

“The things which you have seen”

(vv. 9-20)

Setting for the Vision (vv. 9-18)

**VERSE 9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus** (Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς

ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, [*pro.nom.1s. ego I + noun nom.m.s. John + art.w/nom.m.s. adelphos brother + pro.gen.2.p. su “your” + conj kai + noun nom.m.s.*

*sugkoinonos fellow participant; 4x: Rom.11:17; 1Cor.9:23; Phil.1:7 + prep en + noun loc.f.s.*

*thlipsis pressure, affliction; “tribulation” + conj kai + noun loc.f.s. basileia kingdom + conj kai + noun loc.f.s. hupomone patience, endurance + prep en + noun loc.m.s. Jesus]*, **was on the**

**island called Patmos because of the word of God and the testimony of Jesus**

[ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

[*aor.dep.ind.1s. ginomai come to be, become; “was” + prep en + art.w/noun loc.f.s. nesos*

*island + art.w/pres.pass.part.loc.f.s. kaleo call + noun loc.f.s. Patmos; a small bare and rocky*

*island in the Aegean + prep dia on account of + art.w/noun acc.m.s. logos word + art.w/gen.m.s.*

*theos God + conj kai + noun acc.f.s. marturia testimony + noun gen. (plenary) m.s. Jesus; as in, ‘about’ Jesus Christ]).*

#### ANALYSIS: VERSE 9

1. John now begins to record the vision.
2. The remainder of this chapter is devoted to the first part of the inspired outline of verse 19: “the things which you have seen.”
3. Verses 10-20 comprise a christophany in which the Lord Jesus commissioned John to write Revelation.
4. In this verse John presents the reader with the circumstances in which this vision took place.
5. The purpose of the personal pronoun “I,” used in the emphatic position is: (a) to indicate that the vision is based on an eyewitness account, and (b) to assume full responsibility for the veracity of the things witnessed.
6. John was so well known and highly regarded among the churches of Asia Minor, that it was unnecessary for him to provide any other specifics with respect to his person.
7. He proceeds to refer to himself in terms of current positional sanctification, as noted in the technical NT phrase “in Jesus,” which corresponds to “in Christ,” “in Him,” etc.
8. This is the only occurrence of “in Jesus” in the Greek NT.
9. Foregoing any reference to his spiritual rank, John simply refers to his person as, “your brother and fellow partaker in the tribulation and kingdom and patience *which are* in Jesus...”
10. One definite article, in this prepositional clause, governs all three terms, depicting the solidarity of the believers, in these 7 churches, with their apostle: “the tribulation and kingdom and perseverance...”

11. The designation “your brother” stresses the fact that we are all members of God’s family with God as our Father (Heb. 2:11) and Jesus Christ as our older brother (Heb. 2:12).
12. All who are “in Christ” share equally a common bond.
13. Faith in God’s Son constitutes us all children of God and brothers and sisters in the Royal family of God (Jn. 1:12).
14. The second designation he shares with the readers in Jesus is “fellow partaker” (συγκοινωνός), which denotes one who shares a common experience (i.e., partner).
15. John declares himself bound by a common kinship and experience (“fellow partner”) “in the tribulation and kingdom and perseverance in Jesus.”
16. He shared their “trouble,” “pressure” or “tribulation” in the conflict they all were under in the closing years of the first century AD.
17. It had cost John, momentarily, his freedom.
18. State sponsored persecution towards Christians in the empire was quite intense at this juncture.
19. This was a fact of life for all who held fast to the faith that is in Christ.
20. The Greek noun translated “tribulation” (*thlipsis*) refers to any kind of pressure a believer experiences due to affiliation with the truth that is in Christ.
21. All humanity suffers common human problems (1Cor. 10:13) but adjusted Christians come under a special set of troubles akin to what Jesus Christ suffered during His lifetime (Jn. 15:18; 16:33).
22. Our willingness to persevere under these sufferings guarantees our eternal standing (Rom.8:28).
23. All believers should be briefed with respect to suffering (1Thess. 3:4).
24. Whatever pressure or persecution we undergo for our faith, we should know, that our sufferings are not unique (1Pet. 4:12; 5:9).
25. This pressure from the outside is unrelenting, but it forms a part of what makes up our camaraderie.
26. At any given moment, one of us may be suffering more intensely for our adherence to the truth (like John on Patmos).
27. Each of us has a predetermined allotment of suffering (Col. 1:24).
28. Not only are we brothers and fellow partakers in sufferings but we are also have membership in “the kingdom” of God.
29. This blessing comes in connection with the salvation adjustment (cf. Col. 1:13; 1Thess. 2:12; Heb. 12:28).
30. Ph2 application of BD ensures greater blessing when we inherit SG3 (Col. 4:11; 2Thess. 1:5).
31. Church age saints make up a kingdom or royal priests (Rev. 1:6).
32. The spiritual qualities that characterize God’s kingdom is within us via the FHS (Rom. 14:17).
33. The third term “perseverance” or “endurance” (*hupmone*) has to do with the race set before us under face-to-face teaching (Heb. 12:1; cp. 10:36).
34. This quality is enhanced by testing (Jam. 1:3-4).
35. The noun has to do with testing with respect to circumstances.
36. Those who literally ‘stay under’ and thus persevere under whatever is upon them to the end inherit great SG3.
37. Again, all three items John mentions are a part of our position in Christ.

38. Whether or not we acclimate to the pressure and demonstrate endurance in the race depends upon the character of our positive volition.
39. John himself is under testing, being in exile on the Isle of Patmos because of his active ministry of teaching the Word of God and his testimony with respect to Who and What Christ is (cf. 1Pet. 4:12-19).
40. The prepositional phrase “for the word of God and for the testimony of [about] Jesus Christ” is causal (*dia*) to indicate the reason John was put out of circulation.
41. The small rocky island is about ten miles long and six miles wide located in the Aegean Sea southwest of Ephesus just beyond the Island of Samos.
42. Early church fathers such as Irenaeus, Clement of Alexandria, and Eusebius say that John was sent to this island under the ruler Domitian.
43. According to Victorinus, John, though aged, was forced to labor in the mines on Patmos.
44. Early sources also indicate that about 96 AD, at Domitian’s death, John was allowed to return to Ephesus when Emperor Nerva came to power.
45. It was under these bleak circumstances, shut off from friends, that John was given the most extensive revelation of future things to any writer of the NT.
46. No prophetic literature surpasses the Revelation.
47. The most powerful man and organization on earth sought to neutralize John’s ministry but to no avail.
48. John was used of God to advance prophetic doctrine and to bear witness to Christ in a superlative fashion.

#### Ecstatic State (v.10)

**VERSE 10 I was in the Spirit on the Lord's day** (ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ [*aor.dep.ind.1s. ginomai come to be; “was” + prep en + loc.nt.s. pneuma Spirit + prep en + art.w/loc.f.s. kuriakos; belonging to a lord or master; 2x: 1Cor.11:20 + loc.f.s. hemera day*], **and I heard behind me a loud voice like the sound of a trumpet** [καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος [*conj kai + aor.act.ind.1s. akouo hear + prep spiso behind + pro.gen.1s. ego “me” + noun acc.f.s. phone voice + adj.acc.f.s. megas great + conj hos like + noun gen.f.s. salpingos trumpet*])

**VERSE 11 saying, "Write in a book what you see, and send it to the seven churches** (λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, [*pres.act.part.gen.f.s. lego say + pro.acc.nt.s. hos this; as object of the participle + pres.act.ind.2s. blepo see + aor.act.imper.2s. grapho write + prep eis + noun acc.nt.s. biblion scroll, book + conj kai + aor.act.imper.2s. pempo send + art.w/adj.dat.f.p. hepta seven + noun dat.f.p. ekklesia church*]: **to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea** [*prep eis to + noun acc.f.s. Ephesus + conj kai + prep eis + noun acc.f.s. Smyrna + conj kai + prep eis + noun acc.f.s.*

*Pergamus + conj kai + prep eis + noun acc.f.s. Thyatira + conj kai + prep eis + noun acc.f.s. Sardis + conj kai + prep eis + noun acc.f.s. Philadelphia + conj kai + prep eis + noun acc.f.s. Laodicea])."*

# ANALYSIS: VERSES 10-11

1. John now informs us of the state he was in when the vision commenced.
2. "I was in [the] Spirit" (absence of article denotes quality of the thing) refers to the activity of God the Holy Spirit with respect to John's inner person.
3. John's actual body was asleep and he was in a dream-like state.
4. The things he experience while in this state we as lucid as if he were awake and normal.
5. In his soul/spirit he was taken into the realm of virtual reality.
6. All that he came to experience was done inside his mind.
7. Nothing that follows was actually exterior to him as when Daniel received his vision in chapters 10-12.
8. The words "on the Lord's day" has been much debated.
9. Some have taken it to refer to the first day of the week; others take it in the sense of 'imperial' as in a day to honor Caesar (e.g., 'Emperor's Day'); and still others, as an equivalent to the OT "day of the Lord."
10. There is no solid evidence that the adjective "lordian" (*kuriakos*) was ever intended to refer to Sunday, the day of Christ's resurrection.
11. The day of Christ's resurrection is referred to as "the first day of the week" (Matt. 28:1; Mk.16:2, 9; Lk. 24:1; Jn. 20:1, 19; Acts 20:7; 1Cor. 11:20).
12. It is a fact that the adjective is used in reference to the Lord's Table in 1Cor. 11:20 which was characteristically observed on Sunday.
13. The interpretation preferred here is that the expression here is the equivalent of the OT "the day of the Lord," and that John was projected in his mind into the future day of the Lord.
14. It is unknown how long it took for all this to have been communicated to John.
15. While in this state, John first experienced a great voice [sound], like that of a trumpet, coming from behind him.
16. Trumpets are commonly used in the Bible to signify assembly or announce danger.
17. It is not easy to conceptualize a voice that gives the impression of a trumpet.
18. The loud voice commands John to "write in a book" what he "sees."
19. The command to write, occurs a total of twelve times throughout the experience (Rev. 1:11, 19; 2:1, 8, 12, 18; 3:1, 7, 14; 14:13; 21:5).
20. John composed the book after he was released from his prophetic trance.
21. All commands to "write" were carried out after the fact and as per the prompting of God the Holy Spirit.
22. The second command coming from the trumpet like voice was that John "sends" the completed text "to the seven churches."
23. The order in which the seven churches are mentioned is the same order in which their respective letters are found in chapters 2 and 3.
24. There was no superintending organization over these seven churches at this time, as that represents a later perversion.

**VERSE 12 Then I turned to see the voice that was speaking with me** (Καὶ

ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ, [*conj kai + aor.act.ind.1s. epistrepheo turn (around) + prep.act.inf. blepo see + art.w/noun acc.f.s. phone voice + rel.pro.f.s. hostis "that"; as in such a kind as + impf.act.ind.3s. laleo speak + prep meta + pro.gen.1s. me*].

**And having turned I saw seven golden lampstands** (καὶ ἐπιστρέψας εἶδον ἑπτὰ

λυχνίας χρυσᾶς [*conj kai + aor.act.part.nom.m.s. epistripheo turn + aor.act.ind.1s. horao see + adj.acc.f.p. hepta seven + noun acc.f.p. luchnia lampstand + adj.acc.f.p. chrusous golden*]);

**VERSE 13 and in the middle of the lampstands I saw one like a son of man** (*conj*

*and + prep en + adj.loc.nt.s. mesos midst, middle + art.w/noun gen.f.p. luchnia lampstand + adj.acc.m.s. homoios resembling; "like" + noun acc.m.s. huios son + noun gen.m.s. anthropos man*], **clothed in a robe reaching to the feet, and girded across His chest with a**

**golden sash** [ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

[*perf.mid.part.acc.m.s. enduo clothe + adj.acc.m.s. podere a long flowing garment down to the feet; "in a robe reaching to the feet" + conj and + perf.mid.part.acc.m.s. perizonnumi gird about (for action) + prep pros + art.w/noun dat.m.p. mastos chest of a man or breast of a woman: Lu.11:27 + noun acc.f.s. zone belt; "sash" + adj.acc.f.s. chrusous golden*]).

**VERSE 14 His head and His hair were white like white wool, like snow** (ἡ δὲ κεφαλὴ

αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν ὡς χιών [*art.nom.f.s. + conj de now + noun nom.f.s. kephale head + pro.gen.m.3s. autos he; "His" + conj and + art.w/noun nom.f.p. trichos hair + adj.nom.f.p. leukos characterized by bright light, radiant; "were white" + conj hos like + noun nom.nt.s. erion wool + adj.nom.nt.s. leukos white + conj hos like + noun nom.f.s. chion snow*]; **and His eyes were like a flame of fire** [καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός [*conj and + art.w/noun nom.m.p. ophthalmos eye + pro.gen.m.3s. autos "His" + conj hos like + noun f.s. phloz flame + noun gen.nt.s. pur fire*]].

**VERSE 15 His feet were like burnished bronze, when it has been made to glow in**

**a furnace** (καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης [*conj and + art.w/noun nom.m.p. pous foot + pro.gen.m.3s. autos "His" + adj.nom.m.p. homoios resembling + noun dat.nt.s. chalkolibanon a highly refined metal or alloy of uncertain identity; probably burnished bronze or fine brass; only here and in the parallel reference in 2:18 + conj hos as + prep en + loc.f.s. kaminos furnace + perf.pass.part.gen.f.s. puroo make fiery hot; "when it has been made to glow*]), **and His voice was like the sound of many waters** [καὶ ἡ φωνὴ

αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, [*conj and + art.w/nom.f.s. phone voice + pro.gen.m.3s. autos* “His” + *conj hos like + noun gen.nt.p. hudor water + adj.gen.nt.p. polus much; “many”*]).

**VERSE 16 In His right hand He held seven stars** (καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἑπτὰ ἀστέρας [*conj and + pres.act.part.nom.m.s. echo have; “held” + prep en + art.w/adj.loc.f.s. dexios right hand + noun loc.f.s. cheir hand + pro.gen.m.3s. autos “His” + noun acc.m.p. aster star + adj.acc.m.p. hepta seven*]), **and out of His mouth came a sharp two-edged sword** [καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεϊα ἐκπορευομένη [*conj and + prep ek out from + art.w/noun gen.nt.s. stoma mouth + pro.gen.m.3s. autos “His” + noun nom.f.s. hromphaia broad sword + adj.nom.f.s. distomos literally it means to have two mouths; hence a double-edged sword + adj.nom.f.s. ozus sharp (of things) or swift (of time) + pres.dep.part.nom.f.s. ekporeuoman go out from, proceed from; “came”*]]; **and His face was like the sun shining in its strength** [καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. [*conj and + art.w/noun nom.f.s. opsis face, countenance + pro.gen.m.3s. autos “His” + conj hos like + art.w/noun nom.m.s. helios sun + pres.act.ind.3s. phaino shine + prep en + art.w/noun loc.f.s. dunamis strength + pro.gen.m.3s. autos “its”*]).

#### ANALYSIS: VERSES 12-16

1. The unusual expression, “I turned to see the voice that was speaking with me,” in v. 12 is obviously a figure of speech meaning that he turned to see the one doing the speaking.
2. Having turned (aor. part.), he sees seven lampstands (not candlesticks as in KJV).
3. In the Tabernacle and Temple there was one golden lampstand with a central shaft with a golden bowl at the top along with three branches on each side each having its own golden bowl.
4. The lights were fueled by oil.
5. The branches of the lampstand were in the motif of an almond tree.
6. The vision John saw was that of seven of these lampstands arranged in a circle.
7. The symbolism is explained in v. 20.
8. The gold represents God’s essence.
9. The light represents the witness of truth in an otherwise dark place (cosmos).
10. The golden lampstand was the only light source in the holy place of the tabernacle.
11. The olive oil represents the ministry of God the Spirit towards believers.
12. Daily the priests had to clean (trim) the wicks in the lampstand illustrating the importance of rebound (1Jn.1:9).
13. Christ is seen in v.13 as standing in the midst of the lampstands.
14. The title assigned to Him is “one like a son of man,” a frequently found title in the synoptic Gospels (Matt., Mk., Lk.), but only found one other time in Revelation at 14:14.
15. This title places emphasis upon Christ’s humanity.
16. The description which follows is a symbolic representation (not actual) of various attributes or qualities inherent in the God-man.
17. These qualities bear a special relationship to the events featured in the book of Revelation.

18. His being clothed with a garment reaching to his feet is explained by the clothing of a priest, like Aaron's robe being designed "for glory and beauty" (Ex. 28:2).
19. The garment signifies dignity and authority.
20. The "golden sash" worn not around the waist but across the chest area is used here to signify the deity of the one who appears as a son of man.
21. Josephus suggests that wearing the sash this high was a mark of the dignity of the High Priest.
22. So Christ here appears as the high priest and judge of each local church and each member of it.
23. As our high priest He represents the people before God (and vice versa).
24. In v.14 the focus is upon the color of his hair and his eyes.
25. The expression "His head and His hair" is better "His head, even (as in *kai*-ascensive), His hairs, *were* white as white wool, like snow" serves to reinforce the whiteness of the hairs of His head (not that he sports an 'afro').
26. One's age should reflect one's wisdom (Job 12:12; 32:7).
27. The fact that white hair symbolizes age and suggests wisdom of years is in this case the wisdom of this man based on who and what He is.
28. The whiteness also symbolizes purity and justice of purpose.
29. In Daniel chapter seven verse nine this man is referred to as "the Ancient of Days...whose vesture was like white snow, and the hair of his head was like white snow..."
30. That passage depicts Christ judging the nations at the 2<sup>nd</sup> Advent.
31. In Dan.9:13 however, the same expression "Ancient of Days" is a reference to God the Father on His throne on the occasion when Christ first appeared in heaven after his resurrection, when He "lead captivity captive."
32. Since both distinct persons are co-equal and co-eternal it is fitting that both share this august title.
33. Whiteness of hair suggests longevity, wisdom and purity (+R & J).
34. This isn't gray hair this is white hair (as in pristine snowfall).
35. The next simile, "and His eyes like a flame of fire," reflects the language of Daniel 10:6 where the Daniel's vision sees "a certain man" suspended above the waters of the Tigris river.
36. Dan.10:5-9 constitutes yet another christophany with very similar parallels to the one here in Revelation chapter one.
37. In Daniel it says, "his eyes were like flaming torches."
38. The symbolism has to do with a searching or omniscient gaze with a few to the execution of wrath upon all who do not measure up to the measuring rod of Bible doctrine.
39. There is also the nuance of an all-consuming passion in the execution of judgment.
40. The eyes denote the collection of all the evidence before judgment is rendered.
41. And, the imagery manifests a sanctified jealousy that our Lord possesses for the truth of BD in preparation to evaluate and pass judgment upon all evil.
42. No entity can escape His fiery gaze and no evil will escape the righteous judgment prescribed.
43. In v.15a the language of Dan. 10:6 is echoed as John looks upon the feet below the robe.
44. While Daniel makes mention of the arms, here the imagery is confined to the feet.
45. Bronze as a metal symbolizes judgment.

46. The particular expression here points to the purest form of bronze: “when it has been caused to glow in a furnace.”
47. This can only refer to the perfect, flawless judgment that will be carried forth by the march of the Son of Man through the period of time encompassed by the Revelation.
48. Every act of judgment, no matter the object or severity, will come from the One who is assigned to be the Judge of all mankind.
49. When it is all said and done, all will come under subjugation to His will (1Cor.15:57).
50. In v.15b John describes the audible nature of the voice of the Son of man as, “His voice *was* like the sound of many waters.”
51. Anyone who has heard the sound of the ocean pounding the surf during a severe storm has some idea of what John heard.
52. In Dan. 10:6 the voice is likened to that of “a tumult” or of a commotion of many people at some gathering.
53. This simile suggests power, and power unrestrained.
54. All that He does is backed up by His omnipotence.
55. Here the omnipotence as it expresses itself through the God-man in speech.
56. At the Rapture His command to raise the dead is likened to the voice of an archangel (1Thess.4:16).
57. In the day of battle when the nations are about to annihilate Israel the Lord will descend and His voice over the will roar over the earth like a fearsome beast (Joel 3:16; cp. Rev. 10:3).
58. The voice of God expresses His will which His command always brings to pass.
59. This isn’t just some loud voice, it carries with it omnipotence.
60. In v.16 John observes “his right hand” holding firmly “seven stars.”
61. In Scripture the “right hand” denotes honor and maximum strength (cf. Ps. 110:1; Isa.41:10; Matt.26:64; Col.3:1).
62. The fact that “stars” are so positioned denotes a special relationship of authority, protection, blessing, and control.
63. The identification of the seven stars is found in v. 20.
64. Stars are used in Scripture to symbolize angels (Job. 38:7; Isa. 14:13; Rev. 12:4) as well as human beings (Gen. 37:9; Judg. 1:12-13).
65. Finally, John observes something proceeding from the mouth of this son of man in v.16b: “and out of His mouth came a sharp two-edged sword.”
66. This part of the caricature symbolizes the Word of God, specifically the Word of God in separation and judgment.
67. The sword is “big” as seen in the noun *hromiphaia* which refers to a large broadsword versus the short tactical Roman two-edged sword, the *makaria*.
68. Second, the sword is “sharp” which speaks to its efficiency.
69. And finally, it is “two-edged” denoting how devastating it can be when wielded by a strong well trained warrior.
70. What all this is telling us is that the spoken word of Christ accomplishes the judgment He wills, whether it is brought against the nations gathered at Armageddon (Rev. 19:15, 21; same term), or divine discipline leading to the sin unto death upon unrepentant believers at Pergamum (Rev.2:12, 16; same term).
71. Here in this symbolism, of a large sword emerging from the mouth of the figure, standing the center of the lampstands, we have a specialized application of the Word of God.



72. In Heb. 4:12 the identification of the Word of God with a “two-edged sword” is in reference to the whole of the word of God, whereas here the reference is to the Word of God coming in judgment against those deserving of the sin unto death.
73. Whenever the judgment is dramatic and devastating this weapon comes into play, so to speak.
74. For instance, at the 2<sup>nd</sup> Advent Christ will simply speak (of will it) and the effect will be devastating against those He speaks (as in 2Thess.2:8; Zech.14:12ff.).
75. Here Christ appears in christophany with representatives of the church age against the backdrop of the day of the Lord establishing God’s eternal purpose to set up a kingdom that has no end.
76. This symbolic representation adds greatly to the figure of the One who is sovereign, omnipotent, and invincible.

### The Upshot of the Vision (vv. 17-20)

#### Effect on John (v.17a)

**VERSE 17a And when I saw Him, I fell at His feet as dead** (Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός, [*conj kai + conj ote when + aor.act.ind.1s. horao see + pro.acc.m.s. autos him + aor.act.ind.1s. pipto fall + prep pros at + art.w/noun acc.m.p. pous foot + conj hos as + adj.nom.m.s. nekros dead*])).

#### The Man Identifies Himself (vv. 17b-18)

**VERSE 17b And He placed His right hand on me, saying** (καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμὲ λέγων, [*conj and + aor.act.ind.3s. tithemi put; “placed” + art.w/adj.acc.f.s. dezios right (hand) + pro.gen.m.s. autos his + prep epi upon + pro.acc.1s. ego “me” + pres.act.part.nom.m.s. lego say*]), **“Do not be afraid; I am the first and the last** [*neg me + pres.dep.imper.2s. phobeomai be afraid; w/neg. “stop being afraid” + pro.nom.1s. ego I + pres.act.ind.1s. eimi; “I am” + art.w/adj.nom.m.s. protos first (as in before anything else + conj kai + art.w/adj.nom.m.s. eschatos last (in a series, final))*]),

**VERSE 18 and the living One; and I was dead** (καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς [*conj and + art.w/pres.act.part.nom.m.s. zao to live + conj and + aor.dep.ind.1s. ginomai become; “I was” + adj.nom.m.s. nekros dead*]), **and behold, I am alive forevermore** [*conj and + interj idou behold + pres.act.part.nom.m.s. zao to live; “alive” + pres.act.ind.1s. eimi; “I am” + prep eis until + art.w/noun acc.m.p. aion age + art.noun gen.m.p. aion age; “until the ages of the ages” or “forevermore”*]), **and I have the keys of death and of Hades** [καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου. [*conj and + pres.act.ind.1s. echo have + art.w/noun acc.f.p. kleis key; symbolic of authority over something + art.w/noun gen.m.s. thanatos death; here of*

*physical death = separation of soul from body + conj and + noun gen.m.s. hades of temporary underworld prison where the souls of unbels reside (cf. Lk.16:23); “hell” or “hades”]).*

ANALYSIS: VERSES 17-18

1. John’s experience is parallel to that of Daniel in chapter 4 verse 10 which reads: “Now *these* were the visions in my mind *as I lay* on my bed: I was looking, and behold, *there was* a tree in the midst of the earth and its height was great” (cp. v.5), and in chapter 7 verse 1: “...Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it.”
2. In Daniel 8:1-2 the prophet had the same kind of visionary experience, but in this episode he interacts with the a mysterious man, who instructs Gabriel to interpret the vision of verses 3-14 (cf. vv. 15-16: “And it came about when I, Daniel, had seen the vision, that I sought to understand it; and behold, standing before me was on who looked like a man. And I heard the voice of a man between *the banks of* Ulai, and he called out and said, “Gabriel, give this *man* an understanding of the vision.”).
3. In this episode, Daniel exhibited fear, fell on his face, was spoken to by the angel, passed out, and was revived by Gabriel’s touch: “So he [Gabriel] came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, “Son of man, understand that the vision pertains to the time of the end.” Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me to stand upright.” (8:17-18).
4. By contrast note the experience of Daniel in chapter 10 where the vision occurred external to Daniel’s person (10:4-5: “On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, I lifted up my eyes (e.g. natural eyes) and looked, and behold, there was a certain man dressed in linen...”
5. In that episode the prophet needed reviving mentally and physically (Dan.10:9-21).
6. As with Daniel in the first two episodes cited, John was involved in these visionary experiences that encompass the Revelation, independent of the involvement of his physical humanity.
7. John and Daniel experienced what might be termed virtual reality for all intents and purposes.
8. However, the volition, the STA, the emotions, etc. was very much at play during these experiences, as we shall see in the course of the separate visions to the end of the book.
9. Again, all John heard and saw, was internal to him, not external to him.
10. All, of course, was supernaturally induced by God the Holy Spirit (cf. v.10: “I was in the Spirit...”).
11. This does not make it any less real or any less true.
12. This is how God chose to reveal the future to him.
13. Many of the entities he witnessed were caricatures of the reality, including this vision of Jesus Christ.
14. While this was going on, Jesus Christ was seated in heaven.
15. Christ in His glorified state will not have eyes of fire, feet of bronze, or a large broad sword emerging from His mouth!
16. Again, much of this is imagery not to be taken in a strictly literal sense.
17. This is not to say, that all the entities we will encounter in the course of the study of this book a portrayed in this fashion.

18. Some, like the living creatures of chapter four, will be depicted as they actually appear.
19. One more example: Christ does not actually appear in heaven as a lamb as per 5:6 (He doesn't morph back and forth!).
20. The majesty and glory of the vision of the risen Lord as seen by John caused him to pass out at His feet due to extreme fear (v.17a; cp. Dan.8:17-18; 10:9).
21. This all occurred in John's mind but his fear was real as when one is frightened in a dream.
22. In the vision Christ touches John and tells him to "Stop being afraid."
23. The touch of Christ revived him.
24. John, like Daniel, experienced STA fear, which is understandable, but not legitimate.
25. John had no reason to be afraid.
26. Others who experienced fear in the face of the divine presence include: Daniel (8:17; 10:8-9, 15-17), the disciples (Matt.17:6).
27. The terrifying aspect of the vision of the risen Lord does not apply directly to John who has no reason for concern.
28. Christ presents Himself to John in a manner that is unmistakable.
29. He presents Himself as "the first and the last" which corresponds to "the Alpha and Omega" of verse 11.
30. He is One who as eternal God has no one before Him and no one after Him.
31. Only absolute deity possesses this.
32. He presents Himself as the eternal "I am."
33. The divine attribute of eternal life is in view in this aspect of the identification.
34. As the eternal One, He is the "the living One" (as the glorified hypostasis) who "became dead" (a reference to Christ's humanity only, as deity cannot die), and who "is alive forevermore" (reference to the glorified God-man beginning with Christ's resurrection).
35. Only Christ's humanity was subject to death, but that was permanently reversed when He arose from the dead.
36. The resurrection body is not subject to dying.
37. As eternal God, the 2<sup>nd</sup> Person of the Godhead is not subject to diminishment or death.
38. This fact was not altered when God the Son took upon Himself true humanity.
39. The announcement of verse 18a (the "Who") must be interpreted in light of these theological realities.
40. In his mind, John was confronted with Who and What Christ is; and being the person he was, John had immediate understanding of what he was hearing.
41. Christ's statement in v.18b directs our attention to the "What" of the glorified God-man.
42. The "What" includes a statement regarding Christ's sovereignty over the realm physical death and over the underworld of the departed souls.
43. The expression "keys" denotes authority of access as in Christ's proclamation in Matt. 16:19: "And I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."
44. And example of the apostles' binding practices on people is found in Acts 15:20 (Jerusalem decree).
45. The authority to open something is when Peter introduced Gentiles to the blessing of Pentecost (Acts 10).
46. This authority is now exercised in the local church and its chain of command.

47. Heaven, not apostles, etc., initiates all binding and loosing.
48. Here Christ, and Christ alone, has authority over those who are dead and those who are in Hades.
49. Jesus entered Hades (center of the earth) on the day of His resurrection and relocated all OT saints to the 3<sup>rd</sup> heaven (Eph.4:8ff.).
50. Hades is currently where the souls of all unbelievers reside (cf. Lk.16:16-31).
51. Hades is not the place of their permanent abode, as all unbelievers, who are in their graves will be resurrected and cast into the Lake of Fire (Rev.20:13: “And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds.”)
52. Hades which consisted of Paradise and Torments constitutes the intermediate state (now only for unbel; heaven is the intermediate state for the souls of believers).
53. Christ, and Christ alone, has authority over this prison.
54. The Greek noun *hades*, commonly translated “hell” refers to this intermediate state.
55. The place is actually more inclusive than just the underworld of the suffering; it includes the no longer existing realm where the souls of OT saints went at death (cf. Acts 2:27 in reference to Jesus’s soul at death: “Because you will not abandon My soul to Hades, nor allow Your Holy One to undergo decay.”, and 2:31: “he [David] looked ahead and spoke of the resurrection of Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.”).
56. Hades corresponds to the OT Sheol.
57. Hades must be distinguished from Gehenna, which is the Lake of Fire.
58. Gehenna (translated “hell” in NAS) texts include: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:42, 45, 47; Lk.12:5; Jam. 3:6.
59. Any authority Satan may have had over death (Heb. 2:14-15) was taken away from him when Christ bore the sins of the world and was raised from the dead.
60. As Christ possesses the “keys” over death and Hades, all who live and die do so as per divine providence.

#### Outline to the Book (v.19)

**VERSE 19** **"Therefore write the things which you have seen** [γράφων οὖν ἃ εἶδες  
*[aor.act.imper.2.s. grapho write + inferen.conj oun therefore; here introduces a logical inference or result + rel.pro.acc.nt.p. ho “the things” + aor.act.ind.2s. horao see], and the things which are* [καὶ ἃ εἰσὶν *[conj kai + rel.pro.acc.nt.p. ho “the things” + pres.act.ind.3p. eimi “which are”], and the things which will take place after these things* [καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα. *[conj and + rel.pro.acc.nt.p. ho “the things” + pres.act.ind.3s. mello be about; with following infin. + aor.dep.infin. ginomai become, happen; “take place” + prep meta with or after + demon.pro.acc.nt.p. houtos this; “these things”]]).*

#### ANALYSIS: VERSE 19

1. John, out from under fear, is commanded to “write.”
2. The command to “write” is preceded by an outline of the book of Revelation.
3. The advantage of this outline is that it deals in a natural way with the material comprising this book.

4. This outline of the contents is the only one which allows the book to speak for itself without artificial manipulation.
5. This outline best suits the futuristic approach to the interpretation of Revelation.
6. If there is a key to the interpretation of the book of Revelation, verse 19 is it.
7. This is the key supplied by the Lord Himself for the vast outline of God's future plan for human history.
8. The first division is found in the words, "the things which you have seen."
9. This of course refers to the vision of the risen Christ in chapter 1 verses 10-20.
10. The aorist tense of the verb "you have seen" refers to John's experience in this chapter.
11. The 2<sup>nd</sup> part of the outline is expressed as: "the things which are."
12. This statement points to the 7 churches which are the subject of chapters two and three.
13. The messages given to each of these churches by Christ represent the present dispensation as per the present indicative of *eimi*- to be ("are").
14. As far as history is concerned the present status quo of the CA stretches through seven eras.
15. This is the only reason for the selection of these seven churches and not other known local churches in the world.
16. Each of them represents something to all Christians through the ages, whether it be good or bad or both.
17. If "the things which are" corresponds to the Church age, then "the things which will take place after these things" must correspond to everything beyond church history.
18. The third division includes the bulk of the book from chapter 5 to the end.
19. This section is further divided into a seven year period, clearly separated for the purpose of analysis, into two equal periods of three and one half years.
20. This will be documented in due time.
21. This section comprises chapters 6-19.
22. The last three chapters deal with the 1000 year reign of Christ on earth and the creation of a new world and universe.
23. Chapters four and five contain information and scenes in the 3<sup>rd</sup> heaven after the close of the present church age.
24. This outline is very useful as it classifies the contents of this book of prophecy into past (aorist ind. "seen"), present (pres.ind. "are"), and future things (the present indicative with an aorist infinitive of the particular verbs used conveys a futuristic sense: e.g., *mello* [be about] and *ginomai* [to happen] respectively).
25. The last phrase rendered literally is: "the things which are about to happen after these things."
26. That this 3<sup>rd</sup> phrase in the outline does indeed refer to everything from chapter four forwards see 4:1 where it is employed twice.
27. The prepositional part of the third phrase correctly translated "after these things (μετὰ ταῦτα) occurs at: 1:19; 4:1 (2x); 7:9; 9:12; 15:5; 18:1; 19:1 and 20:3 for a total of eight occurrences in this book.
28. This serves to reinforce the view set forth in this study that says relates the 2<sup>nd</sup> part of the outline to chapters 2 and 3.
29. Christ Himself supplies the chronological outline and key for the analysis of the book of Revelation.