

The Book of Revelation





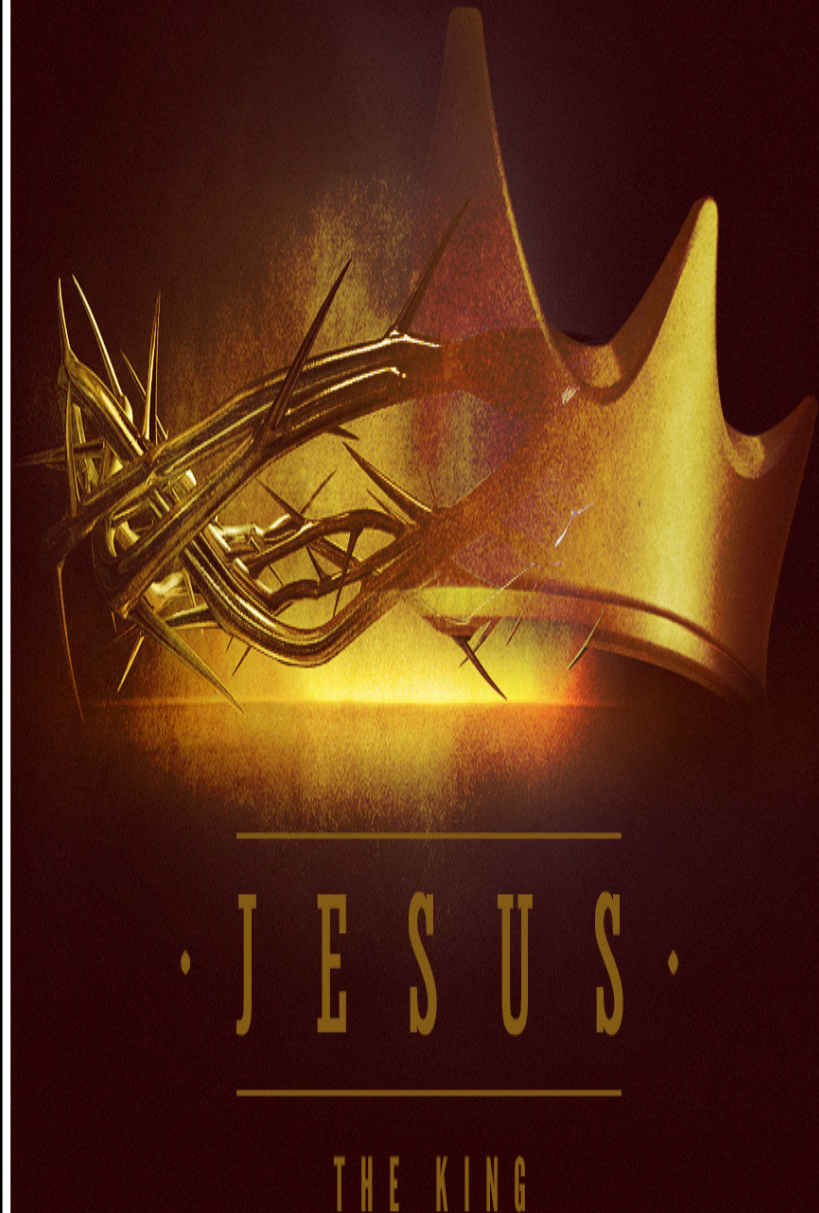
Introduction/Greeting (1:1-8)

Preface (1:1-3)

- *Apokalupsis* means “Revelation”. The book is designed to REVEAL the TRUE nature of things
- God is in control and His cause will be successful according to the principles He imposes on man
- Transmission: Father > Jesus > Angel > John
- The timing is restrictive and prohibits premillennial interpretation of Revelation: “*Must shortly take place*” (1:1) and “*the time is near*” (1:3; contrast Daniel 8:26)
- These things are “*signified*” in signs and symbols (1:3)
- First of seven beatitudes in the book (1:3)

Greetings (1:4-8)

- Seven Churches Blessed
- Seven Spirits of God (Holy Spirit? Jesus (3:1)? Probably Isa. 11:2)
- Jesus as faithful witness (John 3:11; 8:14; 18:37)
- Jesus as firstborn from the dead (Rom. 8:29; 1 Cor. 15; Psalm 2:2-9; 89:20-29)
- Jesus as ruler over “all the kings of the earth” (Psalms 2; 89:27); kings can refer to enemies/rival rulers (6:15; 17:2)



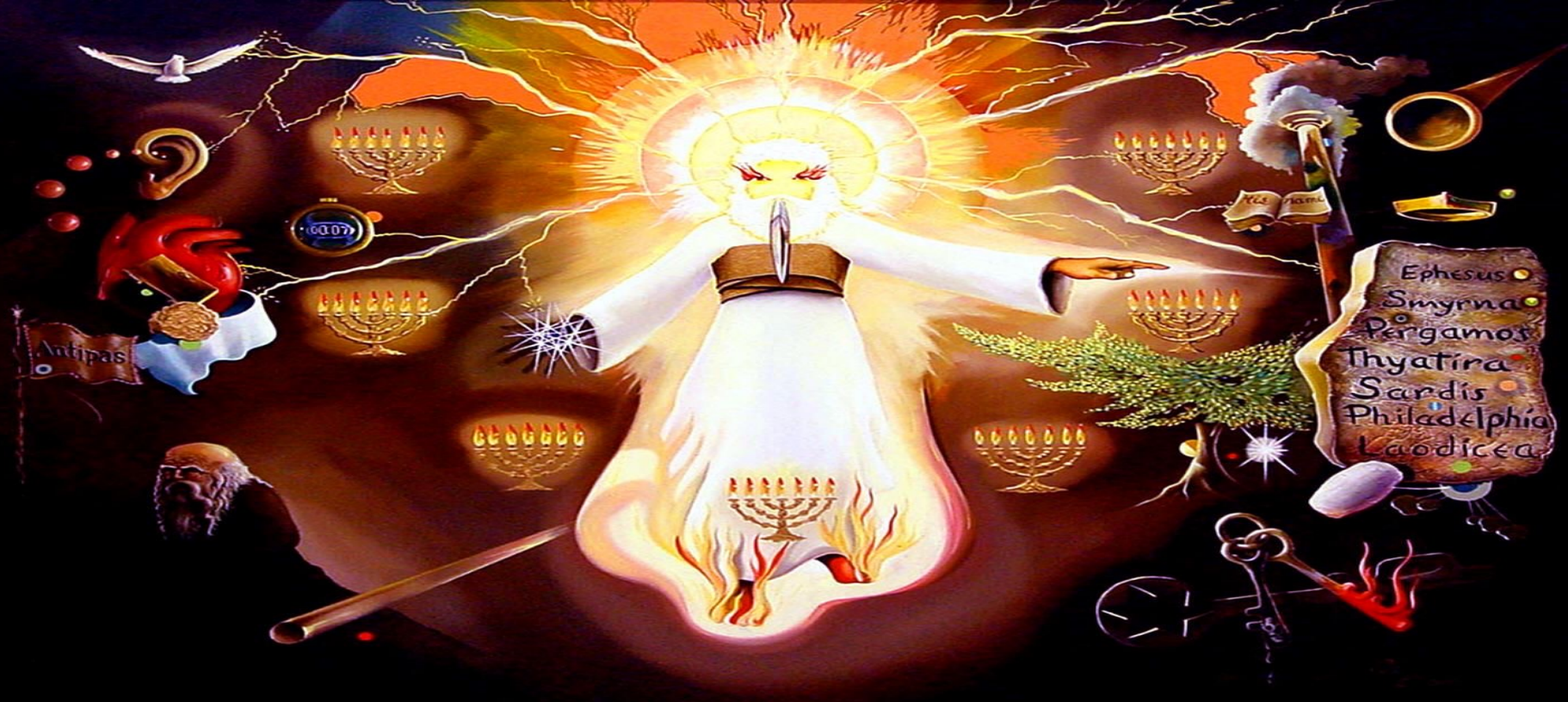
Greetings (1:4-8)

- Jesus' death by Romans illustrates what God can accomplish through Roman persecution. Christians are His army, a kingdom of priests (2 Chron. 20:21; Ex. 19:6; 1 Pet. 2:9)
- "Behold He is coming with the clouds" signifies judgment and vindication of the divine cause (Isa. 19:1; Dan. 7:13-14)
- Who rules? "Every eye" predicts a complete victory (cf. Zech. 12:10ff). "Those who mourn him" are those who rejected Him
- Confirmed by Jesus as Alpha & Omega (Eph. 1:10, 23; 4:10; Col. 1:16; Heb. 12:2) and the Almighty (i.e., Lord Sabaoth/of hosts; a designation of God as a conquering warrior, bringing retribution; *Pantokrator/Autokrator* was a title for Roman emperors!



• J E S U S •

THE KING



The Vision of Jesus to John (1:9-20)

Jesus' titles in the seven letters all come from this vision

This is a preamble for the Revelation

The vision conveys heavenly glory, power, and victory

The Exile of John (1:9)

“Domitian, having shown great cruelty toward many, and having unjustly put to death no small number of well-born and notable men at Rome, and having without cause exiled and confiscated the property of a great many other illustrious men, finally became a successor of Nero in his hatred and enmity toward God. He was in fact the second that stirred up a persecution against us, although his father Vespasian had undertaken nothing prejudicial to us. It is said that in this persecution the apostle and evangelist John, who was still alive, was condemned to dwell on the island of Patmos in consequence of his testimony to the divine word...To such a degree, indeed, did the teaching of our faith flourish at that time that even those writers who were far from our religion did not hesitate to mention in their histories the persecution and the martyrdoms which took place during it. And they, indeed, accurately indicated the time. For they recorded that in the fifteenth year of Domitian Flavia Domitilla, daughter of a sister of Flavius Clement, who at that time was one of the consuls of Rome, was exiled with many others to the island of Pontia in consequence of testimony borne to Christ.” (Eusebius, Eccl. Hist. III.17-18; 324 AD)

The Exile of John (1:9)

“And that you may be still more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant’s [i.e., Domitian] death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.”

(Clement of Alexandria, Who Is the Rich Man? XLII, late 2nd century)

“When John said these things, he was in the island of Patmos, condemned to the mines by Caesar Domitian. There he saw the Apocalypse; and when at length grown old, he thought that he should receive his release by suffering; but Domitian being killed, he was liberated” (Victorinus, Comm. on Revelation 10:11; late 3rd century).

*“In the fourteenth then after Nero, Domitian having raised up a second persecution, he [John] was banished to the island of Patmos, and wrote the Apocalypse”
(Jerome, Lives of Illustrious Men 9; late 4th-early 5th century).*

A Vision of Jesus (1:9-20)

- John is a partaker in the kingdom, undermining millennialism
- “in the Spirit” (cf. Ezek. 1:2; 3:12, 14, 24; etc.)
- “Lord’s day” – day of the LORD? Easter? Sunday? (1 Cor. 11:20)
- Jesus, as God, has a voice like a trumpet (Ex. 19)
- Jesus, as God, commands for writing (Ex. 17:14; Isa. 30:8; Jer. 36:2; 51:60)
- Lampstands = churches/congregations (Zech. 4; Isa. 49:6)
- Angels – heavenly beings who represent God’s people (cf. 19:10; 22:9; Dan. 12:1); this reveals a heavenly, spiritual dimension to the local church and is a picture of Jesus’ sovereign oversight of them

A Vision of Jesus (1:9-20)

- Jesus, as God, wears a robe with a golden sash; portrayed as a king and priest since He tends the lamps
- Jesus, as God, has a white head and hair (Dan. 7:9ff)
- Jesus, as God, has eyes like fire; this is a metaphor for judgment (cf. 19:12; and Dan. 10:6)
- Jesus, as God, has feet like bronze (cf. Dan. 10:6; symbol for purity and strength in contrast to iron mixed with clay in Dan. 2)
- Jesus, as God, has a voice like many waters (cf. Dan. 10:6; Ezek. 1:24; 43:2)
- Jesus, as God, has seven stars in His right hand (cf. Dan. 12:3, 6ff)

A Vision of Jesus (1:9-20)

- Jesus, as God, has a sharp two-edged sword out of His mouth (cf. Isa. 11:4; 49:2; Ezek. 21; Rev. 19:15)
- Jesus, as God, has a face shining like the sun (cf. Dan. 10:6; Judg. 5:31)
- Jesus, as God, is the first and last, alpha and omega (cf. 1:8; Isa. 41:4; 44:6; 48:12)
- Jesus, as God, is the living One (cf. Deut. 32:40; Dan. 4:34); dead but now alive forevermore is a mockery of the Nero Redivivus myth)
- Jesus, as God, holds the keys of death and Hades (cf. Isa. 22:22 and Eliakim as a type of the Messiah)

The Overall Message



In the end;
GOD WINS