

Ch 1.v 9-10

John speaking

V11-

The Son of man speaking

V12-16

What John saw

V17-20

The Son of man speaks to John

V17-18

His eternal majesty and power

V19

Command to write, 3 divisions, 1)seen 2)are 3)hereafter

V20

Mystery explained.

Notes:- Ch 1.9 John describes his relationship and fellowship with his readers.

1. **Brother, 2. Companion in tribulation, 2. Companion in the kingdom and patience of Jesus Christ,**

Ch 1.10 'In the Spirit', is the thought that John was indwelt and filled by the Spirit of God.

'**The Lords day**,' the word 'Lord's' is really an adjective similar to 1Cor 11 translated Lord's supper. The adjective may be termed 'imperial' or 'Lordly'. Some suggest this is the 'day of the Lord',?

The '**voice**' is as a trumpet, strident, impelling, clear, loud.

Ch 1.11 The seven churches will be dealt with individually in ch's 2 and 3.

Ch 1.12 The seven golden candlesticks are a symbol of the seven churches. These are representative churches outlining various conditions and many writers suggest they provide a view of the whole course of the history of the church unto the return of the Lord Jesus.

Ch1.13 The Son of Man. cp the swaddling clothes in Luke 2, the towel in Jn 13, the purple robe in Mark 15. The long garment suggests priestly character acting for God towards men in a judicial manner. The girdle suggest the dignity and royalty of His person. Cp the seven angels in ch 15.6 Three different words are used for 'gold' in this book.

The first word is found x3 in this chapter and is used 14 times in the book. The word means:- **golden; made of gold or overlaid or covered with gold.** The word is used for:- candlesticks; girdle; crowns; vials; censer; altar; idols; crown; girdles; cup; reed.

The second word is used three times and is found in Ch 3 and x 2 in Ch21. This word means, **both that which lies imbedded in the earth and is dug out of it; that which has been smelted and wrought; of a gold coin; of golden ornaments; of precious things made of gold.** In ch 21 it speaks of the city. In ch 3 we buy of the Lord 'gold'.

The third word is used in ch's 9; 17 and x 2 in ch18. **It means precious things made of gold, golden ornaments; an image made of gold; stamped gold, gold coin** It is used only of evil things such as the locusts, the woman, the merchandize and the great city.

Ch1.14 This is the thought of 'the ancient of days', in Daniel ch 7. We not only have maturity, but wisdom and knowledge seen in Him. The word 'white', appears x 14 in this book, flame x3 Fire x25. Eyes x10. Cp the Ancient of days in Daniel ch7. Cp the description in Songs ch5 of the 'beloved'. His eyes are searching, piercing, unveiling. Cp the word used when the Lord looked the rich young ruler, when he looked at Peter.

Ch1.15 The brass and the voice also speak of government. Cp Ezek 43.2 for the voice. Feet indicate character and objective. The furnace speaks of purity, Jim Allen notes that the Lord's feet were, **Weary with the journey in Jn 4. Washed with tears in Luke 7 and nailed to a tree in Luke 24.**

Ch1.16 The seven angels are under his authority. The sword speaks in the scripture of the word of God. Ref Eph 6.17; Heb 4.12; Rev 19.15, 21. It penetrates, it divides, it lays bare. We are reminded of the Mountain scene in Matt 17, Mark 9 and Luke 9. Who can look upon Him, He is to men of earth the unapproachable one. Cp Mal 4.2 'the sun of righteousness'.

Ch1.17 On the mountain, John slept, now he is prostrate. Consider Isaiah in ch 6 before the throne of glory. Cp the touch in Daniel 8.18; 9.21; 10.10; 10.16. 10.18.

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| 1. Ch 1 John at the Lords feet. | To learn the principles of testimony |
| 2. Ch 4 John at the throne | To learn the purposes of sovereignty |
| 3. Ch 13 John at the sea shore | To see the progress of iniquity |
| 4. Ch 17 John In the wilderness | To see the power of apostacy |

5. Ch 21 John on the mountaintop To receive promise of glory

We recall v8 where He is the *Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Showing the Eternal Glory & Pre-eminence of the Lord Jesus.* Here He is the *'first and the last'*. This spans eternity. This expression is used x 4 in revelation, here and in Ch 1:11, "I am Alpha and Omega, the first and the last" [term omitted in orig] Ch 2:8 "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive"; and in Ch 22:13 "I am Alpha and Omega, the beginning and the end, the first and the last". We commence with the words of v8 and finish with the words of v17. See terms in the OT as follows:-

Isa 48.12 Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.
Ps 90.2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Ch1.18 *He is the eternal one, The unique one, The living one.* This is the third 'amen', in the chapter, **v6 it is for the glory given to his own and his own absolute dominion.. v7 it is because of his manifestation v18 it is for his authority and power**

The keys are a symbol of power and authority, ref Matt 16.19. Rev 3.7 9.1, 20.1 His authority extends to death and hell. The promise in Jn 14 is that because He lives, we shall live also. Here we have assurance, 'alive for evermore'. The word is used x 6 and metaphorically denotes power and authority. See use in:-

1. **Matthew 16:19** the keys of the kingdom of heaven:
2. **Luke 11:52** the key of knowledge:
3. **Revelation 118:** the keys of hell and of death.
4. **Revelation 3:7** the key of David Revelation 9:1 the key of the bottomless pit.
5. **Revelation 20:1** the key of the bottomless pit

Various word are used in the scriptures to describe the place of the *dead untill the time of the ressurection. They do not describe the eternal state, rather a temporary place untill the ressurection.*

The first word is sheol x 65 in the OT. This is presented as the place of the dead in the O.T. It is a place of conscious existance,

1. Translated 'Hell' x 31 cf Deut 32.22, Ps 9.17; Isa 14.9
2. Translated 'Grave' x 31 cp 1Sam 2.6; Job 7.9; Job 14.13
3. Translated 'Pit' x 3 cf Num 16.30,33 Job 17.16

The second word is 'hades'. X 11 This describes the place of the unsaved dead in the N.T. It is practically equivalent to 'sheol'. It is translated 'hell' in everyplace except 1Cor 15.55 where it is translated 'grave'. **The third word is Tartaros used only x 1** Used in 2Peter 2.4 in ref to the abode of wicked angels

The fourth word is Gehenna, x 12 in NT. In each case it has a geographical view of the final state of the unsaved dead. Used in Matt; Mark; Luke and James.

Ch1.19 *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

1. **Ch 1 records what John saw;**
2. **Ch's 2 and 3 records the seven churches which are,**
3. **Ch 4 through ch 22 reveals to us the things which shall be hereafter.**

Ch1.20 We now have an explanation of the symbols of the stars and the lampstands.

The word used for Angels' can mean an actual angel, or a mesenger or envoy, one who is sent. Of the 186 times it is used in the NT, it is translated x7 as a messenger

If we further symbolize the stars here, we must continue through out the book. Better to leave them as stated. From the use of the term in the book it is obvious that the word is not used symbolically in every case.

1. **Rev 1 to 3.** Stars are angels.
2. **Rev 2 and 22** We have the morning star.
3. **Rev 6; 8; 12.** We have the 'stars of heaven'.
4. **Rev 8** We have a 'great star'.
5. **Rev 9** We have a 'star already fallen' [RV. JND] who can open the abyss.
6. **Rev 12** We have a 'crown of twelve stars'.

