



SESSION 2 | REVELATION 1:8-20

THE DECLARATION OF GOD THE FATHER | V. 8

- The Textus Receptus (KJV) adds "the beginning and the end." Specifically, the *arche* and the *telos*, the *origin* and the *completion*.
- The Critical text adds the word "God." However, in light of the usage of the same phrase in Rev. 11:17, this can only be God the Father. The Alpha and Omega as the Father aligns with Rev. 21:6, and in 22:13 is used of Jesus.

THE CONTEXT AND THE INSTRUCTION | VV. 9-11

FROM WHOM, WHERE, AND WHY | V. 9

- John is the "brother" and "companion"
 - In Tribulation, but not "The Tribulation"
 - Even in a preterist view, it hasn't yet begun.
 - The phrase "τη θλιψει" (*thilipsis*) is used 7 times in the New Testament, and never means anything other than "tribulations or afflictions."
 - Such interpretation would be incompatible with the words of Paul in 1 Thessalonians 1:10, and other passages.
 - In the Kingdom, but not physically in the Kingdom.
 - Because the Kingdom only comes after the tribulation, John cannot be saying that he is currently a partaker in the Kingdom (and if he is, who wants that kind of Kingdom?)
 - Rather, John speaks in the same manner as Paul in 2 Tim 2:12.
 - In perseverance, but not his own
 - *Hupomonē* is associated with hope (1 Thess. 1:3) and refers to that quality of character which does not allow one to surrender to circumstances or succumb under trial. -Zodhiates, Spiros. *The complete word study dictionary: New Testament* 2000 : n. pag. Print.
 - Note: This *hupomone* is not OURS but CHRIST's, and John says he is a "fellow partaker." Note Hebrews 12:2 concerning the endurance of Christ.
 - The Textus Receptus (KJV) does not have the word "in," (as in NASB), and only the "perseverance" is "of" Jesus (thus, which "is of" not "are of" . KJV is the preferred rendering.
- John is imprisoned as a result of holding to the Word and his continued testimony. Compare with Revelation 6:9

Does this mean that John was in a spiritual ecstatic experience on Sunday? Or that he was "spiritually (not physically) taken to the Lord's Day?"

- Concerning "in the Spirit" or "in spirit," compare to Mat. 22:43 and John 1:24 for a meaning that simply implies "non-physical."
 - Note that there is no definite article (which is often implied in Greek, so may or may not be inserted into the English translation).
 - Either interpretation is possible.
 - Note also that KJV is inconsistent when compared to Rev. 4:2, 17:3, and 21:10, which are the only other times the phrase is used in Revelation.
 - The reader should always beware of capitalization for Deity in any English translation.
- Concerning "on the Lord's day," most translators (and some translations) make the assumption that this is speaking of Sunday.
 - Using the principle of allowing Scripture to interpret itself, this is suspicious. There is no reference to Sunday as "the Lord's day," but many references to "the day of the Lord," which is that period of judgment at the end of days.
 - It is my belief that this verse tells us that John was spiritually (not physically) taken forward in time to the Day of the Lord, which is given by God to Jesus, and John is going to record what happens, in advance.

THE INSTRUCTION | V. 10B-11

Because John comes to give this voice a new description, either

- Verse 8 is a preview of what was actually said later [this is the position of the KJV, judging from its red letter edition], or
- A new and different voice from verse 8, namely, the voice of Jesus is in v. 11 and the voice of the Father in v. 8.
- The slightly different rendering of "beginning and end" (v. 8) from "first and last" (v. 11, KJV), along with the reference to "the Almighty" in v. 8, is an indication that this is the first time John has heard the voice of Jesus, having previously heard the voice of the Father.
- Whichever interpretation one takes, this voice in v. 11 is clarified as that of the Son in vv. 12 and following.

Due to a textual variant, it is essential to use the KJV or NKJV on verse 11.

- Note that John was to "write in a book."
- It is this book that we study, and must limit our "hearing God's voice" to this book. Only John had the blessed privilege of hearing the voice of the Lord.

THE SIGHT JOHN BEHELD | VV. 12-16

THE FOURFOLD SIGHT

- The Savior
- The Seven lampstands
- The Seven stars
- The Two-edged sword

- The two-edged sword is seen again in the letter to Pergamum as well as in Rev 19:15 , 21 (at the Second Coming).
- This sword is stronger than the "sharp, two-edged sword" of the Bible, which is a *machairon* (from which we get *machette*), a small, personal sword. This sword is a *romphia*, a large sword worn over the shoulder.

THE DESCRIPTION OF THE SAVIOR

- The Description:
 - Like a son of man
 - Clothed in a robe reaching to the feet
 - Girded with a golden sash
 - Head and hair white like wool / snow
 - Eyes of a flaming fire
 - Feet of burnished bronze
 - Voice like the sound of many waters
- The meaning: not revealed. Likely simply a physical description of the Glorious Risen Savior.

THE COMFORT AND INSTRUCTION TO JOHN | VV. 17-20

JESUS AS THE FIRST AND THE LAST | V. 17

- Earlier the Father was the "*arche* and *telos*," the *beginning* and the *end*.
- Now Jesus is the *protos* and the *eschatos*, the *first* and the *last*.
- On both occasions, one is foundational to the other, the first being *spiritual* and the latter being *substantive*.
- Note the comparative use of these in the book:
 - *Arche* and *telos*:
 - Rev 1:8 - of the Father
 - Rev 22:13 - of the Father, together with the Son
 - *Protos* and *eschatos*:
 - Rev 1:11 - of the Son
 - Rev 1:17 - of the Son
 - Rev 2:8 - of the Son
 - Rev 22:13 - of the Son, together with the Father

JESUS AS RULER OF LIFE | V. 18

It appears that the Keys given to Peter have now been returned to Jesus, if the keys to "death and hades" are the same as the "keys to the Kingdom." In either case, neither Peter nor his successor has the keys to death and Hades today.

THE INSTRUCTION TO WRITE, AND A MYSTERY REVEALED | VV. 19-20

A mystery in the Bible is that which was previously unknown but has now been revealed. It can only become known by revelation. After the revelation, there is no need for speculation of any kind.