

Summary of Revelation Chapter One Studies (Session 05 – Part 3)

I. The Day of the Lord and the Church

- A. Precedes John's visual revelation with an audible voice experience. Mirrors Old Testament "word-vision" occurrences like God's appearing to Samuel. Emphasizes the visual reality of God's Word in human form.
- B. Cites Jeremiah as another instance of the word-vision phenomenon. Points out that the audible Word possessed physical hands to touch the prophet. Links this physical imagery to Jesus as the visible image of God.
- C. Frames John's vision within the rich traditions of the Torah, Prophets, and Writings. Explains that John hears the word before seeing the living Word. Introduces "*the Lord's day*" as the visual setting.
- D. Interprets "*the Lord's day*" as Sunday, the day of Christ's resurrection. Connects the day to the theological concept of inaugurated eschatology. Views resurrection power as available now to believers.
- E. Tracks the Resurrection timing to Day 8 of Passover (New Creation). References Levitical harvest laws regarding the sheaf of first fruits. Tracks this timeline directly to the counting of weeks until Pentecost.
- F. Defines Jesus as the first fruits of the resurrection timeline. Notes that Pentecost occurred 50 days later to offer new believers to God. Explains the shift from the Levitical priesthood to the Order of Melchizedek.
- G. Highlights the "Eighth Day" connection to the Feast of Tabernacles (Sukkot). Links it to Simchat Torah, signaling the ending and restarting of cycles. Encourages current believer participation in this eternal Sabbath rest.
- H. Contextualizes Jesus' teaching on living water during the festival of Hoshana Rabbah. Connects this historical promise to the outpouring of the Holy Spirit. Rejects a random Sunday interpretation for a deeper spiritual rest.
- I. Compares John's trumpet-like voice experience to Moses at Mount Sinai. Asserts that the command to write enforces prophetic authority. Aligns the instruction with historical charges given to Israel's prophets.
- J. Explains the voice commands John to write to seven literal congregations. Locates these active Christian assemblies historically within Asia Minor. Rejects popular modern theories that they symbolize seven successive church ages.
 - **Literary Structure:** Analyzes Dr. Sam Storms' work detailing a chiasm pattern (A, B, C, C, B', A'). Highlights that the healthiest churches form minorities while struggling ones form the boundaries and core. Proves the universal church is structurally warned about judgment.

II. The Son of Man in the Midst of the Lampstands – Part I

- A. Identifies the seven golden lampstands as menorahs representing the seven churches. Connects earth's lampstands to the Tabernacle pattern revealed to Moses. Shows the reality of the pattern living out through Jewish and Gentile believers.
 - B. Interprets Jesus standing among the lampstands as Temple/Tabernacle imagery. Casts Jesus as the Great High Priest actively tending His church. Asserts He continuously intercedes for believers while receiving their prayers.
 - C. Positions the kingdom of priests as light-bearers inside the Holy Place. Identifies the holy olive oil as fuel ignited by God. Draws the visual imagery directly from Zechariah 4.
 - D. Emphasizes the church's core mission to reflect divine light to a dark world. Warns that losing this witness destroys the church's reason for existing. Connects this directly to Jesus' Sermon on the Mount.
 - E. Explores Zechariah's night visions regarding patrolling riders and angels. Tracks how John utilizes these prophetic messengers. Shows the Holy Spirit's guidance in shaping Revelation's language.
 - F. Explains the two olive trees feeding oil to Zechariah's lampstands. Links the lamps to the all-seeing eyes and omnipresence of Yahweh. Creates a vast matrix of ideas connecting spirits, stars, and churches.
 - G. Translates the olive branches as "two sons of oil" reflecting divine favor. Establishes a Divine Council scene where kingly and priestly leadership stand equal. Blends these dual profiles into one ultimate Melchizedek King-Priest person.
 - H. Historical profiles of the two leaders who rebuilt God's house:
 - **Zerubbabel:** The Davidic governor and political administrator who led the temple reconstruction return.
 - **Joshua:** The High Priest who was cleansed of filthy garments and uniquely crowned as a Messianic King-Priest.
 - I. Synthesizes John's visual tapestry of the voice, churches, and angels. Solidifies Jesus' role as the Great High King-Priest over light-bearing believers. Proves these truths flow directly from Zechariah's prophetic foundations.
 - J. Previews the appearance of the two witnesses and lampstands in Revelation 11. Warns against assuming these witnesses are strictly Moses and Elijah. Concludes that the imagery ultimately stresses the Spirit's power during times of heavy church persecution.
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Summary of Revelation Chapter One Studies (Session 6 – Part 4)

I. The Son of Man in the Midst of the Lampstands – Part II

- A.** Identifies the figure walking among the lampstands as "one like a son of man". Connects John's phrasing to Daniel 7 and the ancient apocalyptic texts of the *Parables of Enoch* (1 Enoch 46, 48, 62). Highlights that the Enochic Son of Man is a righteous, preexistent figure chosen to execute judgment and dwell with the righteous.
- B.** Explains that the *Parables of Enoch* blend Daniel's "Son of Man" with Isaiah's "Chosen Servant" and "Anointed Messiah". This unified cosmic figure sits directly on the Lord's throne of glory and executes judgment purely through the words of his mouth.
- C.** Points out a linguistic shift between Daniel's "Ancient of Days" and Enoch's "Head of Days". Explains that the phrase implies "the beginning of days," subtly matching the descriptive, white-haired deity from Daniel's vision.
- D.** Cites Mark 2 to show that Jesus explicitly used the "Son of Man" title to assert His divine authority on earth to forgive sins. Connects this authority to His role as a Melchizedek King-Priest who calls the churches to repentance in Revelation 2–3.
- E.** Examines Mark 13, where the Son of Man rides the clouds and commands angels to gather the elect from the "four winds". Connects this to Daniel 7 and Revelation 7, where the four winds represent four cosmic angels. Parallels this with the Second Temple text 4 Ezra 13, where a mysterious "Man from the Sea" flies with heavenly clouds and destroys warring multitudes with flaming breath.
- F.** Interprets the Christ figure's "long robe" and "golden sash around his chest". Notes that the Greek term *podērēs* (foot-length robe) historically targets the high-priestly attire of the Levites. Argues the high golden sash communicates the dignity of a supreme, heavenly priestly office.
- G.** Connects the imagery to Daniel 10, where a heavenly figure is girded in pure gold from Uphaz. Notes the body was like *tharsis*—a precious stone found on the High Priest's breastplate and Ezekiel's cosmic wheels.
- H.** Highlights the paradox where the Son of Man displays the white hair of the "Ancient of Days," even though Daniel describes them as separate entities. Cites scholar Alan Segal's *Two Powers in Heaven* to prove that pre-Christian Judaism openly embraced "two holy Yahweh figures" (one invisible, one visible/human) until it was branded a heresy in the 2nd Century AD to counter Christian claims.
- I.** Links this manifestation to the *Shema* (Deuteronomy 6:4) and the mystery of *echad* (oneness). Asserts that Christ looks like the Ancient of Days because He is the living image (*eikon*) of the invisible God. Compares this to Genesis 1–2, where Adam was animated as a living reflection within God's garden-temple.
- J.** Explains that Jesus' "eyes like a flame of fire" signify sharp, penetrating judgment and an awareness of the churches' exact spiritual conditions. Directly connects this description to the terrifying theophany of the polished-bronze, lightning-faced man in Daniel 10.

- K. Contextualizes Daniel 10 as a celestial warfare backdrop involving the oppressive beast empires of Persia and Greece. Explains that earthly battles mirror deep spiritual wars fought by heavenly armies. Asserts that John merges this image into Revelation 1 to show that while the war is won, the ultimate battle lies ahead, and the Victor walks safely in the midst of the Church.

Discursus: Gabriel, the Man in Linen, and Michael the Archangel

1. Details Daniel 9, where the prophet realizes Jeremiah's 70-year exile prophecy is ending, prompting him to engage in desperate prayer, fasting, and intercession.
2. Mentions the arrival of Gabriel during Daniel's prayer. Highlights a scene in Daniel 8 where a superior, unseen voice coming from the Ulai river commands Gabriel to give Daniel understanding.
3. Examines the Daniel 10 vision of the "Man in Linen" who was resisted for 21 days by the spiritual "Prince of Persia" until Michael, a "Chief Prince," arrived to aid him.
4. Argues that this magnificent Man in Linen is neither Gabriel nor Michael. Identifies him as the supreme "Prince of the host" (Daniel 8:11) and "Prince of princes" (Daniel 8:25). Identifies this military commander as the visible Angel of Yahweh from Joshua 5.
5. Explains how a pagan prince could withstand a pre-incarnate Jesus for 21 days. References Deuteronomy 32:8-9, showing that at the Tower of Babel, God disinherited the nations, separating mankind according to the exact number of the "sons of God" (the 70 nations of Genesis 10), while keeping Jacob (Israel) as His personal portion.
6. Chronicles how these assigned divine rulers rebelled, demanded false worship, and fell into the same trap as the corrupt Watchers. Notes their ultimate indictment in Psalm 82 for promoting injustice, resulting in a revocation of their immortality.
7. Connects these fallen national gods directly to the rebellious spiritual Princes of Persia and Greece. Links this worldview to Apostle Paul's theology in Acts 17 and Ephesians, where terminology like "rulers of this age" and "principalities" reflects this exact geographic, cosmic division of the dark powers.
8. Notes that while these dark rulers hold spiritual authority over pagan nations, they have no legal authority over Israel ("His allotted heritage"). Points out that it took Daniel's persistent intercession to open a legal gateway for the heavenly messenger to break through.
9. Concludes that the "Man in Linen"—the supreme Commander of Heaven's Armies who spoke above the river waters—is the exact figure John recognizes as the Resurrected Lord Jesus Christ walking dynamically among the lampstands in Revelation 1.