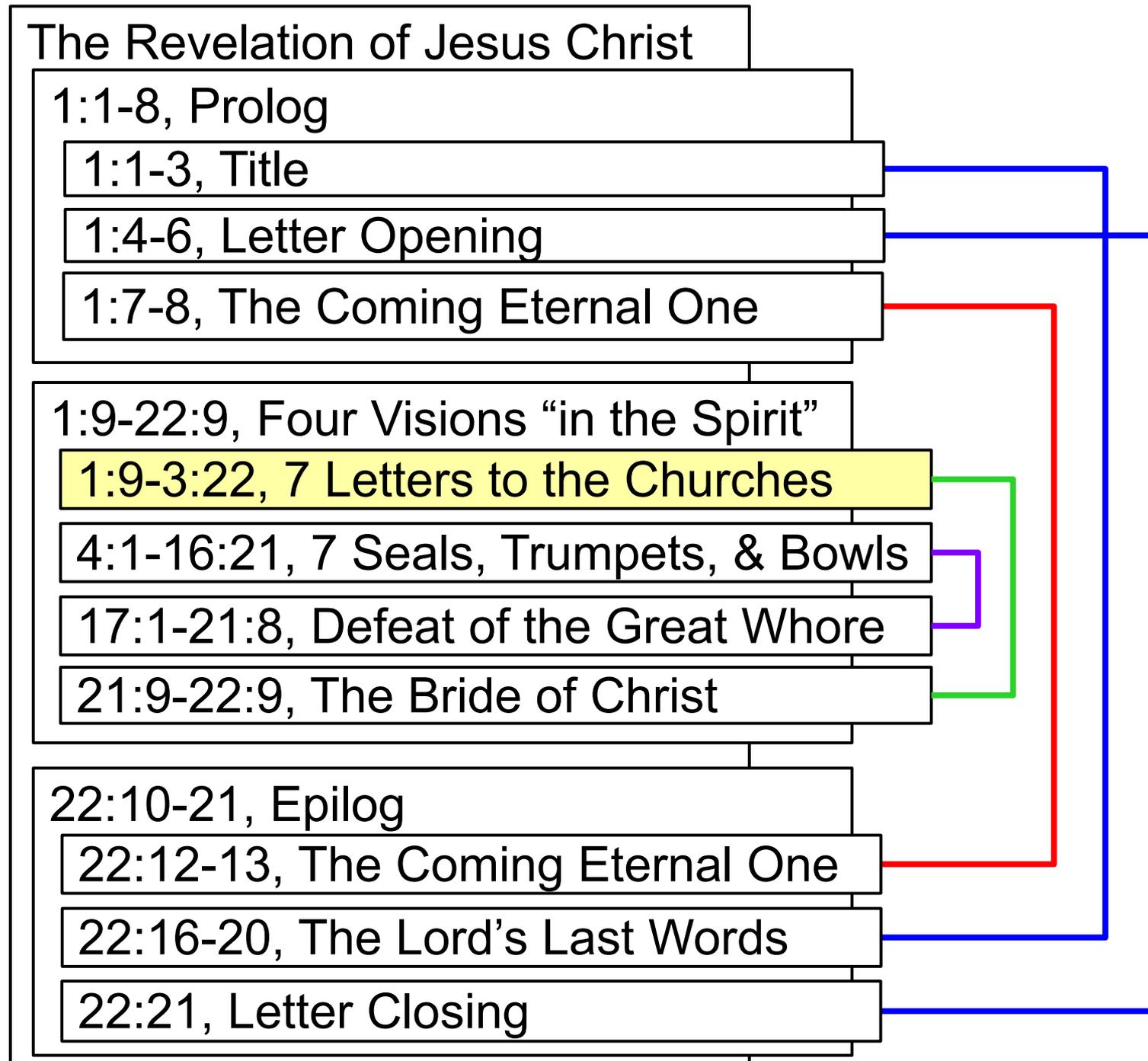


# Structure of the Revelation

Rev 1:9-13



# Why Emphasize Structure?

Morris, *Revelation*,  
1969 AD

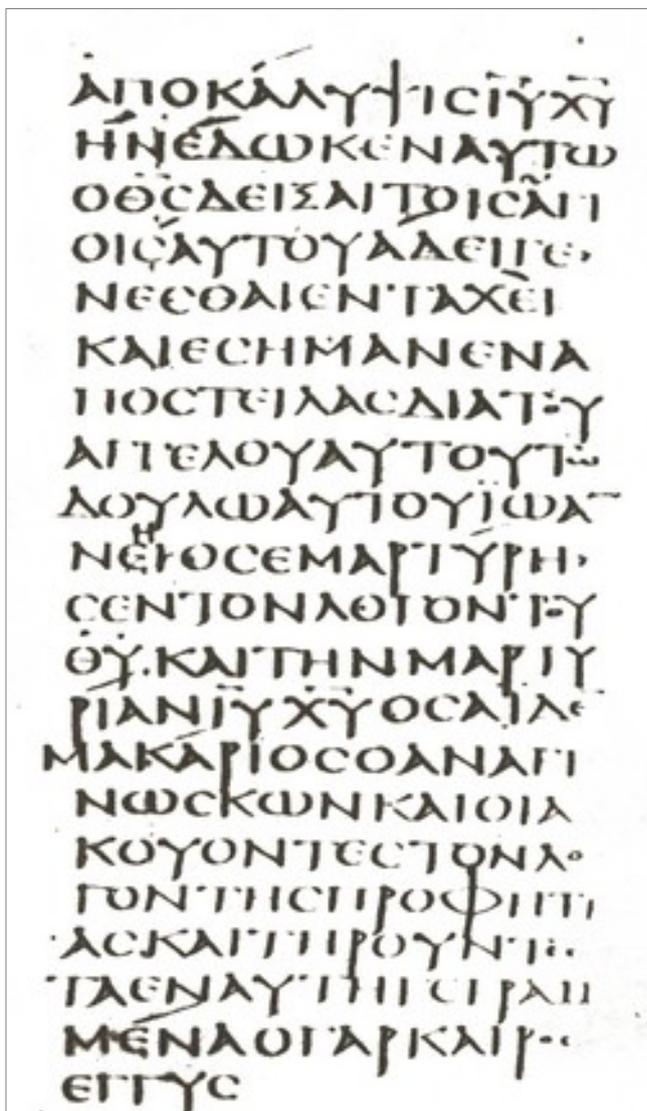
COMMENTARY

## I. PROLOGUE (i. 1-20)

### a. Introduction (i. 1-3)

1. The very first word of this book, *apokalupsis* (translated *The Revelation*), sets the stage. The word means an uncovering of something hidden, the making known of what man could not find out for himself. It makes plain that the book it introduces is not a book of human wisdom, nor for that matter a discussion of philosophical or theological problems. It is revelation. It is a setting forth of what God has made known. This revelation is the revelation of *Jesus Christ* which could mean either that the revelation was made by Jesus Christ or that it was made about Him or that it belongs to Him. In one way or another all three are true. But in view of the following *which God gave unto him* we should probably understand it to mean possession. It is His revelation and that of no-one else that we are to read. And it came from God the Father. It is not a human, or even an angelic production.

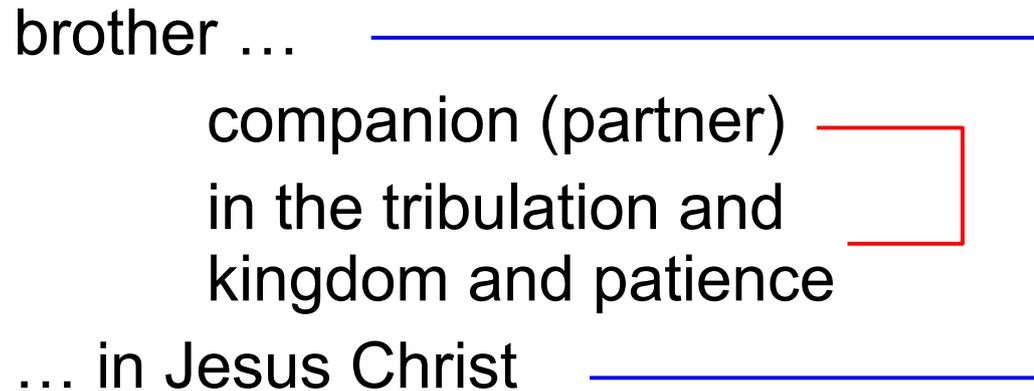
This revelation is concerned with prediction. It is expressly said that it is to show God's servants things which must happen soon. *Shortly* is not defined. We get the exact expression again in xxii. 6, and a similar one in ii. 16, iii. 11, xxii. 7, 12, 20. This could mean that the fulfilment is expected in the very near future. But we must also bear in mind that in the prophetic perspective the future is sometimes foreshortened. In other words the word may refer primarily to the certainty of the events in question. The Lord God has determined them and He will speedily bring them to pass. But speedily has a reference to His time not ours. With Him one day is as a thousand years and a thousand years as one day (2 Pet. iii. 8). It is also possible that the term should be understood as 'suddenly', i.e. not so much 'soon' as 'without delay when the time comes'.



Codex Sinaiticus, Rev 1:1-3  
~340 AD

# 1:9-20, Introductory Vision

## Chiastic organization in 1:9a



brother

Mat 23:8, all ye are  
**brethren.**

companion κοινωνός  
G2844

Luke 5:10 James, and  
John, the sons of  
Zebedee, which were  
**partners** with Simon.

the tribulation and kingdom and patience

2Th. 1:4 So that we ourselves glory in  
you in the churches of God for your  
**patience** and faith in all your  
persecutions and **tribulations** that ye  
endure: 5 Which is a manifest token of  
the righteous judgment of God, that ye  
may be counted worthy of the **kingdom**  
of God, for which ye also suffer:

# Helpful Verses on 1:9-10

1:9 for the **word of God** and for the **testimony of Jesus Christ**

6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain **for the word of God, and for the testimony** which they held:

12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep **the commandments of God**, and have **the testimony of Jesus Christ**.

1:10, Setting for John's Visions

I came to be in the Spirit ...

Acts 22:17 come to be in a trance

Acts 12:11 come to oneself on the Lord's day

Not "the day of the Lord"

1 Cor 11:20 the Lord's supper

1:7 he cometh with clouds

1:10 voice ... of a trumpet

Ex. 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a **thick cloud** upon the mount, and the **voice of the trumpet** exceeding loud; so that all the people that was in the camp trembled.

### MT SINAI

- A mountain that cannot be touched
- Burning with fire
- Darkness gloom and storm
- A Trumpet blast
- God's voice of warning and judgement
- Moses trembling at the terrifying sight



MT SINAI

### MT ZION

- The heavenly Jerusalem, the city of living God
- An immense, joyful assembly of angels
- God, the judge of all
- Jesus, the mediator of a new covenant
- The church of the firstborn, spirits of righteous made perfect through the sprinkled blood of Jesus



MT ZION

*Bob P.*

3/29/20

# The Believer and Sinai

Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the **mount Sinai**, which gendereth to bondage, which is Agar. 25 For this Agar is **mount Sinai** in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But **Jerusalem which is above** is free, which is the mother of us all.

Heb 12:18 For ye are not come unto **the mount** that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And **the sound of a trumpet**, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 But ye are come unto **mount Sion**, and unto the city of the living God, **the heavenly Jerusalem**,

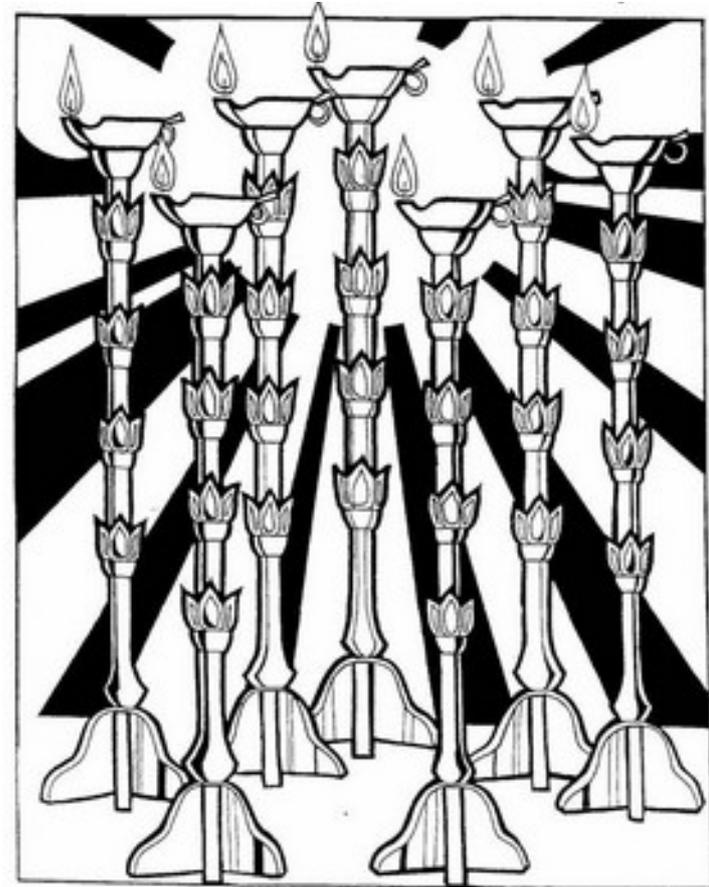
...

# OT vs. NT Candlesticks



Tabernacle and Temple: seven branches on one candlestick (Exod 25:31-37)  
→ **centralized** organization

<http://clipart-library.com/clipart/yckA6yxoi.htm>



Churches: seven independent candlesticks  
→ **decentralized**, autonomous assemblies

[https://orthodoxsundayschool.org/sites/default/files/media\\_crop/332/public/clip\\_image004\\_492.jpg](https://orthodoxsundayschool.org/sites/default/files/media_crop/332/public/clip_image004_492.jpg)

# John's Vision of the Lord Jesus

Verse	Description	Origin	Significance
13	one <b>like unto the Son of man</b> ,	Dan 7:13	Man
	clothed with a <b>garment</b> ἐνδύω G1746 down to the <b>foot</b> ποδηρής G4158,	Ex. 29:5 And thou shalt take the garments, and <b>put upon</b> ἐνδύω Aaron the <b>coat</b> ποδηρής, Zech. 3:4 I will <b>clothe</b> ἐνδύω thee [Joshua the HP] with change of <b>raiment</b> ποδηρής. Ezek 9:2 one man among them was <b>clothed</b> ἐνδύω with <b>linen</b> ποδηρής, (also 9:3, 11) <i>to mark the righteous</i>	Priest
	and <b>girt</b> about the paps with a <b>golden girdle</b> .	Dan. 10:5 Then I lifted up mine eyes, and looked, and behold a certain man ... whose loins were <b>girded with fine gold of Uphaz</b> :	Conqueror of kings
14	His head and his hairs were white like wool, as white as snow;	Dan. 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was <b>white as snow</b> , and the <b>hair</b> of his head like the pure <b>wool</b> :	God
	and his eyes were as a flame of fire;	Dan. 10:6a ... his eyes as lamps of fire,	Conqueror of kings
15	And his feet like unto fine brass, as if they burned in a furnace;	Dan 10:6b his feet like in colour to polished brass,	Conqueror of kings
	and <b>his voice as the sound of many waters</b> .	Ezek. 43:2 And, behold, the glory of the God of Israel came from the way of the east: and <b>his voice was like a noise of many waters</b> :	God
16	his countenance was <b>as the sun shineth in his strength</b> .	Judg. 5:31 let them that love him be <b>as the sun when he goeth forth in his might</b> .	Righteous man