

Rev. 1:4

AUTHOR AND  
DATE

SUBJECT: John, To The  
Seven Churches] And

9/61  
GF

JOHN, TO THE SEVEN CHURCHES OF ASIA

I the Author

The writer says 5 times that his name is John 1:1, 4, 9; 22:8  
 " claims to be the servant of Jesus Christ 1:1  
 " " " a brother to the " his relation and a  
 " " " follower-sufferer in tribulation 1:9  
 " " " had a kindly name and loved the people  
 " " " recorded in the book. 22:8

21:2

22:8

Who is the John? (John may this as now)

<sup>250 AD</sup> Dionysius of Alexandria, called the Great, most able, famous pupil of Origen,  
 wrote the Apology with the Apostle did not write the Apocalypse with  
 full the vision ~~but~~ with the Apostle did not write the Apocalypse (his style did not  
 fit to a lay school ~~scolars~~). He was a genuine (his style did not  
 anticipate or the subject) nor a student? the Greek style? the fourth gospel  
 did not fit. He wrote with the same passion and the same  
 manner with books. He believed, believed with love the gospel, confess  
 did not believe he would write with the Apocalypse.

## 1. Internal evidence.

(1) who he was, he was a gentile ~~Y~~, brought up in Palestine.  
 what probably Galilee. He wrote in Greek it is thought in Hebrew.  
 & often translates Hebrew idioms literally into Greek & had a  
 profound knowledge of the Old and knew its theology <sup>and</sup> history &  
 unceasingly. He fully unparalleled familiarity with a script?  
 the Greek language; to a writing that creates a great grandeur?  
 his own. His style is eloquent, majestic - like the laws of the government  
 of an emperor. Even here his message - every language gets in to  
 every word with respect!

(2) whom he was, a man of profound spiritual insight. He looks deeper  
 into the mystery of God's plan than any other writer of the NT.

(3) what he was, a man who is very orthodox in his doctrine.

(4) who he was, a man who is very orthodox in his doctrine.  
 The hostile Jews, Ignatius of Antioch are in synagogue, colors  
 Jesus is Body, soul, & spirit, heart & the abomination? the mouth.  
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 Jesus is Body, soul, & spirit, heart & the abomination? the mouth.  
 The conception? X is infinitely majestic, august, and his predominant  
 character is unbroken form, showing itself in just severity, unshaken  
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form of a man, the ruler with a rod of iron 19:15

form of the Lamb this terrible in anger 6:16

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(4) whom he was, A review as unquainted author was  
the long axis minor. The ? represent these all. In reverse, rarely,  
whilst as one new author will not be greatest.

Who is the John?

(1) The very fact the author with the sign "John" indicates he  
was well-known, not of is hardly but apparent & clearly  
of Jesus. By the signs depicted anybody known in ministry just as  
was next. But no job like mine in the deepest secret  
was next. This was <sup>the</sup> job to beloved disciple. See in Asia Minor wrote  
69 A.D. (Pagan martyred 155: 8: you know? now by 2: 10  
25 years, labor with the church, past at Ephesus).  
He shared this suffering. Know this better generation.

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(3) The striking difference between Rev. → do they proclaim works.  
1. Their hopes to indicate a person, a distinction fifth 1X, of is  
genuine lifetime. Joh 1:1, 14; 1 Jn 1:1; Rev 1:8:13  
2. "Lord, the" not in John 1:29, 36, → in Rev. 22:17. And one  
who uses the title in reference to you.  
3. "Please do not you 19: 34 So Rev 1:7. Same Greek word is  
with, Ἐκκέντων. The Sept. in Zech 12:10 uses Κατόπικεδοντας  
4. Rev. 22:8 = John 21: 24 <sup>long</sup> story similarity between author allusion  
or 1:9 = rev. 10: 3f.

5. Difference in grammar? John wrote the Gospel in Greek - may find  
finds to be in language. But above or 106, Peter. Write as we write  
speech is pulpit in that form, Victor. Case requires, proper  
relative referring to the words. The reverse? Do this too good &  
work, as passed to us, genuine equity - all.  
both in Greek want to read.

## 2. External evidence.

(1) Justin Martyr martyred under Marcus Aurelius c. A.D. 166.  
106 down, principal field of activity, in Asia minor. " . . . . "

(2) Irenaeus d. 180 A.D. Born, educated in Asia minor. A pupil of Polycarp, teacher of Ignatius, Ignatius' friend, guest for the Rev., especially  
Gnostics in 177 which he succeeded to. Related with the Anti-Nicene Council  
in 180 to end written by Ignatius 177. The who founded the heretic  
as a good saying. The saying goes into a book with him, *Justinian*.  
Act. Wien I 553

(3) 2d Clement of Alex. 230

Justinian, c. 220

Origen, c. 220

1st of Polycarp, Rev. 240

Macrinius, Larinus  
representing in part, Christians

(4) whom he was, A review as unquainted author was  
the long axis minor. The ? represent these all. In reverse, rarely,  
whilst as one new author will not be greatest.

Who is the John?

(1) The very fact the author with the sign "John" indicates he  
was well-known, not of is hardly but apparent & clearly  
of Jesus. By the signs depicted anybody known in ministry just as  
was next. But no job like mine in the deepest work.  
This was that of John the beloved disciple. Son of Zebedee who was  
69 A.D. (Pagan martyred 155: 8: you know? son of Zebedee  
1st July). For over 25 years labored with his brother, Jesus at Galilee  
He shared this suffering. Know this better generation.

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writing, as passed it on, greatest authority - all.  
both in Greek easiest to read.

## 2. External evidence.

(1) Justin Martyr martyred under Marcus Aurelius c. A.D. 166.  
100 down, principal field of activity, in Asia minor. " . . . . "

(2) Ignatius d. 107 A.D. Born, educated in Asia minor. A pupil of Polycarp.  
Gangra, Smyrna, Corinth, Ephesus, Smyrna, Troas, Philippi, Hierapolis, Laodicea, etc.  
Letter to the Romans which he intended to be delivered with his friends by land or sea  
from the days he had written to you the eighth of the month June in the year  
of our Lord 107. The day you wrote to him with him, Prothomos.  
Act. VIII 1:55

## (3) 2d Clement of Alex. 23<sup>o</sup>

Philadelphia, Caesarea 220

Origines, Alex 220

1st Epiphany, Rome 240

Macrinianus, Carthage  
represented by Paul, Citharus

## II The Date

All critics agree, writing during & period I, severe persecuting 2<sup>nd</sup> V. is in the first century. So one / two; Nero d. 68, or Domitian 81-96.  
No real evidence for early date, though NT certainly practically  
convinced, western (dig much), Domitian C 93-96 A.D.

1. The conclusion 1<sup>st</sup> ch. is that ? a period later than the days?  
Paul martyred under Nero. This issue of who may have changed.  
Ephesus has lost 30 ft. layer.  
The vicaritarian party, not true in Paul's letter, is now nearly  
agreed, finding otherwise.

Sardis is already dead.  
Laodicea, destroyed by an earthquake during 7 years, is rebuilt  
in about 1/3 years, though fault is clear.  
The Roman Empire has become or just antagonist to the ch. (17:8) not  
so clearly as clearly indeed genuine in a part 20:4. But gov.  
generally not at all. And the five months talked in mid-ch. first, seems genuine.

2. The persecuting period reflected in the book fits to the Domitian period.  
July 68 being banished, a consensus forms ? presents in the  
Vera carried on as it were presents in Rome for present reasons.  
But Domitian 81-96 is the agrees with his year change in Italy  
as we see both the agrees in the second 7 to V. The presents  
are for a purpose, saying agrees mostly  
to the subordinates he became "dealing in doings" (good & bad)  
According to Suetonius, to begin an letter, "Our Lord and your Domitian  
accusants say the church is done in 80-81" — formally charged  
that in one cause added in October, either in winter or in  
autumn. Had traps, lying near throughout the agrees.

According to Pliny, he regarded as slight as — at 7 in spring  
towards his death. Pliny continues his division stating that  
Domitian was not laying a trap all just, came within acts 7  
within the claim for refusal to release him.  
The following with the very fourth. Greek, put to death tortured,  
against punishment. Many proofs of presents fall on the main, the  
majority of the acts 70-81 D.

The Roman Empire in 96 A.D.  
last part, 1<sup>st</sup> v. in, Rome near to quite its greatest.  
Empire from British Isles to Africa east; from Anatolia over Egypt  
to Egypt; the day, Roman = the world. The well-tried Roman  
legions seemed invincible. Barricades everywhere.  
Rome built on ten days; August, construction. Great system?  
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Highways, very good, roads possibly made construction.  
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of Dec. 18, 11-14 actually report Syria, the Orient, Egypt, Sicily, Gaul, Gauls

Palaces, & the rich and most costly in the empire.  
Caligula spent \$500,000.00 on his banquets  
& parties, & dining in West Rome spent \$160,000.00 for what above  
Mainly bought all in West from Sester Silver which was in value,  
reduced by a right in Estates & leaving nothing.  
~~and the~~  
Jewels for the women: Caligula's wife set herself 2 with diamonds  
so well, others, West to be equally ~~desirous~~ <sup>desirous</sup> of some  
wealthy ladies were 2 or 3 months <sup>time</sup> required for this care.  
Slaves... 3 with 75  
Spart - will swear to the duty in Rome.  

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Reasons for the Ransoy prosecution directed against the U.S.  
1. Sought to make himself  
2. with 7 judges, nominative, gaining a legal right  
3. and service, a Pandemic

Reasons for a Ramsey presentation

Reasons for the Parson's jurisdiction over  
- secret to his converts.  
- it is掠奪性, 革命性, 延長了基督教  
- 與天主教徒爭取信徒

- Reasons for the Hellenization of Egypt.

  1. Sought to unify country. As long as regarded a set of gods, separate, godless - legalised religion. Cities & towns, recognise religion of conquered provinces. e.g. Phoenician religion. But by now appears evident. Not the local gods - greatest or all greatest. Purpose, to unify country.
  2. Demanded. These several religions to unite by <sup>middle course</sup> not to the state, worth the Roman state anything. The state needs religion to promote its ends, requires of no one God, all religion agreed, true gods of all the state of. Religion, " - polytheism" - . useful
  3. are attacking religion. no Pantheon. Guilds, temples with members, moral reprobation, religion, ignored. Refused to have role in their own affairs. Take over as enemies to the gods. Attitude: nothing too bad to do. no God, not a good. Planned for all religions. It left a gap, no new - in place of old gods - of former, antiquated, useless.
  4. Cannibalism. mixing with myth, cat-goddess, dried blood.
  5. Wild animals. Catoptrism. shocked sensibilities, passing through, the day.
  6. Conflict with typical ideals of every Roman: i.e. water, sellers, sacrifices, animals, women, etc.
  7. Removed from all power, authority, slaves. Took it down upon by the representatives.
  8. Refused to marry the Egyptian. Refused, a wife? Christians dedicated to the state, all & others & cults, loyalty to the state. Forces: Hipparchs, Hipparchs, <sup>in roots</sup> omitted & tried to annihilate them.

(e) Poly carb  
(e) The Son, 2d you go to war

Justin Martyr, "Dialogue with Trypho"  
dated c. 140 A.D.

"there was a certain man  
with us whose name was John,  
one of the Apostles of Christ, who  
proclaimed by a revelation that was  
made to him, that those who  
believed in our Christ would  
dwell in Jerusalem a thousand  
years; | and that thereafter the  
general, and, is next, the eternal  
resurrection and judgment of all  
men would take place."

and 7 more, 22nd p.

Does the 7th represent the last, Rev. 1:29 & 2nd 63  
Apocalypse 29 times.

Zeph 1:7. I John 1:1 no account apocalypse 18:17

X a pre-terminal period by Rev 1:1. 2nd Rev. 22:13  
Mais salvation described & reprobation 1st & 2nd 7  
times of Rev 1:29. 7:3, 8:26, 10:10, 11: 4, 17  
glory), does the Rev. 7:14; 12:11; 21:6, 22:17  
interior salvation is found in Rev 3:16 Rev 7:8, 22:17

A strictly silent in Rev. 1:1-2 - - - we do know it by  
regarding that his angel tells reward John who has withdrawn  
concerning the world but - - - the rest "he does withdraws"  
is in the next verse. A majority view John has already  
done nothing regarding the losses & so. Is this a  
claim by the writer that he is the author of the 6th gospel?  
It must be admitted. However says another  
of course the end of Domitian's reign, previous reign  
of the 2nd cent at Ephesus following Paul and John  
remaining on the peninsula until the time of  
Trajan (88-117) reign

**AUTHOR** what John? was it the 1st author from the beginning or the  
attacker of the 7th, the need of me, and such today which is poor  
and yet is greatly, weaker disciple? the gospel they bring.  
The 1st for the 7th, 12 writers other two epith. same today.