

Calvary Chapel Bible College

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NT377 The Revelation: 'Heavy Revy'

Spring 2014

Class #2-February 27 chapter 1

Prologue 1-3

Re 1:1 The A Revelation of Jesus Christ,

-Barnhouse: "The Bible is a pyramid of living stones, and the top stone must be a pyramid itself, reflective of every other stone in the larger pyramid. Revelation is that top pyramid stone."

- 'A' revelation, not 'The' Revelation.

Walvoord: The word *revelation* is the translation of '*apokalypsis*' without the article, meaning a "revelation, disclosure, or unveiling." It is a revelation of truth *about* Christ Himself, a disclosure of future events, that is, His second coming when Christ will be revealed.

-The entire Scripture, the volume of the book is about Jesus Christ.

-So when characterizing the Bible as a whole we might say: **The** Revelation of Jesus Christ!

-This is more than a Revelation of Jesus Christ Himself, but also what God told Him to show His servants

-Revelation '*apokalypsis*' is first used in Luke 2:28-32, it is to 'lighten'

-it is a compound form of the word: *καλύπτω*, 'to hide'. When we compound or add the preposition 'apo', 'apart from' or 'to remove from' and thus unveil, reveal. **See** 2Cor. 4:3 for *καλύπτω*

- *apokalypsis*' Used 18 times in NT. Some notable uses: **see** Rom. 16:25-26 with **see** Gal. 1:12, with **see** Eph. 1:17, with **see** 1Pet. 1:13, **see** 2Cor. 12:1,

- Why another Revelation of Jesus Christ?:

Criswell:

"The last time that this world saw Jesus was when it saw Him hanging in shame, misery and anguish upon the cross. He later appeared to a few of His believing disciples, but the last time that this unbelieving world ever saw Jesus was when it saw Him die as a malefactor, as a criminal, crucified on a Roman cross. But then is that all the world is ever to see of our Saviour—dying in shame on a cross? No! It is also a part of the plan of God that some day this unbelieving, this blaspheming, this godless world shall see the Son of God in His full character, in glory, in majesty, in the full-orbed wonder and marvel of His Godhead. Then all men shall look upon Him as He really is. They shall see Him holding in His hands the title-deed to the Universe, holding in His hands the authority of all creation in the universe above us, in the universe around us, and in the universe beneath us; holding this world and its destiny in His pierced and loving hands."

which God (the Father) gave Him (Jesus Christ)

-This concept of God the Father giving revelation to God the Son is not new.

-**see** John 7:16, **see** John 8:28, **see** John 12:49, **see** John 14:24, **see** John 16:15 reveals a new declarer!

-**see** Acts 1:6,7 for the set up of God the Father giving to the Son when 'You the Son will restore the

kingdom to Israel'

-The flow of the Revelation: God the Father to God the Son to an Angel to John to the Messengers of the seven churches to us.

to show

-‘to show’ visually thru words and symbols, i.e. ‘word pictures’, **see** John 14:8-9; to show thru ‘explanation’

His *bondservants*

-For whom is this revelation? For bondservants.

-if not a bondservant it will be foolishness, gibberish to anyone else. **See** 1Cor. 1:26-31, no better description of a bondservant these verses.

—things which must shortly take place.

-‘things’: The substance of the revelation. **See** Dan. 2:45, **see** Rev. 4:1, and affirmed in **see** 22:6.

-‘en-tache’, (noun meaning quickly and is governed by the verb take place. The clock starts when what ever is to take place begins, and when it begins it will take place quickly) when what will proceed rapidly once these events start. **See** Luke 18:8, **see** Acts 12:7, **see** Rom. 16:20a.

And He *Christ* sent and signified *it*

-**see** Jn. 12:33, 18:32, 21:19, thus expressing, conveying by signs. Pictures or images or symbols that communicate truth.

Walvoord: The communication spoken of as “signified,” while often meaning revelation *through symbols*, as in this book, includes also revelation through words which communicate the meaning of the Revelation.

By (*dia/thru as an instrument*) His angel to His servant John,

-Angel, messenger or the Lord Jesus Christ? How do we determine? **See** Rev. 22:16

-The words *angel* or *angels* are used seventy-one times in the book of Revelation—more than in any other book in the Bible. In fact, one out of every four uses in Scripture of those words is in the book of Revelation.

-John calls himself servant or *doulos*. Not uncommon with NT Apostles/Writers: **see** Rom. 1:1, **see** James 1:1, **see** 2Peter 1:1, **see** Jude 1.

-What is the role of the angel to John?

To help him describe the things He sees, which are and which are to come. The Angel will be consistent with the body of all scripture. He will not pervert or substitute anything ‘new’ or ‘different’, **see** Gal. 1:8

-This angel I believe stops him from writing what he heard in **see** 10:4

-Only two men in the NT saw into Heaven and neither described what they saw. **See** Acts 7:56, and **see** 2Cor. 12:1-4. Paul also heard what was inexpressible in our words.

-Angels bringing the Word of God to man: To Daniel, to Moses from **see** Heb. 2:2, Acts 7; As was the book of Zechariah,

2 who bore witness to the Word of God,

‘the word of God’ three senses here. One *very* OT and the other *very* John

1-As in the Word of God coming to John, a prophetic word. **See** 1Sam. 9:27, **see** 1Kings 12:22, and **see** 1Chron. 17:3. John uses this phrase in **see** John 10:35

2-As in the living Word, *logos* of God manifest in the flesh. **See** 1 John 1:1-2, **see** Rev. 19:13

3-As in the Word of God already given and written. **See** 2Cor. 2:17, **see** 1Thes. 2:13
and to the testimony of Jesus Christ,
-‘concerning Jesus Christ’

and he John bore witness to all things that he saw in this Revelation.

3 Blessed (*singular, but here in triune or 3 parts*)

-first of seven beatitudes in Revelation. What are the blessings in each? **See** Also 14:13, **see** 16:15, **see** 19:9, **see** 20:6, **see** 22:7, **see** 22:14.

is he (singular) who reads (probably out loud) and those (plural) who hear the words of this prophecy, and keep (watches for) those things which are written in it;

-Only book with a blessing for reading it, keeping it.

-Perhaps the Holy Spirit anticipated that many men would say stay away from it, or you can't understand it.

-Blessing contingent on 3 things: reading, hearing, and keeping those things written in it.

-all are in the present tense which implies continuously...

-‘things which are written in it’: Without this last book Genesis would be incomplete. Many prophecies of His second coming would be incomplete, therefore the Scriptures would be incomplete.

-These words are described overall as: ‘Words of this prophesy’.

-What period of time? Daniel refers to it as the time of the end: **see** Dan. 8:17, **see** 11:35, 40; **see** 12:4, 9

-v. 3 echoes the words of Habakkuk in chapter 2:3:

For the vision is yet for an appointed time;

But at the end it will speak, and it will not lie.

Though it tarries, wait for it;

Because it will surely come,

It will not tarry.

-Also 1Peter 4:17 speaks to the concept of Prophetic revelation that is both **forthtelling** to God's people, and **foretelling** of the future 4-22

17 For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first (*Rev. 2-3*), what will *be* the end of those who do not obey the gospel of God (*Rev. 4-20*)?

Why? **For the time** (*a period of time*) **is near**.

-Peter speaks of this nearness: 1Peter 4:7:

7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

-literally reads: *But of all things, the end is at hand*. James 5:9 says: **Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door (waiting to hear go!)**

Salutation 4-5a

4 John, to the seven churches which are in Asia:

-the definite article ‘the’ signifies that these 7 are specially singled out of all of the churches of in Asia and only 7, but not less or more than seven. **See** accompanying Map

-not a random number or any churches, but seven specific churches ‘the seven churches which are in Asia.

-They represent ‘the things that are’ of 1:19 and the after ‘these things’ of 4:1

-What we're taught is that there is one church, one body of Christ. So why seven churches?

-Is this similar in dissection to the end of this verse 4 regarding the H.S. ‘**the seven Spirits who are before His throne.**’ Though we know that the Spirit is one.

-‘Seven spirits’ 4 times all in Revelation. **See** 3:1, **see** 4:5, and finally **see** 5:6

Grace to you and peace

- the common greeting to all of the churches written to in the New Testament
- ‘Grace to you and peace’ are found together in this order, 12 times and only in the New Testament. 12 is the number of Government in the Bible.
- The governing factor in the life of the church is ‘grace’ and the effect of Grace is ‘peace’
- Grace provides for our ‘in Christ’ standing and peace is our ‘central experience’
- Grace and peace also represent the greetings combined of 2 cultures. Greek and Hebrew. Caris, Shalom

from Him (*the Father*) who is and who was and who is to come,

- an expression that is The description of God as “the one who is and was and is to come” is an interpretation of the name “I AM, that I AM” of Ex. 3:14
- used four other times in Revelation: **see** 1:8, **see** 4:8, **see** 11:17, and **see** 16:5
- here it is from Him who
- in 1:8 it is... the beginning and the end says the Lord who is....
- in 4:8 it is... The Lord God Almighty who is....
- in 11:17 again Lord God Almighty who ...
- in 16:5 you are righteous O Lord who is....

MacArthur: ‘Him’ identifies the first Person of the Trinity, God the Father, described here in anthropomorphic terms. Because it is the only way we can understand, the threefold description (1:8; 4:8) views God in time dimensions (past, present, and future), although He is timeless. The eternal God is the source of all the blessings of salvation, all grace, and all peace.

and from the seven Spirits who are before His throne,

- The Holy Spirit in His manifested completeness, seven and thus in His fullness again seven is used of the Spirit in **see** 5:6
- see** Is. 11:2,
- He is the Spirit of Grace applied: **see** Heb. 10:29

Left off 2/27/14

5 and from Jesus Christ, the faithful witness,

- MacArthur:** The faithful witness is one who always speaks and represents the truth, and that certainly characterizes the Lord Jesus Christ. He was a perfect witness to the nature of God. Revelation 3:14 calls Him “The Amen, the faithful and true Witness.” “For this I have been born, and for this I have come into the world,” He declared to Pilate, “to testify to the truth” (John 18:37). Jesus Christ, the faithful witness who cannot lie and lived and spoke flawlessly the will of God, promises believers salvation’s grace and peace.
- faithful witness: as a prophet. **See** John 18:37

the firstborn from (*out of the dead*) the dead,

- His resurrection **see** 1Cor.15:20.
- ‘Firstborn’ is a very O.T. concept. Does not always refer to the ‘first one born’, but to the preeminent one, the chosen one. **See** 1Chron. 5:1-2 *with* **see** Jer. 31:9
- In the case of Jesus the first of many to be resurrected from the dead as we read in 1Cor. 15:20.
- We must distinguish ‘resuscitation’ i.e. Lazarus, widow’s son at Nain vs. Jesus’ resurrection

and the ruler over the kings of the earth.

- In vs. 4 & 5 The Trinity here in place and expanded in terms of descriptors. **See** also Luke 3:22

Exaltation 5b-7

5b To Him who loved us and washed us from our sins in His own blood,

-compare and contrast with washed in **see** John 13:10.

-washed in His blood, **see** 7:14

6 and has made us kings and priests (*also see 5:10, what is added there?*) to His God and Father, to Him be glory and dominion forever and ever. Amen.

-Royalty since we are born from above, we have royal blood flowing thru us. We are of His nature, Sons and daughters of God.

-Janny Grein wrote this verse in her song 'Praise Him':

Thru the Blood of Jesus His Righteousness is like a robe upon you.

Clothing and covering His garment of praise will now adorn you.

You'll live and reign forever as Kings and priests and sons He'll call His own.

His blood is flowing in you now royalty has finally found a home in you. Praise Him.

-Priests: He made us **priests to His God and Father**, granting us the privilege of direct access to the Father on behalf of the people in our sphere of influence.

-Only two other times is the Father referred to as His 'God' by Jesus Christ. **See** Matt. 27:46, **see** John 20:17

7 Behold, He is coming with clouds, and every eye will see Him,

-This will not be secret and everyone on earth will see Him come

Walvoord: The present tense of "he coming" has been interpreted by some as the prophetic foreview out of place chronologically, but it can be simply understood as the futuristic use of the present tense in which a future action is stated as already coming to pass. It is an emphatic form of declaration (cf. "I will come again," lit., "I come again," John 14:3).

-coming with clouds, just as He went with the added fact that all will see Him. **See** Acts. 1:9-11

even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

-Even the nation that rejected and pierced Him the first time, Israel

Walvoord: This creates a problem in that those who crucified Christ are now dead. The difficulty is solved by reference to Zechariah 12:10 where Jehovah declares, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Not only Israel as a nation shall behold Him, but also "all kindreds of the earth shall wail because of him." This expression is almost identical to that found in Matthew 24:30, where it states, "Then shall all the tribes of the earth mourn."

-**'pierced'**: only other use in NT is **see** John 19:36-36. Note difference between Scripture fulfilled and Scripture says....

Voice of the Lord Before the Vision of the Lord v.8

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."

-He hears the Voice and then in v. 12 he turns to see the voice that spoke to him.

-Why? Would John know His voice? **See** John 10:25-27. John had audio verification before visual verification and his visual verification was a 'new' revelation, different then the Jesus he walked with..

Vision of Christ Glorified 9-18

9 I, John, both your brother and companion in the tribulation (*the current Tribulation they are experiencing together*)

-there is tribulation which is not the great tribulation.

-which has as its source the world and is used as a tool of our Father to test us and prove us and change us into the image of Jesus Christ.

-Tribulation here is that of in the World, **see** Jn. 16:33

-When the tribulation is used in Revelation and speaking of the tribulation of 7 years it is preceded with the word '**great** tribulation'. It is synonymous with the 'wrath of God', 'day of wrath', Job 21:30, Prov. 11:4, Zeph. 1:15, **see** Rom. 2:5.

and kingdom and patience (*enduring, see Heb. 12:2-3*)

- The word *patience* (Gr., 'hypomonē') connotes the hope of faith which issues in endurance.

of Jesus Christ, was on the island that is called Patmos

Macarthur on Patmos:

When he received this vision, John **was** in exile **on the island called Patmos**. Patmos is a barren, volcanic island in the Aegean Sea, at its extremities about ten miles long and five to six miles wide, located some forty miles offshore from Miletus (a city in Asia Minor about thirty miles south of Ephesus; cf. Acts 20:15–17). According to the Roman historian Tacitus, exile to such islands was a common form of punishment in the first century. At about the same time that John was banished to Patmos, Emperor Domitian exiled his own niece, Flavia Domitilla, to another island (F. F. Bruce, *New Testament History* [Garden City, N.Y.: Doubleday, 1972], 413). Unlike Flavia Domitilla, whose banishment was politically motivated, John was probably sent to Patmos as a criminal (as a Christian, he was a member of an illegal religious sect). If so, the conditions under which he lived would have been harsh. Exhausting labor under the watchful eye (and ready whip) of a Roman overseer, insufficient food and clothing, and having to sleep on the bare ground would have taken their toll on a ninety-year-old man. It was on that bleak, barren island, under those brutal conditions, that John *was summoned to* received the most extensive revelation of the future ever given.

for the word of God

- 'For the word of God' can have two meanings:

1-The reason for his exile, because he was speaking the word of God and holding fast to it and not denying it.

2-and or He was there to receive the Word of God and then write it to the Seven Churches as a prophet would. See 1 Sam. 9:27, see 1Kings 12:22,

and for the testimony of Jesus Christ.

See John 5:25-45 (all turn to here)

-Two possible reasons he was on Patmos:

1-Being persecuted for speaking the 'Word of God' and speaking the testimony concerning Jesus Christ.

2-He was sent to the island for the purpose of receiving the 'Word of God' as a prophet would and the testimony of Jesus Christ as revealed in the book of Revelation that he was to receive on the island.

-Would be similar to Paul going to Arabia. **See** Gal. 1:15-17 or **see** Elijah in 1Kings 19:1-18

10 I was in the Spirit

-as in **see** Ezek. 37:1, Paul's experience in **see** 2Cor. 12:1-4

Walvoord: John's statement in verse 10 that he was in the Spirit refers to his experience of being carried

beyond a normal sense into a state where God could reveal supernaturally the contents of this book. Such was the experience of Ezekiel (Ezek. 2:2; 3:12, 14; etc.), Peter (Acts 10:10–11; 11:5), and Paul (Acts 22:17–18).

on the Lord's Day,

-‘Lord’s’ is an adjective only other use is in 1 Cor. 11:20: **Therefore when you come together in one place, it is not to eat the Lord’s (Lord’s describing the) Supper.**

What ‘day’ is this?

1-‘Day of the Lord’? 25 times from Is. 2:12 to 2Pet. 3:10. Return of the Lord to the earth and the events that precede it.

2-The Lord’s Day, Sunday. Not to be confused with the Sabbath Day, Saturday

Walvoord: The word *Lord* in this passage is actually an adjective, used in the sense of “lordian.” Though today the expression is used commonly of the first day of the week, it is nowhere so used in the Bible. The day of Christ’s resurrection is consistently referred to as “the first day of the week” and never as the Lord’s day (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2). It is true that the same adjective (Gr., *kyriakos*) is found in 1 Corinthians 11:20 referring to the Lord’s Supper characteristically observed by the early church on the first day of the week. Moulton and Milligan also call attention to the fact that the word is frequently used outside the Bible in the sense of “imperial” and cite Deissmann: “that the distinctive title ‘Lord’s Day’ may have been connected with the conscious feelings of protest against the cult of the Emperor with its ‘Emperor’s Day.’”

There is no solid evidence, however, that the expression used by John was ever intended to refer to the first day of the week. It is rather a reference to the day of the Lord of the Old Testament, an extended period of time in which God deals in judgment and sovereign rule over the earth. The adjectival form can be explained on the ground that in the Old Testament there was no adjectival form for “Lord,” and therefore the noun had to be used. The New Testament term is therefore the equivalent to the Old Testament expression “the day of the Lord.”

3-A particular day that was majestic, special, Lordly if you will. Lord’s is an adjective Descriptive of the day spoken.

-In the Spirit he was brought to the Day of the Lord as described 25 times in the Scripture after the things which are which is the Church Age and after the vision he saw in chapter 1.

and I heard behind me a loud voice, as of a trumpet, 11 saying, “I am the Alpha and the Omega, the First and the Last,” (do not accept any footnote saying ‘not in the best manuscripts etc.’) and, “What you see (as a seer, see 1Sam. 9:9*), write in a book

-The command to write, found twelve times in the book, indicates that John was to write after seeing each vision, in contrast to 10:4, where he is told not to write. The message of the entire book is to be sent to each of the seven churches along with the particular message to the individual church.

***MacArthur:** a prophet was formerly called a seer. Due to the God-given ability to know or “see” the future, the “seer” was so named in close relationship with what he did. The person called a prophet, by the time this book was written, had been termed a ‘seer’ in the earlier time of Saul.

-Alpha and Omega only used in Revelation....BUT first and last is very Jewish. **See** Is. 41:4 then **see** Is. 44:6, then **see** Is. 48:12 then **see** Rev. 21:6, 7

-Note where the first and last Hebrew letters are untranslated in the Scriptures. **See** Gen. 1:1, **see** Zech. 12:10

...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.”

- The seven churches are mentioned in the order of the letters as they appear in chapters 2 and 3, based on their location geographically, in a circular route. There seems to have been no superintending organization over these seven churches at this time, and Christ deals directly with the local church.
- The letters are to be delivered to the Messenger of the church, **see** Rev. 2:1

12 Then I turned see the voice that spoke with me.

- Here is where he is aided by the angel to interpret and write down what he saw

And having turned I saw seven golden lampstands,

- why are the lampstands noticed first and not He who is in the midst of the seven lampstands?

See John 9:5 with **see** Matt. 5:14 and with **see** 1Thes. 5:5

- Because of the very Jewishness of the lampstand it is defined for us in **see** v.20. What is it?

- Seven lampstands yet one, **see** Ex. 25:31. In Exodus it is 6 branches + one main trunk= 7, one gold piece, here in Revelation it is seven lampstands.

MacArthur: They are ‘golden’ because gold was the most precious metal. The church is to God the most beautiful and valuable entity on earth—so valuable that Jesus was willing to purchase it with His own blood (Acts 20:28). ‘Seven’ is the number of completeness (Zech. 4:2); thus, the seven churches symbolize the churches in general. These were actual churches in real places, but are symbolic of the kinds of churches that exist through all of church history.

13 and in the midst of the seven lampstands *One* like the Son of Man,

- see** Dan. 7:13.

- Jesus promised His continued presence with His church. In Matthew 28:20 He said, “I am with you always, even to the end of the age.” Matthew 18:20 promises Christ’s presence during the difficult work of confronting sin in the church. On the night before His death, Jesus promised His disciples, “I will not leave you as orphans; I will come to you. ... If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him” (John 14:18, 23). Hebrews 13:5 records His promise, “I will never desert you, nor will I ever forsake you.”

- Son of man:** The title assigned to Him is that of “the Son of man,” a frequent title in the Gospels, but infrequent in Revelation, being found only once more (14:14). The title emphasizes His humanity and Messianic character.

clothed with a garment down to the feet and girded about the chest with a golden band.

Walvoord: The description which follows is a symbolic representation of the attributes of Christ in special relationship to the events which are portrayed in the book of Revelation. His being clothed with a garment to His feet is best explained by the clothing of a priest and judge,. The golden girdle corresponds to that used by the high priest to bind his garments higher on the body than at the loins. Josephus explains this as being in keeping with the dignity and majesty of the high priest and as being designed to allow greater freedom in movement. The golden girdle corresponds to the girdle of the high priest which has golden thread in it, but here it is made entirely of gold. The somber presence of Christ in His role as judge and priest in the midst of the churches is a significant introduction to chapters 2 and 3.

14 His head and hair *were* white (*purity not age*) 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;

Walvoord: The graphic description of Christ given in verse 14 and following verses portrays various aspects of His deity. The fact that His head and His hair are as white as snow corresponds to the vision of God described in Daniel 7:9, where “the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool.” The reference to the fact that “his eyes were as a flame of fire; and his feet unto fine brass, as if they burned in a furnace” corresponds to Daniel’s description: “his throne was like the fiery flames, and his wheels as burning fire.” The Ancient of Days in Daniel’s vision (Dan. 7:13–14) is represented to be the Father or the First Person of the Trinity to whom the Son of Man, that is, Christ, comes to receive power and authority over the entire world. The attributes of the Father, however, are also attributes of the Son to whom power and authority have been given and who with the Father possesses all the attributes of God.

-Brass is for judgment, **see** John 3:14. What was the serpent and the pole it was on made of?

16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword (*see* Heb. 4:12), and His countenance was like the sun shining in its strength.

-we get a glimpse of this at the Mount of the Transfiguration, **see** Matt. 17:2

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 (*better: stop being afraid!*); I am the First and the Last. **18** I am He who lives, and was or became dead, and behold, I am alive forevermore. Amen.

Walvoord: In verses 17 and 18 the eternity of Christ is described in the expression “the first and the last”. As the eternal One, He is the One who lives (present tense, i.e., “lives continually”), who in time died, and in resurrection is “alive for evermore.” As the One who conquered death, He has “the keys of hell and of death.”

And I have the keys of Hades and of Death.

Walvoord: The statement that He has the keys of hell and of death implies that He is sovereign over physical death which terminates life in this world as well as over hell (Gr., *hades*), the life after death. The Greek word *hades* commonly translated “hell” refers to the intermediate state and is to be distinguished from the lake of fire or Gehenna, which refers to the eternal state. To avoid confusion it is better to transliterate the word *hades* and to use the word *hell* as referring to the eternal state only. The confusion is in the translation, not the original.

-When did He obtain these keys? **See** Heb. 2:14-15

John’s Commissioned to Write 19-20

19 Write the things which you have seen, and the things which are, and the things which will take place after this. **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 or messengers of the seven churches, and the seven lampstands which you saw are the seven churches.

Scofield

1:20 The natural explanation of the “messengers” is that they were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in Patmos (cf. Phil. 4:18); but they figure any who bear God’s messages to a church.

Next: The Seven Churches of Revelation starting with chapter 2.



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Spring 2014

Class #2-February 27 Chapter 1 Homework: *DA* (Devotional Application) Plus all readings on chapter 2

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

2-v.3 and keep those things which are written in it; for the time *is* near.

3-v.5 And from Jesus Christ.....the ruler over the kings of the earth.

4-v.12 Then I turned to see the voice that spoke with me.

5-v.17 But He laid His right hand on me, saying to me, "Do not be afraid

6-v.18 And I have the keys of Hades and of Death.

As the Lord leads, only in the space allotted, be ready to share and discuss and your methodology.....