic certainty that Christ, the same One that historically lived some 2000 years ago will once again appear on the stage of human history.
15. At the 1st Advent He came as an apparently inconsequential individual clothed in humility and grace for the purpose of bearing sins, while providing humanity the potential to enjoy a relationship with His Father. Joh.3:17; 12:47
16. However, at the 2nd Advent He will come with full battle armor in His glorified state prepared to destroy His enemies and judge the members of the human race. Act.10:42; 1Pet.4:5

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17. While the world rejected and abused **Him** in the worst manner possible, His Father will make certain that all wrongs are righted and all injustices rectified.
18. This is the ultimate form of vindication when God the Father takes up your cause and demonstrates publicly that He favors you in the presence of your detractors.
19. This is an historic, prophetic inevitability that no member of the human race will be able to defer or avoid: **He is coming!**
20. Although there are several distinct terms in the Hebrew for “**clouds**”, each having its own distinct nuance, there is only one term in the Greek that means **clouds** of any kind.
21. There are two primary school of thoughts as to what the “**clouds**” in our verse represent: angels or the Church.
22. In the Psalms, the Bible declares that the “*chariots of God are myriads, thousands upon thousands*” and “*He makes the **clouds** His chariot*”. Psa.68:17; 104:3
23. God’s chariots that are likened to **clouds** is a clear reference to elect angels that serve God in whatever capacity that is necessary, such as controlling the weather and His “need” to travel, using an anthropomorphism for omnipresence.
24. The term “**clouds**” used in connection with His **coming** is furthered referenced in the NT in Mat.24:30-31; 26:24; Mar.13:26-27; 14:62
25. In both Mat.24 and Mar.13, it is clear that elect angels accompany Christ at the 2nd Advent and are clearly at least part of the hosts that make up the **clouds**.
26. However, the promise for CA believers after the rapture is that “*we shall always (pa,ntote – pantote; at all times, forever) be with the Lord*”. 1The.4:17
27. In Rev.19:14, it is clear that the armies that accompany Christ at the second advent are “*clothed in fine linen, white and clean*”
28. This designation of “clean (kaqaro,j – katharos)” is a salvation termed used for believers. Joh.13:10,11; 15:3; Rev.19:8
29. However, it is also used of the elect angels with reference to their sinless beings. Rev.15:6
30. In addition, the term “white (leuko,j – leukos; brilliant, shining, radiant)” is also used in connection with both believers (Rev.3:4,5,18; 4:4; 6:11; 7:9,13-14) and angels (Joh.20:12).
31. It is this term that ties in the color perspective en masse giving the visual affect of “**clouds**”.
32. The most logical conclusion is that the **clouds** in view represent the entire host of elect angels and believers that will accompany Christ at His return.
33. The visual imagery is not to be missed, as this passage conjures up the mental picture of an invading King coming from outer space riding supernaturally atop an immense formation of “white” **clouds** in full splendor and glory.
34. The physical presentation is so spectacular that men will **see Him** from whatever point on the planet they are.
35. Some have speculated that these **clouds** are some higher form of machine that is used to traverse the vast regions of space (UFO’s), but God, angels or resurrected believers do not need mechanical means to move from place to place including stellar space travel.
36. As Christ invades from outer space, His physical presence will demand the attention of everyone that is living on planet earth at that time.
37. This is a complete contrast to His ascension, witnessed by only a few, and His return for the Church not witnessed by mankind at large.
38. While some have limited this passage to the group assembled for battle at

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Armageddon, we recognize that modern technology will allow instantaneous viewing throughout the world of this event that will certainly overshadow the war that the media is there to cover.

39. This **coming** fulfills the prophecies that Jesus Himself uttered prior to His crucifixion about the fact that **all the tribes of the earth will see** the Son of Man. Mat.24:30
40. The fact that there are still unregenerate Jews on the earth at the 2nd Advent is evident from the phrase that follows, “**even those who pierced Him**”.
41. The Greek verb “**pierced** – evkkente,w (ekkenteo)” is used only two times in the NT and makes it quite specific as to what piercing is in view. Joh.19:37
42. This quote is taken from the Hebrew text of Zec.12:10 that has a dual fulfillment applying both to the 1st and 2nd Advents.
43. At the 1st Advent, there were certainly Jews and Gentiles alike present at the crucifixion and eyewitnesses of the Roman piercing.
44. However, the Romans are not indicted with the crucifixion of Christ by the Apostles or Christ Himself and both clearly taught that His death was the responsibility of the Jewish leadership. Mat.20:18-19; Joh.19:11; Act.2:22-23; 3:12-13; 5:30 cp.vs.27
45. Based on this fact and the language of Zec.12:10, this phrase must be interpreted as referring to the Jewish people, the most notable example (ascensive use of kai,; **even**).
46. The fact that He was **pierced**, which refers to His bodily wound after His death, is used here in the fuller sense of the fact that the Jews engineered His crucifixion.
47. The emotional response for all of these eyewitnesses to the 2nd Advent will not be one of joy, happiness or blessing.
48. Instead, **all the tribes of the earth** (nations, peoples, races) **will mourn over Him**, again in fulfillment of the prophecy of Christ in Mat.24:30.
49. Their mourning is quite severe as seen in the Greek verb ‘ko,ptw – koptw” that literally means “to beat the breast as an expression of intense grief, remorse or sorrow”.
50. It is not a godly sorrow that leads to conversion, but an intense sorrow over the fact that Christ is **coming** to judge them with wrath. Rev.6:12-17
51. What adjusted believers have recognized and oriented to with respect to the Person and work of Christ will become unmistakably evident to the entire world albeit, a –V world unwilling to come to a change of mind.
52. This same verb is used to describe the international leaders and merchants when they observe the destruction of the U.S. Rev.18:9
53. However, the prophecy in Zechariah indicates that there will be a sanctified mourning that will be the lot of believing Jews as they reconcile their historical suffering with the reality that their national discipline over the centuries was due to their rejection of Messiah. Zec.12:10-14
54. John then concludes this verse with an unmistakable theme of doom for the nations of the earth combining two particles of exclamation, “**Even so. Amen**”.
 - A. The Greek term “nai, - nai” is a strong affirmation that means yes, indeed, certainly or assuredly.
 - B. The term “avmh,n – amen” is another strong affirmation indicating a complete confidence of faith in what has been spoken.
55. The two together declares “Yes, indeed, it is true! I believe!”, while confirming what has just been said and introducing the certainty of what follows.
56. These dual terms points to the fact that worship of **God** comes in the form of faith in the Person of Christ and all the realities revealed about Him through BD.

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57. In vs.8, John further articulates that our worship of Christ goes beyond His Personage and is actually the worship of **God** Himself as he continues, “**I am the Alpha and the Omega**”, says the **Lord God**, “**who is and who was and who is to come, the Almighty**” “.
58. This verse has occasioned a great deal of discussion about who is speaking whether it is the Father or the Son.
59. John’s quote that the speaker is “**the Alpha and the Omega**” is a title Christ clearly uses of Himself. Rev.21:6; 22:13
60. Furthermore, the writer of Hebrews proclaims that He has the attributes of eternal life qualifying Him of being deserving of this title. Heb.7:3
61. However, a study of the phrase “**Lord God**” in this form elsewhere in the NT attributes this title to the Father. Cp. Luk.1:32,68; Act.3:22; Rev.21:22
62. The clause, “**who is and who was and who is to come**” is the same exact construction introducing the Father is vs.4.
63. However, as we saw in this title with reference to God’s Hebrew name “I am/Yahweh”, though it points to **God** the Father as the supreme authority in the Godhead, it must translate to **God** the Son in manifestation of the Father as the fulfillment and reality of the POG.
64. John now uses another conflation (fusing together) for titles of the Father and the Son to denote that these two are inseparable in our worship of **God**.
65. Whatever the Father **says**, so **says** the Son. Joh.1:18; 8:28,38; 12:49,50; 14:10
66. We cannot worship the Father apart from the Son and vice versa.
67. This verse is intended by the author to be viewed as spoken by the Father, the supreme authority in the Godhead through the Son, the executioner and physical manifestation of His plan.
68. As we have seen previously in John’s writings, and will further see in this book, John will use terms that contextually incorporates a dual representation of reference.
69. Terms used of Jesus separately in the NT (He is our **Lord**, Luk.2:11; Phi.3:20; Rom.10:9; 1Cor.12:3; 2Pet.1:11, etc.; and our **God** as proclaimed implicitly and explicitly (Joh.1:1; 8:58; Tit.2:13; 2Pet.1:1; 1Joh.5:20) are now united together in title and further united with the name of the Father in essence.
70. The title “**the Alpha and the Omega**” denotes the first and last letters of the Greek alphabet (a and w).
71. It is clearly interpreted to mean the first and last and beginning and end to signify completeness and entirety, as it translated for us in Rev.22:13.
72. This idiom was originally done in the Hebrew language, while using the first and last letters of the Hebrew alphabet **א** (aleph) and **ט** (tau).
73. These are the first and last letters of the Hebrew word **אמת** (-emeth) that is the word for truth and the very same family of words from which the final “*Amen*” in vs.7 is derived.
74. The Aleph of Emeth/truth denotes that **God** is the first of all things; there was no one before Him from whom He could have received the fullness of truth.
75. The Tau in like manner signifies that **God** is the last of all things; there will be no one after Him to whom He could bequeath truth and thus Emeth is a sacred word expressing that in **God** truth dwells absolutely and in all plenitude.
76. While some of the symbolism is lost in the conversion to the Greek, this phrase is used to denote the complete, firm and reliable reality that is our **God**.

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77. The **Lord God**, then uses the same terms of existence as established in vs.4 to denote that all things began with the Father **who is and was and who is to come** finding fulfillment in manifestation through Jesus Christ **who is and was and who is to come**.
78. The final designation “**the Almighty**” is only used once outside of the book of Revelation in the NT (2Cor.6:18).
79. It literally means all powerful and emphasizes the attribute of omnipotence of the essence of **God**.
80. It is used in the LXX to translate the phrases ‘**Lord** of the armies, or **God** of the armies’, which is designed to designate God’s supremacy over the angelic hosts.
81. As the Father has always exercised this authority, it again points to the glorification of Christ who though made a little lower than the angels at the 1st Advent, is now seen as the Personal manifestation of the Father reigning supreme over all creation in His glorification.
82. This verse in essence (its emphasis of the Father and Son) states that our worship of **God** is seen in the approval of the reliable **God** of truth, the eternally existing One and omnipotent Ruler of the universe, on the writing.
83. That this book revolves on the Person of Christ, its study in fellowship constitutes true worship of **God** in Spirit and truth. Joh.4:23

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THE BACKGROUND AND BEGINNING
OF THE VISION VSS.9-20**

EXEGESIS VERSE 9:

GNT Revelation 1:9 VEgw. VIwa,nnhj(o` avdelfo.j u`mw/n kai. sugkoinwno.j evn th/| qli,yei kai. basilei,a| kai. u`pomoh/| evn VIhsou/(evgeno,mhn evn th/| nh,sw| th/| kaloume,nh| Pa,tmw| dia. to.n lo,gon tou/ qeou/ kai. th.n marturi,an VIhsou/Å

NAS Revelation 1:9 **I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus,** VEgw. evgw, (npr-1s; emphatic) VIwa,nnhj((n-nm-s) u`mw/n su, (npg-2p; ref. believers in Asia Minor) o` avdelfo,j (d.a. + n-nm-s; "the brother") kai, (cc) sugkoinwno,j (n-nm-s; "fellow partaker/participant/partner"; used 4x; the d.a. with the noun "brother" further governs this noun; this is what's known as the Granville Sharp rule and declares the two nouns as hyphenated operating in dual function) evn (pL) th/| h` qli,yei qli/yij (d.a. + n-Lf-s; "the tribulation/ affliction/oppresion/pressure/distress"; used 45x; again, this d.a. governs the next two following nouns denoting equal sharing and function) kai, (cc) basilei,a (n-Lf-s; "kingdom") kai, (cc) u`pomoh, (n-Lf-s; "perseverance/patience/steadfastness/ fortitude"; used 32x; denotes a steadfast adherence to a course of action in spite of difficulty and testing) **"which are"** supplied evn (pL) VIhsou/(VIhsou/j (n-Lm-s) **was on the island called Patmos, because of the word of God and the testimony of Jesus.** evgeno,mhn gi,nomai (viad--1s; "was put there/became") evn (pL) th/| h` nh,sw| nh/soj (d.a. + n-df-s; "the island"; used 9x) th/| h` kaloume,nh| kale,w (adj. ptc./p/p/df-s; "being called/named") Pa,tmw| Pa,tmoj (n-df-s; "Patmos"; hapax; an island of the SE coast of Asia Minor approx. 10 mles. long and 6 mles. wide; it is barren being rocky and treeless) dia, (pa; "because of"; introduces the reason why John had been placed there) to.n o` lo,gon lo,goj (d.a. + n-am-s) tou/ o` qeou/ qeo,j (d.a. + n-gm-s) kai, (cc) th.n h` marturi,an marturi,a (d.a. + n-af-s; "the testimony) VIhsou/Å VIhsou/j (n-gm-s)

ANALYSIS VERSE 9:

1. In vs.9, **John** now formally starts the recording of the vision he experienced.

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2. The Divine chronological outline of the book of Revelation is found in vs.19 that introduces John's commission to "*Write therefore the things which you have seen (things past), and the things which are (things present), and the things which shall take place after these things (things future)*".
3. Following the prologue and address up through vs.8, he now begins to fulfill the command to "*Write therefore the things which you have seen*".
4. Vss.9-20 comprise the remarkable Christophany by which the risen Lord commissioned **John** to write this book.
5. The purpose of such a vision, which is not unique to John, is to clarify the exact nature of the task before the writer, while implicitly conferring Divine authority on the author and his work.
6. **John** begins by first giving a short background as to his immediate circumstances under which the vision occurred.
7. He notes emphatically that he himself received the vision as seen in the emphatic use of the pronoun "**I**" preceding his name.
8. His purpose for doing so is two fold:
 - A. To note that the vision is based on an eyewitness account and not removed by some third-party version of events.
 - B. To fully accept responsibility for it's penning and accuracy.
9. He once again uses his name "**John**" to reiterate his signature mark of apostolic authority.
10. As the last living Apostle and at this point in his history not visibly present with believers in these churches as he had been, it became necessary to identify himself at least implicitly expressing his rank as an Apostle.
11. Further, the almost unbelievable nature of the prophecies that he was recording demanded some form of authentication in lieu of the spurious apocalyptic literature flourishing during this time.
12. He was so well known throughout these churches that the mere mention of his name would have informed the readers that this was written by the highest-ranking Church authority at that time.
13. Therefore, he uses this emphatic introduction of himself to openly declare that the very integrity of his person and office is on the line with respect to this book's content.
14. However, that the simple mention of his name announces who he is, he stops short of emphasizing his spiritual rank and simply designates himself as "**your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus**".
15. The designation of "**brother**" stresses the reality that we are all adopted equally into the family of **God**, while indicating a **fellow** believer.
16. While some believers are provided various types of authority in God's plan, this does not mitigate against the fact that we are all equal **in Christ** sharing a common family bond.
17. It points to the fact that no matter one's rank and file as members of the family, there is no advantage to any with respect to living the CWL.
18. We all have the same goal, receive our allotment of tests, are dependent upon the truth of BD and R_B for fellowship to exist and must complete our course for the goal to be attained.
19. Our earthly families into which we were born provide the historical context by which we should be able to understand and acclimate to the realities of what it means to be a

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member of the family of **God**.

20. A family is defined as a collection of people related to each other by marriage, ancestry, adoption or affinity having a commitment to each other, a unique identity with each other and a common history.
21. The local church is the spiritual family that **God** provides for each of us as part of our Ph₂ blessing in this regard.
22. This family consists of other believers that have been adopted by **God** and are there for us to interact with and serve. Mar.10:29-30; Eph.1:5; 1Pet.4:10
23. This camaraderie should come naturally through the intake of BD as seen in the term that follows that emphasizes one that shares something in common with another as a “**fellow partaker**”.
24. The Greek construction **John** uses is referred to as the Granville Sharp Rule that indicates that two nouns connected by “**and/kai, - kai**” having only one definite article preceding, both referring to the same thing or person expressed in the first noun.
25. It indicates a united dual function descriptively regarding the subject in view.
26. In other words, to be a “**brother and fellow partaker**” is a single package proposition and both terms are dependent upon one another in function.
27. When **John** calls himself “**your brother and fellow partaker**”, it is evident that both terms are designed to refer to **John** in conjunction with other believers.
28. John then lists 3 specific things that all believers share **in** to include “**the tribulation and kingdom and perseverance which are in Jesus**”.
29. He again uses a singular definite article to govern all three nouns denoting a singular concept with 3 distinct aspects.
30. When these terms are connected to the prepositional phrase that follows, “**in Jesus**”, it become even more apparent that these terms represent various aspects of the same thing i.e., the plan of **God** as applied to all believers (positional truth).
31. The first thing that **John** had in common with other believers is **the tribulation** or pressure that is part of the believer’s lot in time due to his identification with Christ. Joh.15:18; 16:33
32. As members of God’s family, we must understand that we are going to share in every aspect of God’s plan, including undeserved suffering. Phi.1:29
33. The Greek term “**tribulation/qli/yij – thlipsis**” refers here to any form of pressure affliction, oppression or trouble that comes on believers due to their association with Christ. Rom.8:17; 1Cor.12:26; 1The.3:4; 1Pet.5:9
34. The 2nd term “**kingdom/basilei,a – basileia**” refers to the **kingdom** of **God** of which all believers positionally are citizens and currently manifested through our positions of Royal Priesthood. Rev.1:6
35. However, there is a future manifestation of this **kingdom** in which the Royal Priests will reign publicly with Christ on planet earth. Rev.5:10
36. At any point in history, the **kingdom** is undergoing various sufferings at the hands of the Satanic, cosmic system, but those sufferings will be vindicated and rewarded in the coming **kingdom**.
37. The final term “**perseverance/u`pomoh, - hupomone**” emphasizes patience with respect to one’s circumstances.
38. John declares that he was a **brother and fellow partaker** (not only in the same family, but manifesting the same characteristics as those to whom he wrote) in the sufferings and the patience that all believers must endure, while awaiting the future **kingdom**.

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39. For John, his current suffering included the persecution under Domitian that resulted in his banishment as he “**was put on the island called Patmos**”.
40. As the Apostle **John** rose to a position of influence within worldwide Christianity, shortly before the destruction of Jerusalem by the Romans in 70 AD, historical sources indicate that he moved to Ephesus.
41. He became the P-T of the church at Ephesus using it as his base of apostolic office and by the time of the writing of this book, obviously had authority over the Church in its entirety.
42. However, because of his geographical location, it would be normal that he had a special or closer relationship to other churches in this immediate area.
43. This is implicit at least based on the fact that Christ picked these seven churches out of all those that existed in Asia or otherwise.
44. As he writes these words, he is now in exile on the rocky **island of Patmos**, located off the southeastern coast of what is modern day Turkey.
45. He is not far from the city of Ephesus that which he had called home.
46. As we noted in the introduction to the book, tradition affirms that he was arrested in a wave of persecution under the emperor Domitian and had been condemned to work in the mines, something in harmony with our verse.
47. **Patmos** was used as a rock quarry and an ideal place of confinement of political prisoners.
48. It is possible that **John** labored in the rock quarries alongside other criminals or slaves of the empire, but too he may have been given a certain degree of respect in his old age and reputation and not confined to hard labor.
49. In any case, he was certainly pressured by the loss of his ministry in Ephesus, his confinement away from those he loved and the spartan conditions he no doubt endured.
50. However, it was under these circumstances that **God** chose to bless **John** with a vision not to be surpassed by any other in history, a vision of the Revelation of **Jesus Christ**.
51. While **John** endured probably the pinnacle of his hardships, **God** provided for him encouragement and comfort that more than equaled his testing when it was all said and done. 2Cor.1:3-5
52. While others around us would remark “the tragedy of such a thing”, it cannot be missed the exceptional blessing that came to **John** at this time.
53. **John** serves as an example to all believers the valuable quality of **perseverance** that is necessary for the believer that is facing the testing that is associated with undeserved suffering and current persecution of the **kingdom of God**.
54. Just as **John** and the believers in Asia Minor had to acclimate individually and corporately to their sufferings, so we must patiently endure the circumstances in our niche that are common for our time in history.
55. Various forms of persecution have been prevalent throughout the Church Age beginning with the Apostles and continuing until the present day.
56. Just as **John** faced the state-sponsored persecution with all its attendant manifestation, there is much evidence that Christians throughout the world (China, Saudi Arabia, Iran, Kuwait, Egypt, Pakistan, North Korea, Laos, Vietnam, Sudan, Ethiopia, Cuba and various countries of the collapsed Soviet Union) are being abused tortured, raped, imprisoned and killed.
57. The current form of undeserved suffering is coming from the super-rich that manipulate world economies, redistribute wealth and promote their internationalist

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policies that enslave, impoverish and murder those that are viewed as expendable.
Jam.5:1-6

58. There are five steps that are generally followed by a government or ruling power in harassing any group, such as the Church, that leads to outright persecution and eventual martyrdom:

A. Identifying:

- 1) This involves finger pointing by the ruling authority for the purpose of placing the blame for the nation's troubles on one particular group.
- 2) This is seen in 1Kin.18:17 where King Ahab identifies the prophet Elijah as being the one responsible for the drought that took place in the land of Israel.
- 3) The true body of Christ, those that espouse the biblical form of Christianity in America today, are blamed for being the greatest obstacles to the liberal establishment's plans for a totally humanistic utopian society.

B. Marginalizing:

- 1) By this means, the politically incorrect portion of the Church is looked upon as not being part of the mainstream of society.
- 2) This is done by an organized smear campaign conducted by the ruling authorities through the national news media.
- 3) They do this by the use of such trigger words as intolerant, radical, extremists, separatists, hate-mongers, terrorists or the lunatic fringe.

C. Vilifying:

- 1) By this means, the persecutors employ such methods as uttering slanderous and abusive statements against targeted groups as to cheapen and debase their worth and significance in society.
- 2) The accusers need no factual evidence for their accusations, but innuendoes, insinuations, hints and associating them with other previously known undesirables of society suffice.
- 3) They sometimes pick the worst example and parade that before the nation in an attempt to help people recognize the evil of their targeted group.

D. Criminalizing:

- 1) In implementing this step of persecution, it gives the state "legal" justification for arresting and incarcerating the accused.
- 2) Here the state charges the persecuted with accusations of alleged criminal wrong-doing and naturally picks on the most vulnerable segment of the Church in order to send their threatening message to all the rest that adhere to similar views and practices.
- 3) Incarceration of a few means intimidation of the many; victimization of a governmentally protected group (hate crime) is a direct result of the incrimination of the accused.
- 4) This gives the state "legal" authority to take a heavy-handed control in "protecting" its citizens.
- 5) Presently, our federal government has several groups that they deem as "victims" for whom they have assumed the responsibility to protect.

E. Terrorizing:

- 1) These are blatant and outright acts of terrorism carried out by the police powers of the state against the persecuted.
- 2) These are acts of coercion by threat or by violence and are intended to create anxiety and fear in the hearts of its victims with the purpose of silencing and centralizing the opponents of the tyrannical government in power.

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59. After these five steps are sufficiently implemented by the governmental authorities, then there is justification for banishment and/or elimination of those that are the object of persecution.
60. The prime example as representation in this book prophetically, is the persecution of the Christians of the early Church by the emperors of ancient Rome, simply **because of the teaching of the Word of God** and bearing witness to **Jesus Christ**.
61. **John** specifically notes that his confinement on **Patmos** was a direct result of **the word of God and the testimony of Jesus**.
62. His persecution with respect to the **Word of God** would have included his public exposition of the Scriptures as well as his written work in the four other books that bear his name.
63. **The testimony of Jesus** encompasses all things about His Person and work: His preincarnate existence; the incarnation, His entire earthly ministry, His death, burial and resurrection, His present work at the right hand of **God** and His future judgments and reign.
64. Initially the **testimony of Jesus** was comprised of the things/teachings/doctrines He espoused and later this **testimony** was taken up and they began to espouse those same truths that He taught.
65. As **John** would be viewed as a foremost authority in his role with the Church, he would have been a prime target of attack as a political threat to the stability of the Roman Empire.
66. *Review the Doctrine of Suffering.*

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EXEGESIS VERSES 10 – 11:

GNT Revelation 1:10 evgeno,mhn evn pneu,mati evn th/ kuriakh/ h`me,ra| kai. h;kousa ovpi,sw mou fwnh.n mega,lhn w`j sa,lpiggoj

NAS Revelation 1:10 **I (corrected) became in spirit in the Lord's day,** *evgeno,mhn gi,nomai (viad--1s; "I became"; entry into a new or different circumstance or state of being) evn (pL) pneu,mati pneu/ma (n-Ln-s; "a spirit") evn (pL; of time; "in") th/ h` (d.a./Lfs +) kuriakh/| kuriako,j (a--Lf-s; "Lord's"; indicates possession; that belonging to a lord or master; used 2x cp. 1Cor.11:20 +) h`me,ra (n-Lf-s; "day")* **and I heard behind me a loud voice like the sound of a trumpet,** *kai, (cc) h;kousa avkou,w (viaa--1s; "I heard audibly") ovpi,sw (pg; "behind/back of") mou evgw, (npg-1s; ref. John) mega,lhn me,gaj (a--af-s; "a loud/great") fwnh.n fwnh, (n-af-s; "voice") w`j (compara.conj.; "like/as"; used some 68x in Rev.; introduces a comparison; here as a simile emphasizing loudness/clarity) "the sound" supplied sa,lpiggoj sa,lpigx (n-gf-s; "a trumpet"; used 11x; an instrument used militarily and otherwise to signal execution of maneuvers or as a command [1Cor.14:8]; here in simile to denote the loud voice clearly spoken with the force of command or order)*

GNT Revelation 1:11 legou,shj(}O ble,peij gra,yon eivj bibli,on kai. pe,myon tai/j e`pta. evkklhsi,aij(eivj :Efeson kai. eivj Smu,rnan kai. eivj Pe,rgamon kai. eivj Qua,teira kai. eivj Sa,rdeij kai. eivj Filade,lfeian kai. eivj Laodi,keian

NAS Revelation 1:11 **saying, "Write in a book what you see, and send it to the seven churches:** *legou,shj(le,gw (circ. ptc./p/a/gf-s; "while saying"; modifies "voice like a trumpet" in vs.10) gra,yon gra,fw (vImp./aa--2s; "Write"; futuristic/proleptic aorist; looks at a future event as a completed action; it denotes that John is to write everything to a completed state) }O o[j (rel. pro./an-s; "what/that which") ble,peij ble,pw (vipa--2s; "you keep on seeing") eivj (pa; "into") bibli,on (n-an-s; "a book/writing") kai, (cc) pe,myon pe,mpw (vImp./aa--2s; "send/dispatch") "it" supplied tai/j h` (d.a. /dfp +) e`pta, (card. adj./df-p; "seven"; +) evkklhsi,aij(evkklhsi,a (n-df-p; "churches")* **to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."** *eivj (pa; lit. "into"; the churches are not only to be the indirect objects receiving the book, but are to be the*

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objects absorbing or assimilating the words of the book; harks back to John writing "into" a book to begin with) :Efeson :Efesoj (n-af-s; "Ephesus") kai, (cc) eivj (pa) Smu,rnan Smu,rna (n-af-s; "Smyrna") kai, (cc) eivj (pa) Pe,rgamon Pe,rgamoj (n-af-s; "Pergamum") kai, (cc) eivj (pa) Qua,teira (n-an-p; "Thyatira") kai, (cc) eivj (pa) Sa,rdeij (n-af-p; "Sardis") kai, (cc) eivj (pa) Filade,lfeian Filade,lfeia (n-af-s; "Philadelphia") kai, (cc) eivj (pa) Laodi,keian Laodi,keia (n-af-s; "Laodicea")

ANALYSIS VERSES 10 – 11:

1. At some point and time in John's exile on Patmos, the vision of revelation occurs and John informs his readers that **"I became in spirit in the Lord's day"**.
2. The word **"I became/gi,nomai – ginomai"** means that he came into existence of another state of being; he originated into a new realm.
3. The prepositional phrase **"in spirit"** is not a reference to the Holy **Spirit**, human **spirit** or filling of the Holy **Spirit** as many interpreters assume.
4. This is not to say that John was not in fellowship (filled with the H.S.), as all spiritual information must be inculcated in that state.
5. Further, this does not insinuate that the role of God the Holy **Spirit** otherwise is dismissed in supernaturally transforming John into this state, since the H.S. is always interactive in the roles of believers, spiritually and physically.
6. However, it goes beyond that and indicates that John's physical condition was materially altered from his normal experience into a sphere of spiritual (or heavenly) reality.
7. The phrase **"in spirit"** is used 4x in Revelation and each usage indicates that John is experiencing an unusual situation outside the normal realm of human, physical, bodily existence. Cp. Rev.4:2; 17:3; 21:10
8. John is stating that he was transported into a new realm of conscious existence, another dimension where God reveals supernatural information about things that are invisible to the human eye and not constrained by time or space.
9. Other OT and NT believers had similar experiences and were either spiritually transported or granted supernatural revelations about current and future events.
 - A. Ezekiel. Eze.2:1-3 cp. 3:12,14; 8:3
 - B. Daniel. Dan.8:1-2
 - C. Philip. Act.8:39
 - D. Peter. Act.10:9-16
 - E. Paul. Act.22:17-18; 2Cor.12:1-4
10. In these cases, some were bodily transported to another physical place on the planet; others were taken into some altered state of conscious awareness and Divine revelation was given to them.
11. Exactly what happens to the body during these times of revelation does not seem to be addressed in the Bible, but obviously the recipient afterwards returns to the normal waking state of consciousness.
12. In the altered spiritual condition, the one receiving the revelation can be transported through time and/or space to observe events that occur in other times and places.
13. The individual is no longer cognizant to current or "real" time, space, physical reality

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- and bodily senses and has been transported into the invisible world of spiritual reality.
14. Obviously, in order for one to have perception of future events, they are not restrained by time, which is the force of the next prepositional phrase, “**in the Lord’s day**”.
 15. The adjective for “**Lord’s/kuriako,j – kuriokos**” indicates possession of something belonging to a lord or master and is only used one other time in the NT in 1Cor.11:20 with reference to “**the Lord’s Supper**”.
 16. There are the following views as to exactly what “**the Lord’s day**” is reference to, to include a synopsis of each:
 - A. Sunday, or the day of resurrection.
 - 1) The Bible never refers to Sunday as “**the Lord’s day**”, and the phrase was not used to refer to Sunday, the first day of the week, until well after the Apostolic era at the council of Laodicea in 364 AD.
 - 2) The Bible is very consistent in referring to the day of the resurrection as “*the first day of the week*”. Mat.28:1; Mar.16:9; Luk.24:1; Joh.20:1,19; Act.20:7; 1Cor.16:2
 - B. External evidence denotes this term was used frequently in the sense of Imperial (belonging to the cult of the Emperor) and was used to refer to the day each year when all Roman citizens had to go to their local city shrine, toss some incense on the alter and declare that “Ceasar is Lord”.
 - 1) Deissmann has proven (*Bible Studies, p.217f; Light, etc., p.357ff*) from inscriptions and papyri that the word “**Lord’s/kuriakos**” was in common use for the sense “imperial” as imperial finance and imperial treasury and referred to the first day of each month, Emperor’s Day on which monetary payments were made.
 - 2) The suggestion here is that this great revelation was given on that day to contrast the temporal power of Imperial Rome with the glorious nature of the eternal POG.
 - C. “**The Lord’s day**” is equivalent to the OT phrase “*the day of the Lord*”, since many of the events John is going to record has to do with that period of history.
 - 1) There is no evidence in any of John’s writings that he viewed these two phrases as being synonymous and in fact, makes no references to “*the day of the Lord*” in any of his writings.
 - 2) Further, John is not writing specifically about *the day of the Lord* that technically begins at the midpoint of Daniel’s 70th week, but is also writing about *the things which are* that obviously includes the Church Age.
 - D. The Sabbath (Saturday).
 - 1) The term Sabbath is seen to still be in use during the Apostolic era in the Church Age. Act.1:12; 13:14,27,42,44; 15:21; 16:13; 18:4; Col.2:16
 - 2) In disputes with the religious leaders of Jesus’ time over the Sabbath day, Jesus’ taught clearly that “*the Son of Man is Lord of the Sabbath*”. Mat.12:8; Mar.2:28; Luk.6:5
 - 3) John, as a disciple of Christ’s at the 1st advent and as a Jew, could therefore simply be referencing the Sabbath under the terms that it belongs to Christ as its Lord and Master.
 17. However, as all of these examples show, the interpreter still is forced to guess as to a specific given **day** “*on*” which the revelation occurred, since this is the only time in the NT that a “**day**” is expressed in this manner.
 18. In lieu of John seeking to tell us a specific **day** on which the revelation began, another alternative contextually and grammatically can be beckoned.

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19. And that is that John is not necessarily saying “*on*” (prep. evn – en) what specific **day** the revelation occurred, but is further stating his condition of supernatural alteration being “**in**” the sphere of **the Lord’s day**.
20. The term “**day**” in the Bible is very versatile and can refer to a literal 24 hour **day** as we know it in time (1Cor.15:4; 16:2; et al) or to an extended period of time designated as a “**day**” to point out a specific period of history, such as “*the day of the Lord*” (Mal.4:5).
21. Furthermore, it is used to illustrate the sense of time as compared to eternity so that we as finite creatures can have some grasp on the concept of eternity. 2Pet.3:8 cp.3:18
22. God, Who is eternal, is not constrained by time and is the author of it. Gen.1:4-5
23. The “**day**” in view that the Lord possesses, is in the sense of God’s time, which is timeless/eternal, and views Christ now in His glorified state in the throne room of heaven where time only exists as applied to the history of mankind.
24. The two prepositional phrases beginning with the preposition en, “**in spirit**” and “**in the Lord’s day**” are in apposition to each other denoting the equality between John’s altered spiritual state with a state of timeless existence.
25. Hence, **the Lord’s day** is a **day** of eternal existence, **in** which He currently resides and possesses.
26. As John came into existence **in** a supernatural altered state of **spirit**, he also **became** free from the limitation of time and placed in a timeless realm possessed by the Lord.
27. Only in the completed state of being both in a spiritual and timeless realm could John be an actual eyewitness and see into the future the events recorded in this book.
28. Furthermore, since time and space are not issues in terms of dimensional transport, the event of John’s revelation could have occurred in a point of real time as a minute, hour or **day**.
29. This understanding would help some interpreters that worry about whether or not John could have received all this information on one **day**, since time is not an issue with God.
30. That Jesus’ now possesses this timeless realm harks back to His being Lord of the Sabbath, which denotes “rest”.
31. After Christ completed His work on the cross, He entered into eternal rest as the glorified Son of Man.
32. Therefore, knowing John and his style of writing of expressing dual meanings to words and phrases, if there is a specific **day** on which the vision occurred, this would support the view of the Sabbath.
33. Though John is now in this alter state of existence, it is clear that he still retains physical senses as if in his natural body as brought out in the remainder of vs.10, “**and I heard behind me a loud voice like the sound of a trumpet**”.
34. There is some question as to whether the **voice** belonged to the angel commissioned to teach in Rev.1:1 or to Christ, who is the only one mentioned after John turns around in Rev.12ff.
35. Even John is not privy as to who spoke as the **voice** was **behind** him.
36. In Rev.1:15, the **voice** ascribed to Christ is “*like the sound of many waters*”.
37. Trumpets are seen in connection with the angels of Revelation. Rev.8:2, 6, 13
38. However, the **loud voice** here is described with a simile, a comparison using like or as, and is described as being like that **of a trumpet**, startling, clear, commanding attention and designed to instill execution of orders.

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39. This being the case, it would seem most natural that it was the **voice** of the commissioned angel heralding the Revelation per instructions.
40. However, that it cannot again be clearly determined puts the reader on notice that the issue isn't per say who is speaking, but the words that are spoken.
41. And that is that they are words spoken as From the Father and Jesus Christ Himself.
42. Therefore to ascribe these words to Christ Himself is totally legitimate.
43. Through omission of identification this verse is stating clearly that the words of this **book** under Divine inspiration (as with all canonical books) are not to be viewed as any less than God Himself speaking, no matter whom the **voice** actually speaking belongs to.
44. Whenever the truth of BD is being read correctly, no matter the communicator doing the reading, the words carry the force of veracity and Sovereignty as if God Himself is in front of us **saying** these things.
45. The standing orders are clear as the **voice** then continues **saying**, “**Write in a book what you see, and send it to the seven churches**”.
46. Although the term for seeing is in the present tense, it retains a futuristic sense and adds the connotation of immediacy (John will begin writing shortly and seeing these things shortly starting vs.12ff) and certainty (writing with no doubt).
47. This is the first of twelve times that John is commanded to **write** in this **book** (a scroll or roll of written material) and here is told to **send it to the seven churches** in Asia Minor.
48. John begins the actual writing starting in 1:4 after the conclusion of discourse by Christ in 1:20.
49. **The seven churches** are then specified in the remainder of vs.11 listed as “**to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea**”.
50. These **seven churches** are selected out of all the **churches** that were in Asia Minor (including Antioch, Colossae, Derbe, Lystra, etc., cp. Act.14:21), since they portray a complete prophetic view and spiritual temperature of the Church at any given time and during the course of the Church Age.
51. The Greek literally renders John's sending of the **book** “into/eivj – eis” each of these **churches**.
52. This denotes that just as the content of this **book** is to be inscribed into the paper on which it was written, so is the **book** to be absorbed and written upon the hearts and souls of each local church.
53. Further, it denotes that as the **book** was sent to each church in a consecutive fashion, time must elapse to read and hear its words (Rev.1:3) before being sent to the next church indicating that by the time the seventh church received and inhaled the **book**, a completed period of time has elapsed.
54. This sets the stage that the contents of chapters 2 & 3 form a chronological history of the Church from its inception to the day of the rapture.

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EXEGESIS VERSES 12 – 13:

GNT Revelation 1:12 Kai. evpe,streya ble,pein th.n fwnh.n h[tij evla,lei metV evmou/(kai. evpistre,yaj ei=don e`pta. lucni,aj crusa/j

NAS Revelation 1:12 **And I turned to see the voice that was speaking with me.**

*Kai. (ch) evpe,streya evpistre,fw (viaa--1s; "I turned around"; used 36x) ble,pein ble,pw (inf. of purp./pa; "to see") th.n h` fwnh.n fwnh, (d.a. + n-af-s; "the voice") h[tij o[stij (rel. pro./nf-s; "that/which") evla,lei lale,w (viIPFa--3s; "was speaking/communicating") metV meta, (pg; "with") evmou/(evgw, (npg-1s; ref. John) **And having turned I saw seven golden lampstands;** kai, (ch) evpistre,yaj evpistre,fw (circ. ptc./a/a/nm1s; "after having turned around") ei=don o`ra,w (viaa--1s; "I saw in conjunction with spiritual reality") e`pta, (card. adj./af-p; "seven") crusa/j crusou/j (a--af-p; "golden"; used 18x, 15x in Rev.) lucni,aj lucni,a (n-af-p; "lampstands"; a stand for setting a lamp, other than a candlestick; used 12x; the golden lampstands are interpreted for us in vs.20 as the seven churches; the gold symbolizes the Divine nature of the Church)*

GNT Revelation 1:13 kai. evn me,sw| tw/n lucniw/n o[moion ui`o.n avnqrw,pou evndedume,non podh,rh kai. periezwsme,non pro.j toi/j mastoi/j zw,nhn crusa/nÅ

NAS Revelation 1:13 **and in the middle of the lampstands one like a son of man,**

*kai, (cc) evn (pL) me,sw| me,soj (ap-Ln-s; "the middle/midst") tw/n h` lucniw/n lucni,a (d.a. + n-gf-p; "of the lampstands") o[moion o[moioj (adj. of semblance--am-s; "one like/of the same kind as") ui`o.n ui`o,j (n-am-s; "a son") avnqrw,pou a;nqrwpoj (n-gm-s; "of man"; the phrase "like a son of man" is used 3x, Dan.7:13; Rev.1:13; 14:14) **clothed in a robe reaching to the feet,** evndedume,non evndu,w (adj. ptc./PF/m/am-s; "having dressed himself/clothed himself"; used 29x, 3 times in Rev. with all 3 uses being perfect middle participles) podh,rh podh,rhj (ap-am-s; "with a robe reaching to the feet/long ankle length garment"; hapax) **and girded across His breast with a golden girdle.** kai, (cc) periezwsme,non perizw,nnumi (adj. ptc./PF/m/am-s; "having girded himself/strapped or bound himself"; used 6x; denotes a sash or wide belt that encircled the body) pro,j (pL; "at/across") toi/j o` mastoi/j masto,j (d.a. + n-Lm-p; "the breast/upper chest"; used 3x) crusa/nÅ crusou/j (a--af-s; "a golden") zw,nhn*

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zw,nh (n-af-s; "girdle/belt"; used 8x)

ANALYSIS VERSES 12 – 13:

1. The sound of the very loud and compelling **voice** behind John causes him to react accordingly as he tells us, “**And I turned to see the voice that was speaking with me**”.
2. John employs a linguistic form known as metonymy (the use of one word for another that it suggests), obviously turning **to see** the person speaking and not the invisible **voice**.
3. We are not specifically told that the **voice** belonged to the person that he saw hinting again that the **voice** of vs.11 belonged to the angel commissioned to communicate to John.
4. John then relates to us the first thing he observed and states, “**And having turned I saw seven golden lampstands**”.
5. These **lampstands** were arranged in some manner, probably a semi-circle, since vs.13 states the Christ is **in the middle** of them and vs.17 states that John fell at Christ’s feet insinuating an open space between John and Christ.
6. The arching or arena style setting would allow one to walk around **in the middle** of them. Rev.2:2
7. The Greek term “**lampstands**/lucni,a – luchnia”, used 7x in this book, actually referred to a pedestal on which a “lamp or torch/lampa,j – lampas” was placed.
8. However, since no discreet lamp is mentioned, it is inferred that the lamps were one piece with the lampstand that held them as this term further implies elsewhere. Mat.5:15; 6:22; Mar.4:21, etc.; *the translation “lamps” are the word “lu,cnoj – luchnos”*.
9. We do not have to guess about the symbolism that is intended here as the **seven lampstands** are explicitly interpreted by the Lord Himself as symbolizing the **seven churches** of Asia to whom this book is written. Rev.1:20
10. The **lampstands**/lamps are a familiar figure in the Bible, designed to provide illumination for various purposes.
11. In the OT, the **golden** lampstand in the tabernacle provided the light that allowed the priests to perform their function in the Holy Place.
12. In our figure here, the **seven golden lampstands** symbolize the **seven churches** and represent the fact that the local church is the vehicle by which God provides the light in a dark world.
13. The light is the Divine viewpoint, God’s word that each local church is to exhibit in the darkness of the Devil’s world. Mat.5:14-16; 2Pet.1:19
14. Unlike the singular lampstand in the tabernacle, John observes **seven** discreet **lampstands** symbolizing the **seven** independent, autonomous (self-governing) local churches.
15. The fact that the **lampstands** are made of gold is designed to communicate the value of the Church and its Divine origin, as it shares in the life of God Himself. Mat.16:18
16. Beginning in vs.13, John uses a series of eight similes to describe the features of Christ, who is in the midst of the **lampstands** as vs.13a states, “**and in the middle of the lampstands one like a son of man**”.
17. Each particular feature is symbolic of a particular attribute or truth about His Person.
18. John describes Christ in terms of “**one like a son of man**” using the Messianic title from Daniel that Jesus was fond of applying to Himself. Dan7:13; some 84x in the

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Gospels.

19. This title is designed to communicate the fact that the Messiah was fully human, beginning when *“the Word became flesh, and dwelt among us”*. Joh.1:14
20. The fact that John uses a simile (**like/as**) is designed to communicate that while Jesus was made **like** us in all respects, He is not merely another human being there being much more to His nature and Person.
21. His position **in the middle of the lampstands** is indicative of His intimacy with the churches, His current work on behalf of those churches, and serves to illustrate His absolute knowledge of their condition (omniscience). Mat.28:20
22. Further, His position is designed to stress that Christ is the center of the church, the hub from which all real Christian activity begins and is dependent upon
23. Many interpreters have noted that Jesus Christ has three distinct offices that He fulfills at different times during His existence.
 - A. The office of prophet.
 - 1) A prophet is a mediator between God and man, speaking on behalf of the former to the latter.
 - 2) This fulfills the prophecy of Moses. Deu.18:15
 - 3) This office was fulfilled during the 1st Advent. Mat.21:11; Luk.7:16, 24:19
 - B. The office of priest.
 - 1) A priest is a mediator that represents God before people and people before God, with emphasis on the latter.
 - 2) His priesthood is after the order of Melchizedek, since He could have no earthly priesthood because He was not one of the sons of Aaron. Heb.7:3, 13-14, 23ff; 8:4
 - 3) This office is being fulfilled now, beginning with the sacrifice of Himself and continuing through the Church Age. Heb.2:17; 8:1
 - C. The office of king.
 - 1) A king is a mediator of the executive and judicial power of God.
 - 2) While God the Son was always King (sovereignty applied), now the God/man is exalted to the foremost position of power and authority at the right hand of His Father. Psa.110:1; Rev.17:14; 19:16
 - 3) This office will be fulfilled during His Millennial rule.
24. The first thing John observes about His clothing is that He was **‘clothed in a robe reaching to the feet’**.
25. In the ancient world, the long **robe** was a garment that was worn by professional men and official dignitaries that were not classed as servant or laborers, but as men of power and authority.
26. The long **robe** denoted a man’s authority and indicated that he was deserving of special attention, being of a higher station than an ordinary person.
27. In our case, the long **robe** symbolizes the authority that Jesus Christ has over all things, with emphasis on the Church. Eph.1:22; Col.1:18
28. The second item John observes is that He was **‘girded across His breast with a golden girdle’**.
29. The gold of the **girdle** or sash/belt about the **breast** area is designed to communicate His Divine nature.
30. Josephus suggests that wearing the **girdle** this high was a mark of the dignity of the High Priest.
31. These verses describe the clothing of the glorified Christ and serve to set the stage for His function as our High Priest as He makes His solemn pronouncements about the

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various churches.

EXEGESIS VERSES 14 – 16:

GNT Revelation 1:14 h` de. kefalh. aurtou/ kai. ai` tri,cej leukai. w`j e;rion leuko,n w`j ciw.n kai. oi` ovfqalmoi. aurtou/ w`j flo.x puro.j

NAS Revelation 1:14 **And His head and His hair were white like white wool, like snow;** *de, (cc; "And/Now") aurtou/ aurtou,j (npgm3s; ref. the Son of man) h` kefalh, (d.a. + n-nf-s; "the head"; used 75x; here the literal head) kai, (cc) ai` h` tri,cej qri,x (d.a. + n-nf-p; "the hair"; used 15x; used of human or animal hair) leukai. leuko,j (a--nf-p; "white/brilliant/fair"; used 25x) w`j (comp. conj.; "like/as") leuko,n leuko,j (a--nn-s; "white") e;rion (n-nn-s; "wool/fleece/cotton"; used 2x; Cp. Dan.7:9) w`j (comp. conj.; "like") ciw,n (n-nf-s; "snow"; used 2x) **and His eyes were like a flame of fire;** *kai, (cc) aurtou/ aurtou,j (npgm3s) oi` o` ovfqalmoi. ovfqalmo,j (d.a. + n-nm-p; "the eyes") w`j (comp. conj.; "like") flo,x (n-nf-s; "a flame"; used 7x) puro.j pu/r (n-gn-s; "of fire"; used 71x)**

GNT Revelation 1:15 kai. oi` po,dej aurtou/ o[moioi calkoliba,nw| w`j evn kami,nw| pepurwme,nhj kai. h` fwnh. aurtou/ w`j fwnh. u`da,twn pollw/n(

NAS Revelation 1:15 **and His feet were like burnished bronze, when it has been caused to glow in a furnace,** *kai, (cc) aurtou/ aurtou,j (npgm3s) oi` o` po,dej pou,j (d.a. + n-nm-p; "feet") "were" supplied o[moioi o[moioj (comp. adj.--nm-p; "like/resembled") calkoliba,nw| calkoli,banon (n-dn-s; "burnished or polished bronze/brass"; used 2x) w`j (comp. conj.; "as it were/when") pepurwme,nhj puro,w (circ. ptc./PF/p/gf-s; only in the passive in the NT; "it has been made fiery hot/caused to glow"; used 6x) evn (pL) kami,nw| ka,minoj (n-Lf-s; "a furnace/kiln/oven"; used 4x) **and His voice was like the sound of many waters.** *kai, (cc) aurtou/ aurtou,j (npgm3s) h` fwnh, (d.a. + n-nf-s; "voice") w`j (comp. conj.) fwnh, (n-nf-s; "a voice/sound") pollw/n(polu,j (a--gn-p; "many/great/loud or thunderous") u`da,twn u[dwr (n-gn-p; "waters")**

GNT Revelation 1:16 kai. e;cwn evn th| dexia| ceiri. aurtou/ avste,raj e`pta. kai. evk tou/ sto,matoj aurtou/ r`omfai,a di,stomoj ovxei/a evkporeuome,nh kai. h` o;yij aurtou/ w`j o` h[lioj fai,nei evn th| duna,mei aurtou/Å

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NAS Revelation 1:16 **And in His right hand He held seven stars;** *kai, (cc) evn (pL) auvtou/ auvto,j (npgm3s) th/| h` (d.a./Lfs +) dexia/| dexio,j (a--Lf-s; "right" as opposed to left) ceiri. cei,r (n-Lf-s; "hand") e;cwn e;cw (circ. ptc./p/a/nm-s; "while having/He held") e`pta. e`pta, (card. adj./am-p; "seven") avste,raj avsth,r (n-am-p; "stars"; used 24x) and out of His mouth came a sharp two-edged sword;* *kai, (cc) evk (pAbl; "from out of") auvtou/ auvto,j (npgm3s) tou/ to, sto,matoj sto,ma (d.a. + n-gn-s; "the mouth") evkporeuome,nh evkporeu,omai (circ. ptc./p/d/nf-s; "proceeding forth/came") ovxei/a ovxu,j (a--nf-s; "a sharp" of pointed things, swift feet, keen hearing, etc.; used 8x) di,stomoj (a--nf-s; lit. having two mouths hence "two-edged"; used 3x and only in conjunction with a sword) `r`omfai,a (n-nf-s; "large sword/broadsword"; used 7x) and His face was like the sun shining in its strength.*

kai, (cc) auvtou/ auvto,j (npgm3s) h` o;yij (d.a. + n-nf-s; "face/countenance/appearance") w`j (comp. conj.) o` h[lioj (d.a. + n-nm-s; "the sun"; used 32x) fai,nei fai,nw (vipa--3s; "shining/illuminating") evn (pL) auvtou/Å auvto,j (npgm3s; ref. the sun) th/| h` duna,mei du,namij (d.a. + n-Lf-s; "strength/might/full power")

ANALYSIS VERSES 14 – 16:

1. John continues his use of a series of similes to further describe the appearance of the glorified God/man.
2. He now focuses on His physical features obviously looking upward beginning with the fact that **‘His head and His hair were white like white wool, like snow’**.
3. There can be no doubt that the language here is taken from the context of Daniel 7:9 where God the Father, the Ancient of Days, is convening a courtroom of judgment. Cp.Dan.7:10
4. In the context of Daniel, the eternity of the Father is expressed in the title “Ancient of Days”.
5. It is one’s age that is supposed to reflect one’s level of wisdom. Job 12:12, 32:7
6. Daniel also notes that the Father’s **hair of His head was like pure wool** emphasizing His unfathomable wisdom (omniscience as the Ancient of Days) that is critical to the proper administration of justice. 1Kgs.3:23
7. The glorified Christ is now seen to take on the very appearance of the Father in this regard.
8. Some have attempted to justify their eisegesis by saying that this picture is designed

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to communicate the texture of the **hair**, suggesting that Christ is sporting an afro.

9. However, the simile that follows about **His hair** being “**like snow**” is clearly designed to heighten the sense of the preceding clause and stresses its color as pristine and undefiled as a sight of fresh snowfall.
10. The emphasis here is the same as the emphasis in Daniel where Daniel uses two hapax legomena describing the **hair** to stress His purity and holiness (m.s.n **rm**;[] – emar/**wool**; 1x + m.s.adj. **aqEn**. – neqe-/pure/clean/exempt/innocent).
11. Our verse likens the glorified Christ to the Father in that He possesses the very same pure, eternal sound wisdom of the Father. Isa.11:2; 1Cor.1:24; Col.2:3
12. It stresses the absolute eternal veracity by which the Son operates with omniscience in His glorified state.
13. The next simile, “**and His eyes were like a flame of fire**” continues to be almost identical to the language of Daniel as per Dan.10:6, “*His eyes were like flaming torches*”.
14. The **eyes** are the lamps of the soul reflecting what is the unseen nature of the inner man. Mat.6:22
15. The **eyes** further emphasize the omniscience of God. Pro.15:3
16. “**Fire**” in the Bible denotes:
 - A. Something that is consuming in nature. Isa.5:24; 30:30
 - B. It is used as a motif of judgment:
 - 1) Believer’s works at the Bema. 1Cor.3:11-15
 - 2) The earth, nations and people in the tribulation. Rev.8:7-10; 11:5; 16:8
 - 3) The false prophet and antichrist. Rev.19:20; 20:10
 - 4) All unbelievers of all time. Rev.20:15
17. This simile further expands the eternal wisdom and veracity of the Son operating in the realm of omniscience as being all consuming to His willful Person (Sovereign volition expressed) in execution of its perfect judgment against all evil.
18. It stresses the fact that as the glorified Christ, He will tolerate no rivals for His affection and desire to see God’s perfect justice executed in continued accordance with His plan.
19. No man or thing can escape His flaming gaze and no evil will escape the righteous retribution that the judgment of truth is designed to “snuff out” for all eternity.
20. In contrast to the 1st Advent of passion, it denotes that the glorified Christ now is posed in preparation to judicially evaluate and pass sentence upon all evil using the truth of Bible doctrine as the standard and in all fairness of justice that only omniscience can perfectly provide. Joh.3:17; 7:24 cp. Mat.25:31-46
21. It implies an appropriate manifestation of sanctified jealousy that our Lord possesses for the truth of BD and seeing its justice carried out to its fullest to include His jealous passion for Israel and the Church.
22. In vs.15a, the language of Dan.10:6 is further harked too as John now looks below the robe and notes, “**and His feet were like burnished bronze, when it has been caused to glow in a furnace**”.
23. While Daniel includes the arms as seen in the Theophany, John focuses strictly on **His feet**.
24. Literal **feet** are the appendages of the legs that are the base support for the body in an upright position and the vehicles for which the body can transport itself.
25. That they are likened to **burnished bronze** symbolizes the reality of God’s perfect judgment.

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26. This is pictured in the **bronze** used in the Tabernacle with emphasis on the **Bronze** Altar that typified the cross where God judged all the sins of all men in His Son. Exo.27:1-6
27. It is further symbolized in the **bronze** laver (Exo.30:18; 38:18) portraying R_B and the **bronze** serpent used in the wanderings of the Exodus (Num.21:4-9 cp. Joh.3:14-15).
28. The following phrase, “**when it has been caused to glow in a furnace**” looks at the result of impurities in this metal (judgment) being filtered out in a refining process.
29. It points to the suffering of Christ’s work on the cross at the hand of the Father, on behalf of His enemies.
30. Further, it is designed to communicate that the judgment in view is seen in its most pure form.
31. It denotes that this judgment is perfect in execution and itself void of any evil, while it is designed to remove all evil through its execution.
32. That Christ is posed standing on this judgment symbolizes that His execution of this perfect judgment via the cross is the basis for execution of perfect judgment towards all creation.
33. He as the Revelation is uniquely qualified to function in the capacity of judge towards the human race (Joh.5:22,27-29), as well as toward the archenemies of God (Satan and his demons).
34. Christ is able to stand in the middle of the Church as High Priest and Judge and will be able to execute the worldwide judgments that follow on the basis of the Divine judgment He endured on the cross.
35. As part of the glorification factor, the God/man will enjoy the reality that all things are put under **His feet**. Psa.8:6; 1Cor.15:27; Heb.2:8
36. Treading something under foot is used in the Bible to denote the subjugation of one’s enemies (Psa.18:38) and its ultimate expression will be seen when the glorified Christ will tread the winepress of the wrath of God. Isa.63:1-6; Rev.14:20; 19:15
37. Just as Christ’s clothing points to His office as High Priest and **His head** emphasizes His eternal Sovereignty governed by His consuming nature for truth and justice backed by omniscience and eternal life, His **feet** emphasize His Person as the executor of that justice two-fold:
 - A. The judgment He suffered on behalf of the human race.
 - B. The judgment He will render toward the human race.
38. Christ’s **feet** symbolize that it His Person that is the basis for and vehicle used as the execution of God’s perfect judgment towards the human race.
39. Following this description of the overt appearance of the Son of God, John then describes the audible nature of His **voice** in vs.15b, “**And His voice was like the sound of many waters**”.
40. Anyone that has ever visited Niagara Falls or has heard the noise of the pounding surf during a severe storm, understands the concept of how loud these things can be.
41. Dan.10:6 describes **His voice** in terms of “*a tumult/ !Amh* | -hamon” meaning great or abundance with innuendo of crying aloud, roar, rage, thunder, a great sound.
42. In both cases, the common denominator of the sound in view is the power behind the sound.
43. The simile of **the sound of many waters** symbolizes the power (omnipotence) behind **His voice**.
44. This is designed to communicate the absolute nature of Christ’s authority as our High Priest and Judge that is backed by His omnipotence as the glorified God/man.

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45. He not only has the wisdom and Sovereign will necessary to execute the POG in judgment, but also has absolute power in doing so.
46. Therefore, it behooves mankind to pay attention to any statement He might make.
47. In vs.16, the first two items mentioned are not set forth in similes, as has been the case in vss.14-15.
48. John effectively interprets for us vs.16a, “**And in His right hand He held seven stars**”, in vs.20.
49. The **right hand** in Scripture is used to portray the place of greatest honor with the **right hand** being recognized as the ultimate in strength and power. Psa.110:1; Isa.41:10; Mat.26:64; Col.3:1 cf. Mat.20:23
50. The fact that the **stars** are in **His right hand** denotes this special relationship they have with Christ intertwined further with principles of authority, responsibility, protection, blessing and control.
51. While **stars** are normally set forth in Scripture as a figure for angels (Job 38:7; Isa.14:13; Rev.12:4), it is not unprecedented for them to be used to symbolically refer to human beings. Gen.37:9; Jud.1:12,13
52. Ironically enough, many commentaries state that we cannot be sure of the meaning of this symbol in this context, a fact demonstrating their spiritual dullness.
53. The simple fact is that the **stars** are a symbol for the human messengers (read Pastor-teachers) of the seven churches. Rev.1:20
54. The definition of a symbol that is derived from two Greek words that mean to cast or throw together, is that which stands for something else by reason of some association or relationship, but does not imply intentional resemblance.
55. It is the bridge between a reality that is sensible, perceptible and cognizable at first glance (we all know what a star is), and the mystery of its authentic, concealed nature that is its origin.
56. Therefore, a star is a fitting symbol for the P-T, since it is established by God, fixed in its course and is a source of light (Divine viewpoint) and guidance. Cp. Gen.1:14-16
 - A. The P-T s appointed by the H.S. and not by human means. Act.20:28
 - B. He is placed in a particular geographic region in which he is to operate. 1Pet.5:2-3
 - C. He provides the light of BD to +V via the teaching of the WOG. Psa.119:105; Pro.6:23; 2Tim.4:2
 - D. He is to guide the local church through his shepherding ministry. Act.20:28; 1Pet.5:2
57. John next observes that which proceeds from the **mouth** of the glorified Christ in vs.16b, “**and out of His mouth came a sharp two-edged sword**”.
58. The word “**sword**/r`omfai,a – romphaia” in the Greek denotes a large battle **sword**.
59. This is designed to symbolize the Word of God in **His mouth** going forth in judgment.
60. It is the truth of BD that will be the agent by which He will destroy His enemies. Isa.11:4; 49:2; 66:14-16; cp. Heb.4:12; Rev.19:15,21
61. The fact that **His sword** is **sharp** and **two-edged** is designed to communicate the devastating effect of His judgment on those that oppose Him.
62. God does not sharpen **His sword** for just any purpose. Deu.32:41; Psa.7:12; Eze.21:9-11
63. Christ’s **sharp two-edged sword** symbolizes the division that His perfect judgment effectuates in time and eternity;
 - A. Separation of –V from +V in time. Joh.3:19-21

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- B. Believers from unbelievers for eternity. Mat.25:31-33,34,41
64. The final statement of vs.16c once again uses a simile as John finishes his description of our glorified Christ, “**and His face was like the sun shining in its strength**”.
 65. **His face** or countenance is likened to the blazing noonday **sun** that cannot be endured by the naked eye without causing severe retinal damage.
 66. It expresses Christ in the overwhelming and transcendent glory in which He exists as the resurrected God/man.
 67. He is presently exhibiting the full glory of the essence of God in His glorified humanity and no member of the human race in their physical bodies has seen this with their eyes.
 68. No man can physically handle the intense light of God’s glory. Exo.33:20; Psa.104:2; 1Tim.6:16
 69. It denotes that Christ’s countenance of glory in which He now resides is manifest in His glorified state and will be reflected as bright as **the sun shining in its strength** upon His return to execute judgment with the truth of the Word upon mankind. Rev.22:16 cp.Mat.24:27
 70. If it were not for the fact that John was “*in spirit*” (vs.10), he would have perished immediately.

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EXEGESIS VERSES 17 – 18:

GNT Revelation 1:17 Kai. o[te ei=don auvtou,n(e;pesa pro.j tou.j po,daj auvtou/ w`j nekro,j(kai. e;qhken th.n dexia.n auvtou/ evpV evme. le,gwn(Mh. fobou/\ evgw, eivmi o` prw/toj kai. o` e;scatoj

NAS Revelation 1:17 **And when I saw Him, I fell at His feet as a dead man.** *Kai. kai, (ch) o[te (temp. conj.; "when") ei=don o`ra,w (viaa--1s; "I saw") auvtou,n(auvtou,j (npam3s; ref. the glorified Christ) e;pesa pi,ptw (viaa--1s; "fell/dropped") pro,j (pa; "toward/at") auvtou/ auvtou,j (npgm3s) tou.j o` po,daj pou,j (d.a. + n-am-p; "the feet") w`j (comp. conj; "like/as") nekro,j((a--nm-s; "a dead man") **And He laid His right hand upon me, saying, "Do not be afraid; I am the first and the last,** *kai, (ch) e;qhken ti,qhmi (viaa--3s; "He laid/placed/put") auvtou/ auvtou,j (npgm3s) th.n h` dexia.n dexio,j (d.a. + ap-af-s; "right"; "hand" implied) evpV evpi, (pa; "upon") evme. evgw, (npa-1s; ref. John) le,gwn(le,gw (circ. ptc./p/a/nm-s; "while saying") Mh. mh, fobou/\ fobe,w (neg. + vImp./p/p--2s; "Do not be afraid/Stop being afraid"; denotes action in progress) evgw, (npr-1s; emphatic +) eivmi, (vipa--1s; "I Myself am"; title to express His Deity) o` prw/toj (d.a. + ord. adj./nm-s; "the first" in order) kai, (cc) o` e;scatoj (d.a. + ap-nm-s; "the last/final/farthest/end"; used 58x)**

GNT Revelation 1:18 kai. o` zw/n(kai. evgeno,mhn nekro,j kai. ivdou. zw/n eivmi eivj tou.j aivw/naj tw/n aivw,wn kai. e;cw ta.j klei/j tou/ qana,tou kai. tou/ a[ldou

NAS Revelation 1:18 **and the living One;** *kai, (cc) o` zw/n(za,w (d.a. governs both ptcs. + adj. ptc./p/a/nm-s; "the living One") **and I was dead, and behold, I am alive forevermore,** *kai, (cc) evgeno,mhn gi,nomai (viad--1s; "I became/was") nekro,j (a--nm-s; "a dead man") kai, (cc) ivdou, (part. of interjection; "behold!/Look!/Pay attention!") zw/n za,w (adj.ptc./p/a/nm1s +) eivmi, (+ periphrastic constr./vipa--1s; lit. "the One living"; hence "I am alive") eivj (pa +) tou.j o` aivw/naj aivw,n (d.a. + n-am-p; +) tw/n o` aivw,wn aivw,n (d.a. + n-gm-p; lit. "into the ages of the ages"; hence "forevermore") **and I have the keys of death and of Hades.** *kai, (cc) e;cw (vipa--1s; "I keep on having") ta.j h` klei/j klei,j (d.a. + n-af-p; "the keys/that used for locking or unlocking"; used 6x; symbolizes power or control and authority over to act; to***

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control entry into something) tou/ o` qana,tou qa,natoj (d.a. + n-gm-s; "of the death") kai, (cc) tou/ o` a[/douÅ a[/dhj (d.a. + n-gm-s; "the Hades"; used 10x; the intermediate state after death/a compartment for the soul after death/usual emphasis is on the lot of unbelievers in hell and looked upon as that opposed to or an enemy of God.)

ANALYSIS VERSES 17 – 18:

1. While it has not been explicitly stated, when believers are transported into these unusual states of vision, they appear to be fitted with some form of spiritual body possessing similarities at least of the physical body.
2. This is deduced from the fact that John could see and hear (1:10,12), fall (1:17), experience the sensation of touch (1:17), use his hands (1:19), cry (5:4), taste and experience discomfort (10:9-10).
3. While it has taken several verses to record and several hours to teach, we recognize that when John turned around in vs.12, he immediately observed the entire scene before him.
4. While it was fairly instantaneous, it was sufficient to retain all that he saw and heard while the vision was burned into his mind to recall and record in writing.
5. However, after the initial shock of seeing and hearing the awesome nature of the glorified God/man hit home to John, he lost all will and power to remain standing upright as he now informs us, **“And when I saw Him, I fell at His feet as a dead man”**.
6. The experience of facing Christ in full glory overwhelmed John, even in His spiritual state of being, to such a degree that essentially he collapsed upon whatever surface was beneath him.
7. Some have suggested that he passed out, though a definite conclusion cannot be made.
8. The initial shock could have been sufficient to zap the strength from his legs and knees as he **fell** prostrate towards Jesus **feet**, yet while still retaining consciousness.
9. But no matter the full circumstances of his condition in this regard, his transformed body became absolutely numb to life itself **as** he assumed the posture of **a dead man**.
10. Other examples of OT recordings of such Divine manifestations note that they could have a very profound and stunning impact on those privileged to observe them. Eze.1:28; Dan.10:8-9
11. That John reacted in such a way upon viewing Christ is designed to teach the reality of His true glory and being the only celebrity in the POG.
12. The Biblical idea of the glory of God is like a many-faceted jewel that reflects and refracts light in a variety of hues and intensity.
13. While it is a difficult concept to analyze because of its wide spectrum of meanings, all inter-related and interdependent, when reviewed and taken together it can help us to comprehend something of the mystery of God’s glory.
14. In the OT, there are a variety of Hebrew words translated “glory”, but the most significant in the Hebrew is **dAbK'** – kabhodh, which is translated by doxa – doxa in the LXX.
15. The root meaning of the word is heaviness, as in weight, which refers to its significance or worthiness (cp.the English expression “the weight of an argument”

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that also refers to its significance, truth or worth).

16. It is used to describe noteworthy elements such as “wealth” (Gen.31:1 ref. the wealth of Laban transferred to Jacob; Psalms 49:16 ref. the possessions of a rich man), “splendor” (1Chr.22:5 ref. to the architectural splendor of the temple), “honor” (Psalms 8:5 ref. the glory of man as the crown of creation), “power” (Proverbs 14:28 ref. the glory of a king is the number of people under his rule) and “dignity of position” (Gen.45:13 ref. the position held by Joseph in Egypt with all its accompanying power, fame and honor stated “*all my splendor/glory in Egypt*”).
17. The concept of glory is employed supremely in the OT as a characteristic attribute of God and when applied to God, it carries all the above ideas, but also taking on a transcendent and more profound meaning.
18. The glory of Yahweh accompanied the Israelites in the wilderness in the pillar of cloud that glowed with light at night. Exo.13:21-22
19. Moses was granted permission to see God’s glory (a theophany) that caused his face to glow with its reflection. Exo.33:18,20-23 cp.vss.29-30
20. The OT historical books speak of God filling the temple with a cloud of glory at the dedication ceremony. 1Kgs.8:11; 2Chr.7:1-3
21. As Ezekiel recorded of the vision he experienced in Eze.1:28, the radiance of God’s glory was as surrounded by a brilliant light of rainbow colors.
22. At the announcement of Christ’s birth, the glory of the Lord shone as a brilliant light around the shepherds. Luk.2:9
23. Characteristics of the “glory of God” include:
 - A. Its uniqueness: While man seeks eminence and recognition, God has no such ambition. His glory is His right of preeminence by virtue of being God. His glory has intrinsic worth and permanence, as does His Person. When He speaks through the prophets He announces “*I will not give My glory to another*” (Isa.42:8; 48:11) conveying God’s right to be the only one acknowledged as supreme.
 - B. Its Personal nature: God’s glory is not an impersonal physical phenomenon separate from Himself, but a personal expression of Himself to man. It demands a personal response of faithfulness. This is why the Bible speaks of God being the glory of Israel as per Jer.2:11, “*Has a nation changed gods, even though they were not gods? But My people have changed their glory for that which does not profit*”. This denotes that the glory is personal i.e., God Himself.
24. The glory of God refers to the inherent (both moral and non-moral attributes), transcending expression of the totality of the Divine essence manifested through the medium of intense light.
25. The greatest and most significant manifestation of God’s glory is in the Person of His Son, Jesus Christ. Joh.1:1,14
26. Jesus Christ is referred to as the “*radiance of His glory and the exact representation of His nature*” in Heb.1:3 meaning that Christ is the expression or manifestation of God’s essential glory.
27. When faced with the overwhelming nature of the glory of Christ, John had the typical human response and was completely and utterly overwhelmed. Cp. Isa.6:1,5
28. For those of us that have never been privileged to see any sort of manifestation of the Divine glory, it is easy to fail to appreciate the transcendent nature of Christ when compared to sinful, temporal and frail humanity.
29. Remember that John was a man that had experienced a very close relationship with Jesus and was comfortable enough with Him to recline on His chest. Joh.13:23

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30. However, when confronted with Christ glorified, he has no power to continue observing Him.
31. That John has become inoperative, Jesus Christ responds as John tells us, “**And He laid His right hand upon me, saying, ‘Do not be afraid’**”.
32. Christ response is one to induce comfort **upon** John with words and power that only God can provide.
33. It denotes that the sight of Christ is not designed to disable those oriented to Him through faith, but enable them with these revelations about the future.
34. Christ’s command to literally “stop being **afraid**” looks at the aspect of fear that immobilized or neutralized John at this point.
35. Obviously, he cannot function effectively before the Lord in following the orders given while in this state.
36. That John was **afraid** is not to insinuate that he was under sin fear or has gotten out of fellowship.
37. What John has experienced is sanctified fear in full realization of the power and glory of Christ glorified.
38. He has simply literally and emotionally fulfilled the command to fear the righteous judge that condemns both body and souls of men to hell. Mat.10:28
39. His fear under these conditions has accelerated emotionally to the degree that he is in a state of shock.
40. Jesus is simply bringing John back to a state of reality so that his sanctified fear is emotionally overruled and he can regain a handle and use on his senses and capabilities.
41. In the remainder of vs.17 and vs.18, Christ then explains to John why such extreme fear is not necessary in his case. Cp. Heb.10:30-31
42. He begins by applying a Divine title to Himself in vs.17c and vs.18a, “**I am the first and the last, and the living One**”.
43. This title is taken from the book of Isaiah and designed to solidify His assertion that He is God. Isa.44:6; 48:12
44. Christ uses the personal pronoun “**I** Myself” emphatically coupled with the to be verb “**am**” (Greek evgw, eivmi – ego eimi), just as He did at the 1st Advent as recorded in the Gospel of John to declare His Deity. Cp.Joh.8:58, et al.
45. The title itself directly parallels the very title given to God the Father in Rev.1:8:
 - A. The One “*who is*” parallels “**the living One**”.
 - B. The One “*who was*” parallels “**the first**”.
 - C. The One “*who is to come*” parallels “**the last**”.
46. That Christ assumes this title and shares it with the Father is direct proof that He is the very manifestation of the Yahwey of the OT that became what He willed.
47. What the Father willed to become was to manifest Himself in the Person of Christ.
48. And further proof that Christ was the very manifestation is seen in the attributes of eternal life that He possessed.
49. God the Son eternally preexisted with the Father and the Holy Sprit, being the agent through whom all things were created and are currently sustained. Joh.1:1; Col.1:17
50. He not only preexisted all creation (eternal life applied), He will exist after the material creation has been destroyed and hence is the conclusion of God’s plan for the ages. Eph.1:10; Rev.22:13
51. While the first statement about being **the first** is true of His Deity only in essence, the second assertion about being **the last** is true of His whole Person.

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52. At the point of the incarnation, God the Son was permanently united with a body of flesh, forming One Person (we should think of Jesus Christ as a singular individual).
53. In our context, we should understand that this phrase of being **the first and the last** is set forth to emphasize the God/man's independent, self-existence and complete sufficiency as the sovereign of the universe.
54. The next phrase about being **the living One** is certainly true of His Deity, but is equally true of His whole Person following His resurrection.
55. As Deity, God the Son always had eternal life as part of His essence however, Jesus shared the eternal life of God in His humanity based on His lack of a sin nature and perfect orientation to the Father. Joh.5:26,30; 2Cor.5:21a; 1Joh.3:5b
56. Since Deity cannot change (immutability applied Heb.13:8), the next phrase "**and I was dead**" must only refer to His humanity in the hypostatic union.
57. While we typically emphasize the spiritual death of Christ on the cross, the phrase "**I became dead**" is designed to emphasize His physical **death** and the subsequent resurrection of the **dead** body. Rev.1:5
58. That physical **death** is in view is further emphasized by the phrase that follows, "**and behold, I am alive forevermore**".
59. The exclamatory "**behold!**" is designed to reorient John to the reality of His face to face meeting with the glorified Christ.
60. And that is, it is not necessary to view Him with total terror as God that condemns men to eternal **death**, as righteous as that may be.
61. Based on the reality that the God/man has conquered everything about **death**, total fear emotionally is not necessary for John due to His union with Christ.
62. **Death** is the source of most (if not all) of man's fears. Heb.2:15
63. However, for believers, we do not need to be terrified of a God that will impose eternal retribution of **death** upon us.
64. Rather, we are to embrace Him with the reality that physical **death** has no eternal power or control anymore with us than it does with the resurrected God/man. Rom.6:9
65. In fact, the preceding phrase about "**the living One**" uses the identical form (present active participle) of "za,w – zao/**living**" to emphasize that His resurrected humanity now shares the indestructible life of God.
66. Christ's bodily resurrection was the Father's stamp of approval on His Person and work in His humanity, particularly His spiritual **death** that brought forth physical **death** on the cross that neutralized Satan's claims on humanity. Rom.1:4
67. This is further emphasized in the remainder of vs.18, "**and I have the keys of death and of Hades**".
68. The Hebrew term for "key" is derived from a verb that means "to open", while the Greek term is derived from a verb that means "to shut or close".
69. Symbolically, **keys** are used to denote power or authority over something or someone and the ability to access or stop access to something. Mat.16:19; Luk.11:52
70. In our context, Christ is making the assertion that He has conquered "**death/qa,natoj – thanatos**" that is used to denote the state of **death**. Joh.11:13; 12:33
71. This term is used to denote every form of **death** in the NT, treating it not as a natural process, but as a destroying power that is related to sin and its consequences. 1Cor.15:56
72. Christ has complete control over life and **death** and no one leaves this world apart from His personal involvement. 1The.4:14

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73. Further, He has authority over spiritual **death** and can reverse that condition by imputing His life to the one that believes on Him. Joh.5:21
74. He has authority over temporal **death** (the believer out of fellowship) and provides the cleansing and forgiveness we need via the R_B technique. 1Joh.1:9
75. His bodily resurrection as "*the first-born of the dead*" is a proof that the bodily resurrection of believers is assured. 1Cor.15:20-23
76. That He is in control over all **death**, this further gives Him control over **Hades**, which is the unseen world to which **death** is the portal.
77. He has authority over that place to do as He will.
78. **Hades** is the Greek equivalent of the Hebrew term "*Sheol*" and is used of the place within the earth where the departed souls of the **dead** were taken. Luk.16:22-26
79. While the world at large is not aware of it, Jesus Christ has manifested His power over **Hades** by removing the souls of believers and relocating them to the 3rd heaven. Eph.4:8
80. Therefore, we now have the confident expectation that if we should die physically and become absent from the body we will be face to face with the Lord in heaven. 2Cor.5:8
81. That believers no longer go to Sheol and paradise is not operative, the term **Hades** has come to refer predominately to the remaining compartment of Sheol, hell.
82. Although God the son always had authority over these things, now it is a glorified Man that partakes of that authority by virtue of His strategic victory on the cross that has been validated by His bodily resurrection.
83. The knowledge of these facts is designed to get John and by extension all believers, to put aside any fear of future condemnation knowing that our Savior has complete control over all things.

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EXEGESIS VERSES 19 – 20:

GNT Revelation 1:19 gra,yon ou=n a] ei=dej kai. a] eivsi.n kai. a] me,llei gene,sqai meta. tau/ta

NAS Revelation 1:19 **"Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things.** *gra,yon gra,fw (vImp./aa--2s; "Write") ou=n (infer. conj.; looks to the preceding; "therefore") a] o[j (rel. pro./an-p; "the things which") ei=dej o`ra,w (viaa--2s; "you have seen"; aorist denotes completed action; the accusative looks at the vision thus far as that which he is to begin writing) kai, (cc) a] o[j (rel. pro./an-p; "the things which") eivsi.n eivmi, (vipa--3p; "are/keep on being"; looks at present time) kai, (cc) a] o[j (rel. pro./an-p; "the things which") me,llei me,llw (vipa--3s; lit. "about to/going to +) gene,sqai gi,nomai (+ compl. inf./ad; "to become" hence, "will take place") meta, (pa; "after") tau/ta ou-toj (near dem. pro./an-p; "these things"; this prepositional phrase "after these things" (plural) establishes this phrase used elsewhere in Revelation as things that occur "after" the things "seen" (past) and the things that "are" (present) and indicates a clear chronological advancement of time in the history of events.)*

GNT Revelation 1:20 to. musth,rion tw/n e`pta. avste,rwn ou]j ei=dej evpi. th/j dexia/j mou kai. ta.j e`pta. lucni,aj ta.j crusa/j oi` e`pta. avste,rej a;ggeloi tw/n e`pta. evkklhsiw/n eivsin kai. ai` lucni,ai ai` e`pta. e`pta. evkklhsi,ai eivsi,n

NAS Revelation 1:20 **"As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands:** *"As for" supplied to, musth,rion (d.a. + n-nn-s; "the mystery/secret" i.e., "symbolic meaning") tw/n o` (d.a./gmp +) e`pta, (card. adj./gm-p; "seven") avste,rwn avsth,r (n-gm-p; "stars") ou]j o[j (rel. pro./am-p; "which" ref. seven stars) ei=dej o`ra,w (viaa--2s; "you saw") evpi, (pg; "in"; emphasizes contact) mou evgw, (npg-1s; ref. Christ) th/j h` dexia/j dexio,j (d.a. + ap-gf-s; "right"; hand correctly supplies) kai, (cc) ta.j h` (d.a./afp; governs both "seven" and "lampstands" +) e`pta, (card. adj./af-p) ta.j h` crusa/j\ crusou/j (d.a. + a-af-p; "golden") lucni,aj lucni,a (n-af-p; "lampstands") **the seven stars are the (corrected) messengers of the seven churches, and the seven lampstands are the seven churches.** *oi` o` (d.a./nmp +) e`pta, (card. adj./nm-p +) avste,rej avsth,r (+n-nm-p; "the seven**

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stars") eivsin eivmi, (vipa--3p) a;ggeloi a;ggeloj (n-nm-p; lit. "messengers"; ref. pastor-teachers; though predominately translated "angels", context demands its most basic meaning; the messengers are in apposition to the seven stars denoting the symbolic meaning) tw/n h` (d.a./gfp +) e`pta, (card. adj./gf-p +) evkklhsiw/n evkklhsi,a (+ n-gf-p; "the seven churches") kai, (cc) ai` h` e`pta, (d.a. + card. adj./nf-p; "the seven") ai` h` lucni,ai lucni,a (d.a. + n-nf-p) eivsi,nÅ eivmi, (vipa--3p) e`pta, (card. adj./nf-p +) evkklhsi,ai evkklhsi,a (n-nf-p; "the seven churches")

ANALYSIS VERSES 19 – 20:

1. That Christ has reoriented John to no need of engaging in extreme fear, John obviously gains control over his physical faculties and emotions and is ready to continue giving Christ his undivided attention.
2. Vs.19 begins with a direct command to “**Write therefore**”, emphasizing the authority of the One speaking to John.
3. The inferential conjunction “**therefore**” is employed to introduce the logical result or inference drawn from what has preceded.
4. Based on the revelation that John has already received about the God/man and His authority in vss.17-18, he is now instructed to faithfully record “**the things which you have seen, and the things which are, and the things which shall take place after these things**”.
5. The singular person of “you **write**” and “**you have seen**” is indisputable for the fact that Jesus Christ is not communicating with believers at large in a sensory (either visual or auditory) manner.
6. It further implies that the chain of command as seen in this verse is to be the norm for the Church Age.
7. It documents that Christ has chosen to communicate His plan via the written word, using a human agent to accurately record the particulars.
8. Like Daniel, John is obviously picked for this task based on his tremendous +V and faithfulness to the plan of God. Dan.10:11
9. The verse generically introduces the content of information that will fill this book in a chronological format with three very clear divisional sections:
 - A. **The things which you have seen** covers the initial vision of the glorified Christ that came to John on the island of Patmos. Rev.1:9-20
 - B. **The things which are** is designed to cover the current state of the Church, as seen in the conditions that existed in the **seven** representative churches in chapters 2-3.
 - C. **The things which shall take place after these things** begins with the rapture (Rev.4:1) concluding with the eternal state (Rev.22:1-5).
10. As the glorified Christ that possesses the eternal wisdom and life of God having been judged in the place of sinners and whose passion for the POG is unquestioned, He is perfectly qualified to comment on the current state of affairs in the **churches**.
11. As the First and Last He is further qualified to reveal to John all that will take place in the future even using past historical references as representative of future events (dual prophecy applied).

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12. There is a distinct time element in this verse and it appears that the simple aorist indicative of **“have seen/saw”** indicates that the vision as described in vs.12-16 has concluded.
13. This is further supported in vs.20 that uses the aorist tense **“you saw”** with respect to the **seven stars and lampstands** indicating they are now no longer present.
14. It appears that as Christ is now talking to John, He has at least veiled His glory previously manifested so that John can now give his undivided attention to his work ahead.
15. Whether Christ remains in Christophany visual to John is undetermined.
16. That Christ presence in Person is left questionable, it brings home the real importance behind the Revelation and that is the words to be recorded i.e., BD.
17. While the vision of the glorified Christ has subsided, John will obviously begin following the order to **write** after Christ finishes his talking in vs.20.
18. At that point is where John picked up his pen and papyrus and began the book at vs.4.
19. The present tense of **the things which are** should be understood as referring not only to the current state of affairs within the **seven** representative **churches**, but to the state of affairs at any point in the history of the Church Age.
20. Only by applying these **things** over the course of the Church Age can they literally “keep on being”, which is the force of the present tense of the “to be” verb eimi.
21. This verb denotes that there is a continuous or linear action of time to be applied no matter at what stage in the history of the Church one may find themselves.
22. The final phrase is literally **“the things which** are about to become **after these things”** and emphasizes:
 - A. The Greek term ‘me,llw – mellow/are about to’ does not express immediacy in terms of time as much as it expresses intention, certainty or inevitability.
 - B. This intention is further enforced in Rev.4:1 where the impersonal verb ‘dei/ - dei/it is necessary’ is used to communicate the same doctrine.
23. Grammatically, one must also understand that the relative pronoun ‘o[j – hos/**the things which”** also refers to three different sets of **things** based on the consideration of time:
 - A. **“The things which” you have seen** refer only to the vision of Christ presented in chapter 1.
 - B. **“The things which” are** now refer to the conditions during the extended Church Age.
 - C. **“The things which” shall be after these things** refer to the future, particularly the 70th week of Daniel and beyond.
24. The final prepositional phrase **“after these things”** is important to understand in that this phrase is used 8 more times in this book. Rev.4:1(2x); 7:9; 9:12; 15:5; 18:1; 19:1; 20:3
25. The plural of **“these things”** in our immediate verse indicates that what will occur **“after”** must encompass both the previous past and present **things (the things seen and the things which are)**.
26. Our verse contextually forces an advancement chronologically in time and with this understood, the interpreter can know that every time this same phrase is used in the plural later in the book, an advancement chronologically in time is in view.
27. That Christ has introduced the time table outline for the book, in vs.20 He now gives John an initial interpretation regarding the vision essential in understanding the following chapters 2 & 3.

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28. Vs.20 follows what we generally espouse as one major principle of interpreting the Word of God i.e., Scripture interprets Scripture.
29. Christ now clearly explains the symbolic aspect of John's vision that related to the **stars and lampstands** and teaches "**As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches**".
30. The Greek term "**mystery**/mysterion – musterion" is derived from the verb that meant to learn the secret of something.
31. It was used in external sources to refer to the secret doctrines and practices of the Greek cults to which, the uninitiated were denied access and/or knowledge.
32. The devotees of the cult were entered into the sufferings of their god via their own personal sufferings and acquired a share in the destiny of their god.
 - A. Some of the famous **mystery** cults included Elusis (the eleusian/Elysian **mystery** cult) adopted by Athens.
 - B. Isis, the cult of Egypt, spread to Corinth and included as one of its initiates the famous doctor Opulais.
 - C. The **mystery** sorority of Dionysus for women only included dancing, drinking, drugs, ecstasies, madness, lesbianism, ritual shouting and human sacrifice.
 - D. The **mystery** cult of Mythis was for men only; the male worshippers of Sybille castrated themselves in the frenzy of the rites.
 - E. The Orphic **mystery** cults centered around the singer Orpheus; it was adopted as a **mystery** system called Orphic theology and emphasized purification and the means whereby the soul might escape the body and ascend into the realm of the blessed.
 - F. A tremendous amount of human sacrifice was associated with many of these cults.
33. Therefore, the term never meant, nor does it mean today, something that could not be known, but something only the select initiates of the cult knew.
34. In NT theology, it is used of those doctrines that are related to the Church Age that were hidden to even the greatest OT believers, but have been revealed through the H.S. to +V believers. Mat.13:11; Col.1:26
35. The **seven stars** are called a **mystery**, since most never understand that they refer to the **seven** Pastor-teachers of the **seven churches**.
36. The use of the term "ànggeloj – angelos/**messengers**" has confused many interpreters that think that when the word star is used symbolically, it will always be a symbol for an angel.
37. Still others are quite confused about this issue and state that "no clear statement is given as to whether they are guardian angels, supernatural beings who were assigned to watch over the individual assemblies, or whether the term is used in the non-technical sense of messenger".
38. First, when a term is technical, it always refers to the same thing in every context in which it is found and this is clearly not true for the Greek term angelos. Mar.1:2,13; Luk.7:24; 9:52; 2Cor.8:23; Jam.2:25; Rev.1:20
39. When a term is non-technical, its meaning must be determined by the context without violating the fundamental etymological meaning of the word.
40. In our context, John is receiving a revelation sent by Christ through the mediation of an angel (Rev.1) to deliver to human recipients (Rev.1:4,20).

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41. A question one should ask if they think this term here refers to angels is why would God need to send a message through His Son, via an angel and give it to John if He was addressing angelic beings?
42. Therefore, logically and contextually, **the seven stars** are the **seven** Pastor-teachers of the **seven churches** in Asia that are charged with the message to disseminate to their particular group.
43. As we noted in vs.16, the **right hand** is used in Scripture to portray the place of greatest honor and also used figuratively as the ultimate in strength and power.
44. The fact that the **stars**/Pastor-teachers were **in His right hand** denotes the special relationship, authority, responsibility, protection, blessing and control that the Lord has over the P-T.
45. Christ is called the “Good Shepherd” and “Chief Shepherd” noting His role over all under-shepherds/P-T’s. Joh.10:11,14 cp. vs.1-5; 1Pet.5:4
46. Hence, we are not to assume that the Lord only has control over the **seven** P-T’s of these **churches**, but logically He exercises the same control over all P-T’s in the Church Age.
47. At any point in the Church Age, which is seen in the totality of **the seven churches**, each local church has exactly one P-T at any given time that is responsible to deliver God’s message to a local congregation in a specific geographic locale.
48. This is the Divinely established system for spiritual growth and any organization outside the local church, no matter how well intentioned, does not have Biblical sanction.
49. While this is greatly under attack today (as with all sound doctrine), the reality is that believers are not able to grow to maturity apart from a properly functioning local church and a P-T that is committed to the study-teach routine and sound exegesis of the Word of God.
50. If believers understood and accepted this verse alone, many distortions would be seen for what they are:
 - A. Plurality of elders. Cp.Joh.10:4-5
 - B. Women teachers, since all these terms are masculine. Cp.1Tim.3:1ff cp.1Tim.2:12
 - C. Pursuit of BD outside a local church via books, tapes, the internet, etc.
 - D. Professed **churches** without a P-T.
 - E. Para-church organizations of all kinds.
51. The second **mystery** figure is also clearly explained by the Lord, equating the **seven lampstands** with **the seven** local **churches** in Asia.
52. This symbolic figure represents the fact that the local church is the vehicle by which God provides the light in a dark world and is to be the pillar and support of the truth. 1Tim.3:15
53. The light is the Divine viewpoint, God’s word that each local church is to exhibit in the darkness of the Devil’s world. Mat.5:14; 2Pet.1:19
54. Unlike the singular lampstand in the Tabernacle, John observed **seven** discreet **lampstands** symbolizing the **seven** independent, autonomous (self-governing) local **churches**.
55. The fact that the **lampstands** were made of gold is designed to communicate the value of the Church and its Divine origin, as it shares in the life of God Himself. Mat.16:18
56. The fact that each of the **seven lampstands** is identical teaches that there is only one true type of local church from the Divine viewpoint:

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- A. This is the autonomous local church with one P-T teaching doctrine in one geographic locale.
 - B. The **churches** were designed to be like-minded conforming to the truth of BD in word and deed.
 - C. This obviously attacks the denominational existence today that varies so widely in the beliefs and function of their local **churches**.
57. It should be clear from this passage that while the local church is designed to hold forth the Word of Life/the Light of Divine viewpoint/BD in the darkness of the devil's world, it cannot do so apart from the ministry of the P-T that also provides light just as a star does.

OVERVIEW OF CHAPTER 1

- I. Vss.1-3 constitutes the prologue to the book.
 - A. It highlights the spiritual chain-of-command. Vs.1
 - B. Jesus Christ is the Revelation manifested.
 - C. It was written after the completion of the book. Vs.2
 - D. It proclaims blessing upon believers that correctly orient to it in application. Vs.3

- II. Vss.4-8 constitutes the opening address to the book in compliance for John to "write" in vss.11,19.
 - A. Vs.4a introduces the immediate recipients with formal salutation.
 - B. Vss.4b-5a gives benediction (blessing bestowed).
 - 1. The blessing specifically is grace and peace.
 - 2. These compatible blessings are principles that underwrite all true blessings from God.
 - 3. The blessing is received from the entirety of the Godhead.
 - 4. All blessing starts from the absolute authority in the Trinity, God the Father.
 - C. Vss.5b-6 gives doxology (praise bestowed).
 - 1. The praise is given to our Lord and Savior, the Revelation, Jesus Christ.
 - 2. Praise is due Him as the executioner of God's plan via His work on the cross and the blessing it bestows upon all believers via their union in Him.
 - D. Vss.7-8 constitutes a call to worship.
 - 1. Our worship is to be focused on Christ.
 - 2. Contextually via the book, it centers on His return at the 2nd Advent.
 - 3. He is the unique God/man qualifying Him to be the Lord of lords and Kings of kings and therefore worthy as our object of worship.

- III. Vss.9-11 sets the background for the writing of the book.
 - A. John has been exiled to the island of Patmos under governmental tyranny. Vs.9
 - B. This is representative of the governmental world stage of history immediately preceding Christ's return.

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- C. John is transformed into a supernatural spiritual state in order for the vision to be revealed to him. Vs.10
 - D. A voice heralding the order to write in a book to seven specific local churches in Asia is heard by John. Vs.11
 - E. That local churches are in view denotes that this book was written and given to the Church for her edification.
 - F. It demands that believers are to be oriented to their place in history of the church both spiritually and in time.
 - G. The voice also serves to herald in the vision of Jesus Christ.
- IV. The first vision begins and then ends with further instructions. Vss.12-20
- A. John turns to see who spoke to him in vs.11. Vs.12a
 - B. He observes seven golden lampstands with the glorified Christ standing in their midst: Vss.12b-13a.
 - C. Christ is described predominately with simile (in likeness), but also with the use of symbolism. Vss.13-16
 - D. His simile features represent His office of High Priest (vs.13), His eternal wisdom (omniscience) and Sovereign passion as Judge of the world (vs.14).
 - E. He stands upon absolute righteous judgment two-fold; as the judged for the sins of mankind and as the judge of mankind. Vs.15
 - F. He speaks with the authority of God via the truth of BD. Vs.15
 - G. He is seen as holding seven stars symbolic of seven P-T's. Vs.16 cp. vs.20
 - H. It is by the power of the Word of God that He executes perfect judgment that divides mankind into two camps: +V from -V and believers from unbelievers. Vs.16
 - I. He is revealed with the glory of God to John. Vs.16
 - J. John succumbs under total righteous fear at Christ's presence and becomes physically incapacitated. Vs.17
 - K. Christ comforts John letting him know it is not necessary for him as a believer to have extreme fear/terror of Him/God. Vs.17
 - L. He states then through titles for His name why this kind of fear is not necessary. Vss.17-18
 - M. This is because He is the God of life in total control over all life and death and John being a believer is the recipient of eternal life.
 - N. Christ's name is equated with the very name of God the Father back in vs.4. Vs.17d-18a
 - O. The vision of Christ glorified then ends.
 - P. Christ then gives John the chronological and generic outline of the book. Vs.19
 - Q. It denotes that the book of Revelation sets a chronological order of events in history through prophecy that concludes with the eternal state.
 - R. The 3 distinct divisions looks at what John has seen (the vision of the glorified Christ), what he is going to see in the present (ref. the Church Age) and what he will see after (looking at history post rapture).
 - S. Christ ends with interpreting the meaning of the seven stars and lampstands as being the seven P-T's of the seven local churches of this book. Vs.20