

Rev. 1:4

AUTHOR AND
DATE

SUBJECT: John, to the
Swan Chamber } ~~copy~~

9/1/61

GP

Rev. 1:4

JOHN, TO THE SEVEN CHURCHES OF ASIA

21:2
 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 of the Lord, his witness and a
 fellow-sufferer in tribulation 1:9
 " " that his heavenly vision was heard by those
 recorded in the book. 22:8

Who is the John? (goes away this afternoon)
 Dionysius of Alexandria, called the Great, more often, former pupil of Origen,
 shall the opinion that both the apostles did not write the Gospels & the
 first of a long school, called the Logos school. He traces the origin (his study still a
 masterpiece on the subject) as a study of the Hebrew style & the Fourth Gospel
 and L. de Fleury. He writes that the same person, could it have
 written both books. He believed, however, quite with the good, deeper
 did not believe he would have written the Gospel.

1. Internal evidence.
 - (1) Whoever he was, he was a Jewish Jew. Grew up in Palestine,
 must probably Galilee. He wrote in Greek but he thought in Hebrew.
 a of the translators Hebrew ideas literally into Greek. He had a
 profound knowledge of the OT and had in place of the Jewish Law
 & ceremonies. He talks unparalled Greek grammar &
 the Greek language; to a extent that creates a Greek grammar &
 his own. His style is absolutely unique - it is the laws of the government
 as one person & draws down his message - why language fits in so
 very, wonderful way!
 - (2) Whoever he was, a man of profound spiritual insight. He looks deeper
 into the mystery of Holy Spirit than any other writer of the NT.
 - (3) Whoever he was a man who is very positive in his statements.
 The hostile Jews of Smyrna & Sardis are "the synagogue, satan"
 Rome is Babylon, the mother, harlots and the abominations of the earth.
 Rome religious system is a scandal where, community formality and the
 The conception of X is infinitely majestic, august, but his presence
 characteristic is unbounded form, showing itself in just severity, intensity
 of as a warning, the ruler with a rod of iron 19:15
 of as the Lamb who is slain is any 6:16
 of as the King to break the vineyard of the world? Only God 19:15
16

(4) unknown he was, he received an unquestioned authority over the church of Asia Minor. The 7 represent them all. The reverse, naturally, what is one man's authority will not be questioned.

Who is the father?

(1) The way for the author with his very simple job + indicates he was well-known, not up in ^{the} knowledge but dependent on churches + Asia. By the simple death, probably done in simplicity just what was meant. Only in job will refer to the deeper work. This was the ^{time} of job the beloved disciple. Seen in Asia Minor since 68 A.D. (Polignac's note) 155: 80 you know? some 100 + 1000 + 1 job). He was 25 years, laborer with the churches, pastor at Ephesus he shared this suffering. Know this better than anyone.

(3) The striking likeness between Rev. + the Holy Spirit's words.

1. Then λόγος is indicated + years. a did in this fifth 7K, of in Johannine literature, Jn 1:1, 14; I Jn 1:1; Rev 19:13
2. 'I am, he' of in job 1:29, 36, in in Rev. 22:1 + Rev. 22:14. Only one who uses the title in reference to Jesus.
3. 'I am he' only in Jn 19:34 + Rev 1:7. Same Greek word is used, 'ΕΚΘΕΥΤΕΩ. The Sept. in Job 12:10 uses ΚΑΤΟΡΧΕΟΜΕΝΑΙ
4. Rev. 22:13 = Job 21:24 ^{strong} similarity between author's allusion to Rev. 1:9 = Job. 10:37.
5. Difference in grammar: Job writes to Israel in Greek - may have found it to help in language. But also in Job's pattern. Write as would speak in first person in that form. Nominative. Case requires proper relation governing to the words. The reverence, the church, the past + work, as passed to us. peculiar syntax - all. Both in Greek meant to read.

2. External evidence.

(1) Justin Martyr, martyred under Marcus Aurelius 166 A.D. His work, principal field of activity, in Asia Minor.

(2) Irenaeus 180 A.D. Born, educated in Asia Minor. A pupil of Polycarp, pastor of Smyrna, living + count of job. Frequently quotes from the Rev., especially in the Rev. 1:11 which he considered to be the chief of the book. Said that he says the book written by job the disciple of the 70 who lived in his time at the year 100. He says job wrote the book in the time of Domitian.

- (3) Clement of Alex. 230
 Tertullian, Carthage 220
 Origen of Alex 220
 Hippolytus, Rome 230
 miscellaneous Latin representatives of East, Chitulus

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Who is the job?

(1) The way for the author with his very simple job & indicates he was well-known, not up in ^{the} knowledge but dependent on churches & Asia. By the simple death, probably done in simplicity just what was meant. Only in job who never in the depths of work. This was the job of the beloved disciple. Seen in Asia Minor since 68 A.D. (Polignac's note) 155: 86 you know? some 1500 words & job. He was 25 years, laborer with the churches, pastor at Ephesus he shared this suffering. Know this better than anyone.

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II The Date

All other eyes written during period, some presentation 2th Vth is the first entry. So on / two: New d. 68, or Domicile d. 96. No real evidence for early date of New. NT suddenly gradually re-emerged, written during sub-Committee 699-196 AD.

1. The condition 1st ch. is that of a period later than the date? Paul's martyr - also New. This issue of language may change. Eyles has date of first line. The Victorian party, no trace in Paul's letter, is now widely spread, firmly established. Sardis is already dead.

Sardis, destroyed by an earthquake during reign of New, is rebuilt in about 1st century, the old faith is dead. The Roman Empire has become the great antagonist of the d. (17:2) - the date has already reached presentation in the part 20:4. But you. presentation at all. An idea first mention of the d. - Paul's martyr, Sardis, Sardis

2. The presentation period reflected in the book fits the Domicile's period. July has been revised, a concern from 2 presentation in the 4. New carried on an instance presentation in Rome for personal reasons. But Domicile's 81-96 is the system into the year 20:4. But you. is the one who looked the eyes in the blood of the Vth. The presentation for the purpose, saying eyes would be the subordinate, he became "dear" at Domicile's (17:2) - according to Sectioning, he began the letter. "Over 200 of the Domicile's records that it should be done in 5 or 6 - formally derived as we are should address his attention, which is why it is now. Had wings, King's letter throughout the eyes.

According to history, he regarded as slight as an act of ingratitude towards his deity. History continues this discussion stating that Domicile's record history as above all parts, caused entire Acts 7 which is to be read for reference to history. The collision with the very thoughts. Gild, put to death, tortured, report unfulfilled. Many parts of presentation fall on the main, a story told by the 20 AD.

The Roman Empire in 96 AD.

Last part, 12 Vth, Rome near the center of its presentation. Eyes from British Isles to Africa dead; from Athens over Euphrates to Egypt, the day, Rome is the world. The well-travelled Roman Empire seemed invincible. Domicile's equal.

Rome built on ten days: urgent, common. Great system of highways, in the, made possible with common. Under only of the 18. 11-14 actually report Syria, the Africa, Egypt, Rome, Sardis

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
prophesied 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 in that, the general
resurrection and judgment of all
men would take place."

study of word, I think
 Does the word occur in the book? In John 1:29 Is each of
 Apocalyptic 29 times.
 John 1:17. I John 1:1 no occur in Apocalyptic 19:17
 X a pre-terminal sternal by John 1:1. In the Gen. 22:13
 S: 12/13
 main relative described to various John / Gen. 22:17
 John X John 1:29. 7:3, 5:24, 10:10, 11. In, my
 phrasing, does the Gen. 7:14, 12:11, 21:6, 22:17
 author's doctrine is found in both John 3:16 Rev 7:8, 22:17

A study of the text in John 1:1-2 - no to show it by
 begins then by angel to his servant John and has witnessed
 concerning the word of... The verb "has witnessed"
 is in the aorist tense. It indicates that John has already
 borne witness regarding the logos 7:21. Is this a
 claim by the writer that he is the writer of the 4th Gospel?

He was the only...
 found the end of Domitian's reign. Hence says
 that the church at Ephesus founded by Paul and John
 remain on the peninsula until the time of
 Trajan (98-117)
 reign

AUTHOR
 what John? was it the 1st Jesus found the beginning of the
 author of the 2nd, the word of me, and the testimony which I gave
 but for the growth, the below disciples? the proper church.
 The 2nd John then says, I & others. other two apostles. name testimony.