

Chapter 1

Wednesday, June 9, 2021 9:17 PM

Housekeeping

- 1) continue to pray for me and the ministry
- 2) plan on shooting my Irenaeus video tomorrow, pub date Sun 25th
- 3) week and a half leaving for Iowa to speak at Countryside Bible Chapel conference at Hidden Acres camp facility

INTRO

- 1) we gave a full intro last week, so not much to say except that chapter one focuses on Jesus Christ and the Second coming
- 2) so lets get into it

Rev 1:1 --- The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John

- 1) **There should be no controversy on what "the revelation of Jesus Christ" refers to.**
 - a. intellectual types insist it doesn't refer to prophecy but to a deep dive into the person and character of Christ
 - b. while the book does take us deep into the person and character of Christ, the context makes it clear what God's intended reference is --- "to show things which must shortly take place" --- PROPHECY
- 2) **The revelation of Christ = the second coming of Christ in glory** = Christ manifested to the world
 - a. this revelation includes the rapture of the church and the tribulation (the preparatory judgments) which are inseparable from it.
 - b. The seventieth week bears the same relationship to the second coming that preparatory bombing and shelling bear to the invasion itself.
- 3) **For those who geek out on Greek**
 - a. this would be the subjective genitive (Jesus is revealed, Jesus is coming) and not the objective genitive (the revelation tells us about Jesus)
- 4) **NT precedence for "the revelation" = the second coming**
 - a. 1 Cor. 1:7 --- "waiting for the *apokalupsis* of our Lord Jesus Christ"
 - b. 2 Thess. 1:6-10 --- 6] "since it is a righteous thing with God to repay with tribulation those who trouble you, 7] and to give you who are troubled rest with us at the *apokalupsis* of our Lord Jesus from heaven with His mighty angels, 8] in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.
 - c. 1 Pet. 1:7 --- our faith "though it be tried with fire, might be found unto praise and honor and glory at the *apokalupsis* of Jesus Christ"
 - d. 1 Pet 1:13 --- "put all your hope on the grace that is to be brought to you at the *apokalupsis* of Jesus Christ"
 - e. Gal. 1:12 -- "I neither received it of man, neither was I taught it, but by the *apokalupsis* of Jesus Christ" (Jesus physically and personally appeared to him). Compare 1 Cor. 9:1, "Have I not seen Jesus Christ our Lord"?
- 5) **"His angel" here = "the angel of the Lord" from the OT**
 - a. notice that the angel who gives the message to John is actually Jesus (vv. 10-11)
 - b. The book of Revelation picks up with the Jews where God left off, on OT ground with OT (LXX) language and grammar.

- c. RABBIT TRAIL on God picking up where he left off
 - i. the Jews rejected Jesus in the Gospels and Acts, so in Revelation God gives them the antichrist
- 6) "which must *soon* take place"
 - a. Many commentators say the Greek word TAXUS here doesn't mean SOON in the sense temporally near but FAST in the sense that it will happen fast when it does come
 - b. While it will no doubt happen fast once the rapture trumpet blows, I think the reference here is to the nearness in time, notice 1:3, "the time is near"
 - c. similar TAXUS
 - i. 2:16, repent or I will quickly (soon) come
 - ii. 11:14, the third woe is coming quickly
 - d. Luke 18:8 says the Lord will *speedily* avenge his elect
 - e. the apparent long delay is explained by two things
 - i. ONE, longsuffering --- 2 Pe 3:9, The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering towards us, not willing that any should perish, but that all should come to repentance.
 - ii. TWO, big picture --- if compare the 6000 years and 1000 year kingdom to a week, the church was on Thursday morning at Pentecost, and Saturday promised Rest, was racing toward them

Rev 1:2 --- who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

- 1) "all things that he saw" --- John bore witness to ALL the word of God and ALL the testimony of Jesus Christ
- 2) we do well to emulate this
- 3) live in time when men trim the message to make it more palatable to the worldly church and the world
- 4) got no problem with wanting to use good music, or free pizza to bring folks in, but you absolutely cannot reduce or trim or moderate the message
- 5) ALL scripture is profitable for doctrine, reproof, correction, and training in righteousness (2 Tim. 3:16)

Rev 1:3 --- Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

- 1) "he who reads" = originally the reader (office in churches and synagogues where not everyone could read)
- 2) now almost all of us both read and hear
- 3) not enough to read, we must **hear** and **keep**
- 4) hear = give ear to (implies heart submission)
 - a. keep = obey or observe
- 5) how keep?
 - a. keep moral instruction by obeying it
 - b. keep doctrinal teaching by embracing and teaching, and using for discernment tools
- 6) "time is near"
 - a. time is *kairos* (season) → the prophetic era proper, which opens with the rapture, is near
 - b. at time written, 2/3 of the way to the kingdom, so time was relatively near
 - c. now, nearing the end of the 2000 =years, the time is absolutely near

Rev 1:4-5 --- 4] John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5] and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood

- 1) seven churches --- representative of the work then and now
- 2) **grace and peace** --- two of greatest treasures in the universe, prominent in the NT message
 - a. why is God so concerned to communicate grace and peace?

- b. because grace can take us farther up the mountain of holiness and devotion than law or rules or rigorous standards
 - c. the heart filled with grace bears a heavy load and sings the old hymn *Is Not This the Land of Beulah*. "Tell me not of heavy crosses, Nor of burdens hard to bear, For I've found this great salvation. Makes each burden light appear;"
 - d. This is the experience enjoyed by all resting in grace and sought by all troubled by law
- 3) TRINITY
- a. "from Him who is and was and is to come" = the FATHER --- the self-existent one
 - b. "from the seven Spirits who are before His throne" = the HOLY SPIRIT
 - i. seven-fold Spirit, as mysterious as the Trinity
 - c. "from Jesus Christ" = the SON
- 4) Jesus Christ
- a. faithful witness, firstborn from the dead, ruler over the kings of the earth
 - b. testimony, resurrection, dominion → we follow in his steps
 - c. firstborn = our current new birth is merely the down payment of the resurrection new birth, where we are all born anew entirely in the resurrection, the old passed away
- 5) Seven-fold Spirit --- compare Rev 5:6, the Lamb has seven horns and seven eyes, which are the Seven Spirits sent forth into all the earth
- a. horns are power and authority
 - b. the eyes are omniscience and discernment and watching
- 6) Notice the intimate connection between the Spirit and Christ
- a. even our indwelling enjoys this tight connection
 - b. indwelt by the Holy Spirit, and Christ in us, the hope of glory
 - c. all who truly have Christ have the Holy Spirit, all who truly have the HS, have Christ, they come together

Rev. 1:5-6 --- To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

- 1) earthly work, resurrection work, kingdom work
 - a. earthly work --- loved the disciples, earthly aspect finished with death on the cross
 - b. resurrection work --- makes us kings and priests (crowns, thrones, worshipping the Lord)
 - c. kingdom work --- glory and dominion forever and ever
- 2) "washed us from our sins in His own blood"
 - a. nothing remotely like this in any religion or philosophy or ideology
- 3) "made us kings and priests to His God and Father"
 - a. not just forgiven criminal let out of the prison
 - b. raised to privilege as royal priests
 - c. this can only be Melchisedecian line as Mosaic priests were only priests
- 4) "forever and ever"
 - a. LITERALLY, "the ages of the ages" --- there is time in eternity
 - i. eternity is not the absence of time, but time without end
 - ii. "wailing and gnashing of teeth, day and night forever"
- 5) "Amen"
 - a. when God says Amen! That is the end of the matter.

Rev 1:7 --- Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

- 1) "coming in the clouds" (Dan. 7:13) = second coming, not the rapture
 - a. at the rapture (the morning star) only his own looking for him will see him
 - b. at the second coming (the sunrise) nobody will miss him
- 2) every eye = public, whole world
- 3) "even they who pierced him" with "all the tribes of the earth"
 - a. key words and concepts from Zech. 12 on the second coming
 - b. concept expanded to include the Gentiles and not merely the Jews
 - c. comparing this context with Zech 12 it seems that this is positive mourning associated with

repentance

d. this is not the only response the second coming spawns, but it is the response of the godly

Rev 1:8 --- "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."

- 1) Alpha and Omega = beginning and end, first and last, everything in between, he is everything
 - a. every word in the dictionary has God in it
 - b. every thing in nature has God in it
 - c. every day of eternity has God in it
 - d. every gift and ability has God in it
- 2) earlier, "is, was, is to come" referred to the Father, HERE refers to the Son = both eternal God
 - a. the eternal I AM
- 3) pantokrator (Almighty) usually applied to the Father, here applies to the Son

Rev 1:9 --- I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

- 1) historical setting
 - a. John banished to Patmos, island in the Aegean Sea, by order of Domitian in either AD 94 or 95
(Irenaeus, Clement, Eusebius report the story, Victorinus adds that he worked the mines)
 - b. Domitian died in Sept 96, many exiles were released
 - c. John returned to Ephesus in AD 97.
 - d. The date of the book is typically regarded as AD 96 or early 97
- 2) John's humility --- "brother and companion"
 - a. worthy to emulate
- 3) Patmos --- where John was sent because of unbending, uncompromising stand for the word and Christ
 - a. many believers have their own mini-Patmos --- faithfulness has cost isolation, loss
 - b. bear John's lesson in mind --- your Patmos could issue in blessing for the people of God even as his Patmos led to the wonderful book we know as Revelation

1:10 --- I was in the Spirit on the Lord's day and heard behind me a great voice, like a trumpet

- 1) the phrase "the Lord's day" = ἐν τῇ κυριακῇ ἡμέρᾳ (he kuriake hemera) --- problematic phrase
- 2) some claim that that "the Lord's day" must be a reference to the future day of the Lord
 - a. They claim that the Bible nowhere else uses this phrase for Sunday
 - i. But every biblical term has its first use. If the first appearance is in the book of Revelation, and only the first three chapters pertain to the church age, then it is unlikely that a further instance would appear.
 - b. Some add that the early church writings don't call Sunday the Lord's Day. But this claim is mistaken
 - c. **Irenaeus, Against Heresies, Fragmenta 7**
 - i. We read that Irenaeus regarded the Lord's day (τῇ ἡμέρᾳ τῆς κυριακῆς) with the same reverence that they regarded Passover and Pentecost, being the day of the Lord's resurrection, and that this custom arose in the apostolic era.
 - ii. Irenaeus received his instruction from aged men like Polycarp who were instructed by the apostles themselves.

d. Clement Alexandria, Stromata, 7.12.76.4

--- He, in fulfilment of the precept, according to the Gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the enlightened one, glorifying the Lord's resurrection in himself.

--- equates the Lord's day with resurrection day, that is, Sunday

e. Eusebius of Caesarea, Ecclesiastical History 3.27.4 [passage regarding the Ebionites]

--- Like the former they used to observe the sabbath and the rest of the Jewish ceremonies, but on **Sundays** celebrated rites like ours in commemoration of the Saviour's resurrection

--- again equated the Lord's day with resurrection day, which is Sunday

f. Upshot

- i. an honest investigation of the early church position indicates that they did indeed regard this word as a reference to Sunday, apparently a tradition handed down from the apostles
- ii. Lampe's patristic lexicon gives "Sunday" for the meaning of Kuriake

Rev 1:11 --- saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

- 1) absurd to think that Revelation isn't important for the church to know, understand, and teach
- 2) notice --- the Lord himself commanded John to send copies of this revelation to seven different churches
- 3) notice --- as seen in chapters 2 and 3 --- "let him that has an ear to hear, hear what the Spirit says to the churches"
 - a. message for all Christians, in all lands, in all ages until the trumpet blows
 - b. then the book will be handed off to Israel
 - c. and it isn't going to be a joyride
- 4) we will cover the seven churches and their significance in chapters 2 and 3

Rev 1:12-13 --- 12] Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13] and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

- 1) "VOICE"--- if you hear the Lord speaking with you, turn around and listen, that will always lead to blessing for yourself and for the people of God
- 2) "sees the lampstands and the son of Man in their midst"
 - a. the Lord intimately associated with his churches
 - b. if you have the Lord, you have his churches, warts and all
 - c. you can't take the Lord and reject his churches
 - d. I find it interesting that some zealous souls get so rambunctious for doctrinal and practical perfection that they regard the whole evangelical church as apostate and insist that nobody is right but themselves and their little group
- 3) "Angel" --- notice that the angel who delivered the message to John is the Lord himself
 - a. the angel of the Lord, the messenger of the Lord
 - b. this isn't surprising considering Heb. 1:1-2 --- 1] God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;
 - c. when this book given, still in the church age, so Jesus directly delivers the message to the apostles
 - d. we will see prophets again during the seventieth week when the last seven years of the law and the old program run their course
- 4) "the Son of Man"
 - a. reference to Christ's humanity, which is absolutely essential for the office of Messiah, just as essential as his true divinity
- 5) seven --- fascinating study is the sevens in Revelation --- seven is the number of totality, fullness, completion
 - a. seven seals, trumpets, thunders, bowls
 - b. seven churches and seven stars
 - c. seven-fold spirit, seven lamps of fire, seven horns and seven eyes on the Lamb
 - d. BTW --- seven horns and eyes is a spiritual truth revelation, allows himself to physically manifest spiritual truth to make a point, this manifestation is for a point not forever
 - e. Chuck Missler goes deep into this in his Revelation study and has a paper on the subject that is nearly exhaustive
- 6) garment to his feet and a golden sash
 - a. indicative of the priestly robe and the royal/judicial sash

Rev 1:14-15 --- 14] His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15] His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters;

- 1) **white hair** associates Jesus with Dan. 7:9 and the Ancient of Days
 - a. not equating the Father and the Son, but associating them
 - b. if you have seen me, you have seen the Father
 - c. same omniscience, omnipotence, perfection, moral glory
- 2) **flaming eyes**
 - a. nothing escapes his gaze, the gaze of pure righteousness and perfect judgment which shall deal with every evil that man has ever committed
 - b. if we hide in Christ, this gaze accepts the perfect sacrifice
 - c. if we reject Christ, this gaze will find every flaw and sin and exact them
- 3) **bronze feet hints at the brazen altar and the brazen sea**
 - a. he is not only judgment, he is cleansing, legal and practical, justification and sanctification
- 4) **voice the sound of many waters**
 - a. few loud noises are as compelling as a mighty river running over rapids or falls, or the mighty surf crashing against the beach
 - b. so is the voice of the Lord compelling --- majestic, awesome

Rev 1:16 --- He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

- 1) the seven stars covered later
- 2) a sharp two-edged sword
 - a. sword is the spoken word of God, see no reason to see different here than in Ephesians 6 where the the word of God is the sword of the Spirit
 - b. not merely the word of immediate creation but the word of command
 - c. some think this reference proves that the saints don't fight at Armageddon
 - i. they need to watch my video demonstrating from the Scriptures that the saints will fight
 - ii. the Lord will command his troops at Armageddon and they will do his bidding
- 3) countenance like the Sun
 - a. gloriously bright

Rev 1:17-18 --- 17] And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. 18] I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

- 1) **"I fell at his feet as dead"**
 - a. similar scenes appear frequently in the Bible
 - b. to see the glory of the Lord in our unglorified bodies is an overwhelming shock to the system
 - c. but a deeper truth lies here --- many a believer gone deep with the Lord has been overcome in prayer as he contemplates the Lord's moral glory, magnificence, grace, and love
- 2) **"he laid his hand on me and said, be not afraid"**
 - a. while the Lord appreciates our humility in his presence, he isn't interested in groveling, he wants us on our feet, fearlessly and happily serving
- 3) **"I am the first and the last"**
 - a. I am the beginning and the end. The creator and the author of ultimate and final destiny.
 - b. I created this world. I will bring it to an end.
 - c. I created man. I will assign every man to either eternal life or eternal death.
- 4) **I am alive forevermore**
 - a. Jesus is our life. We have our life in him. If he lives forever, then we live forever
 - b. the thought of eternal life should thrill you
 - c. For all eternity unbroken fellowship with the Lord --- no dry spells, no discouragement, no sin
 - d. for all eternity, pleasures forever more with Jesus at the Father's right hand
- 5) **Keys of Hades and death**

- a. not merely keys of death, but keys of the holding place Hades
- b. neither death nor hell have any authority over the believer
- c. death cannot hold you, and hell has already been robbed for the believer

Rev 1:19 --- Write the things which you have seen, and the things which are, and the things which will take place after this.

- 1) outline for revelation
- 2) things you have seen = contents of this chapter
- 3) the things which are = the church age as seen in the letters to the 7 churches in chs 2-3
- 4) the things which will take place after this (meta tauta)
 - a. this meta tauta appears again in 4:1 "After these things I looked, and behold, a door opened in heaven. And the first voice which I heard like a trumpet speaking with me, said, come up here, and I will show you things which must take place after this."

Rev 1:20 --- The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

- 1) the Lord typically explains his mysteries and parables
- 2) the seven stars are stated to be the angels of the churches
 - a. not the messengers of God which we call angels, but human messengers
 - b. I think this is a reference to pastors
- 3) the seven lampstands are the seven churches
 - a. notice that the Lord is among the lampstands, not lending special presence to any of them
 - b. whether strong churches or weak churches, they get the same attention and concern
 - c. this doesn't mean they get the same rewards