

Calvary Chapel Bible College

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NT377 The Revelation: 'Heavy Revy'

Spring 2014

Class #3-March 6 Continuation of Chapter 1 from verse 5 unto an Introduction of chapters 2 and 3.

Left off here 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.

Let's refresh and read verses 4 & 5 together. Also **see** 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 outside of Revelation 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 is 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 ("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 19:36-37. 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. (*a literal fast of nearly all things*)

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 (*or witness*) 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 as an adjective 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 (show class the Hebrew text of both)

....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 to 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),

-Swords are usually for external enemies, but in the letters to the seven churches there is a cutting away of that which is an 'enemy' within the churches.

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

-John may have borrowed this phrase from **see** Judges 5:31. We as a church are to be a light on a hill.

This glory is to shine forth in His church, **see** Eph. 3:21.

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

-This key is 'described' by Jesus **see** John 11:25

John's Commissioned to Write 19-20

19 Write (command and do so all at once) 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 on Messenger versus Angel

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.

MacArthur on Messenger versus Angel

some interpreters conclude that angels are in view in this passage. But the New Testament nowhere teaches that angels are involved in the leadership of the church. Angels do not sin and thus have no need to repent, as the messengers, along with the congregations they represented, are exhorted to do (cf. 2:4-5, 14, 20; 3:1-3, 15, 17, 19). Dr. Robert L. Thomas notes a further difficulty with this view: "It presumes that Christ is sending a message to heavenly beings

through John, an earthly agent, so that it may reach earthly churches through angelic representatives”.

Messengers in the NT:

- NKJV translates ‘*Angelos*’ in the NT as messenger 7 of the 186 usages.
- Notable examples: **See** Mt. 11:10, **see** Lk. 7:24, **see** James 2:25

Introduction to The Seven Letters to The Seven Churches

The Order of the Letters

Walvoord: The geographical order of presentation is followed, beginning at Ephesus, moving north to Smyrna, then farther north to Pergamos, then east to Thyatira, south to Sardis, east to Philadelphia, and southeast to Laodicea. However, other churches in the area were ignored, such as the church at Colossae and the churches at Magnesia (Manisa) and Tralles. It is understandable that the number of churches should be limited to seven as this is the number of completeness or universality in the Scripture, but there undoubtedly were other principles which determined the selection.

Though Christ may have addressed the Ephesian church first because it was first on the postal route, it was also the most prominent church of the seven. It was the mother church out of whose ministry the other six were founded (**see** Acts 19:10) and gave its name to the inspired letter of Ephesians penned four decades earlier by the apostle Paul. The contents of this first letter form the pattern for the other six. It contains seven features: the correspondent, the church, the city, the commendation, the concern, the command, and the counsel.

Approach and Characteristics of the Seven Letters

- 1-Written to the “The Messenger” at each church in each of the cities named. The dominance of the singular pronoun ‘you’ and ‘yours’ indicates that these letters are primarily to individuals who are titled: ‘The Messenger’
 - Each letter is addressed ‘to the messenger’ of the local visible church. The phrase ‘of the church’ means that the messenger is a part of the local church, and probably the senior pastor, not an angelic creature here. Angels are not called upon to repent.
- 2-Written to the visible church versus the invisible church of Christ, therefore 7 complete representative churches.
 - How many invisible churches of Jesus Christ are there? **See** Rom. 12:5, **see** 1Cor. 12:12-13
 - The invisible church is composed of only true believers in Jesus Christ.
 - While the visible church is composed of a mix of people. **See** Matt. 13:18-23; then read parable of tares and wheat (24-30); then the Mustard Seed that becomes a tree and birds lodge in it (31-32); then the woman putting leaven (*always evil!*) in three measures of meal (33)
- 3-At the time of writing they are second generation churches, at the end of the Apostolic era, John being the last Apostle alive on earth.
 - Deuteronomy was also written to the second generation. Any parallels?
- 4-A part of the Description of Christ from chapter 1:12-16, 20 is given to each church and that description relates to that church’s situation.
- 4-‘I know your works’ is a common phrase used by Jesus to all 7 churches. Is He judging their works, both good and bad?
- 5-‘He that overcomes’ is followed by a promise to all seven churches for those who overcome.
- 6-‘He that has an ear let him hear’ indicates that these letters are written for all to take heed to not just ‘The Messenger’

7-These are 7 literal, Historical churches and 7 typical prophetic churches. One type of Church of the seven tends to dominate periods of church history, and they seem to be in order as listed in chapters 2 and 3.

-All seven are found thruout church history at any one time, and even today.

-Justification for this historical, prophetic view of the 7 churches is three fold:

1-Verse 1:3 says 'the words of this prophesy'. All of it is prophetic to varying degrees and varying times time of fulfillment besides the seven year period in chapters 6-19. including chapters 2 & 3.

2-There are events written of in the letters to the seven churches which cannot be local and at that time. **See** Rev. 2:22 (Great tribulation always refers to the 7 year tribulation, Matt. 24:21, Rev. 7:14) Other examples **see** Rev. 3:10, **see** Rev. 2:25

3-The duration of '*what is*', the churches, lasts until 4:1, 'after these things....'Which has gone way beyond the time of the original 7 churches.

MacArthur

The seven churches addressed in chapters 2 and 3 were actual existing churches when John wrote. But while not precisely duplicated, they also represent the types of churches that are generally present throughout the entire church age. Five of the seven churches (Smyrna and Philadelphia being the exceptions) were rebuked for tolerating sin in their midst, not an uncommon occurrence in churches since. The problems in those five churches ranged in severity from waning love at Ephesus to total apostasy at Laodicea. Further, any church in any age could have a mixture of the sins that plagued these five churches.

Scofield

The messages to the seven churches have a fourfold application: (1) Local, to the churches actually addressed; (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) personal, in the exhortations to him the individual "that has an ear," and in the promises "to him that overcomes"; (4) prophetic, as disclosing seven phases of the *spiritual* history of the church from, say, A.D. 96 to the end.

It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear after 3:22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview of the *spiritual* history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say, A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

8-Each letter is also addressed to each member of the local church, by the phrase at the end of each letter which reads: "He who has an ear, let him hear what the Spirit says to the churches'.

9-'to the churches' appears to be secondary compared 'to the messenger' when it come to the responsibility for executing what is commanded 'to the messenger'.

10-Chapter 1:3 tells us how these this prophesy was communicated to the congregations. The Blessing of the reading by 'he' and 'those' hearing the reading of the words of this prophesy and keeping

or watching for the things written it are for each of the seven church messengers and the members of the local church who hear it.

11-The dominant pronoun in each of the letters is 'you', 'yours' which are predominantly second person singular and masculine. Meaning that the primary burden of the letter's execution lies with the messenger.

-But the entire church has a responsibility as it is also at the end of each letter addressed to each member of each church and each churches letter is to be taken-heed-to by each of the other churches, 'he that has ears to hear let him hear what the spirit says to the churches.'

12-The author is Jesus Christ and the teacher is the Spirit of God (note the end of each letter). This combination Jesus and the Holy Spirit is not new. **see** John 14:26, **See** John 16:13-15.

13-Each church is in a named city and the meaning of the name of the city and what that city is like will have relevancy to that specific messenger and church and what is going on there.

14-Comendation, condemnation, promises to overcomers are to varying decrees in each of the 7 letters.

15-The Lord is not concerned with controlling the external environment but the internals of each church. When the church is right she will be the glory and light of the Lord to the world.

How the Seven Letters are Different?

1-The Description of the Lord Jesus differs with each letter. The description seems to fit the need of the church.

2-He has something against Five of the churches, nothing against two of them.

3-Somehting nice to say about 6 of the churches, nothing nice to say about the seventh.

4-Two receive only condemnation

Next Week the Seven Letters to Seven Churches, chapter 2 and 3.



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NT377 The Revelation: *'Heavy Revy'*

Spring 2014

Class #3-March 6 Chapter 1:5-20 Homework: Word Study, Plus all readings on chapters 2-3

Pull together a full definition and application from 3 other Scriptures for the following words from the following verses. Use the verse as your base verse. English or Greek ok

1-v.5b- 'washed'

2-v.9 'Tribulation'

3-v.12 'lampstand(s)'

4-v.17 'afraid'

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