

Revelation

ILLUSTRATED

The word 'Revelation' is rendered in a highly stylized, gothic-style font. The letters are three-dimensional and have a metallic, golden-yellow finish with a gradient of red and orange, giving them a glowing, fiery appearance. The letters are set against a dark, textured background. Below the main word, the word 'ILLUSTRATED' is written in a bold, red, sans-serif font on a golden ribbon that curls and flows across the bottom of the main text.

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Review of Characteristics of Apocalyptic Literature

- Always possessed historical significance
- Presentation of message through visions
- Contained a predictive element
- Use of symbols
- Cryptic nature due to dangerous times

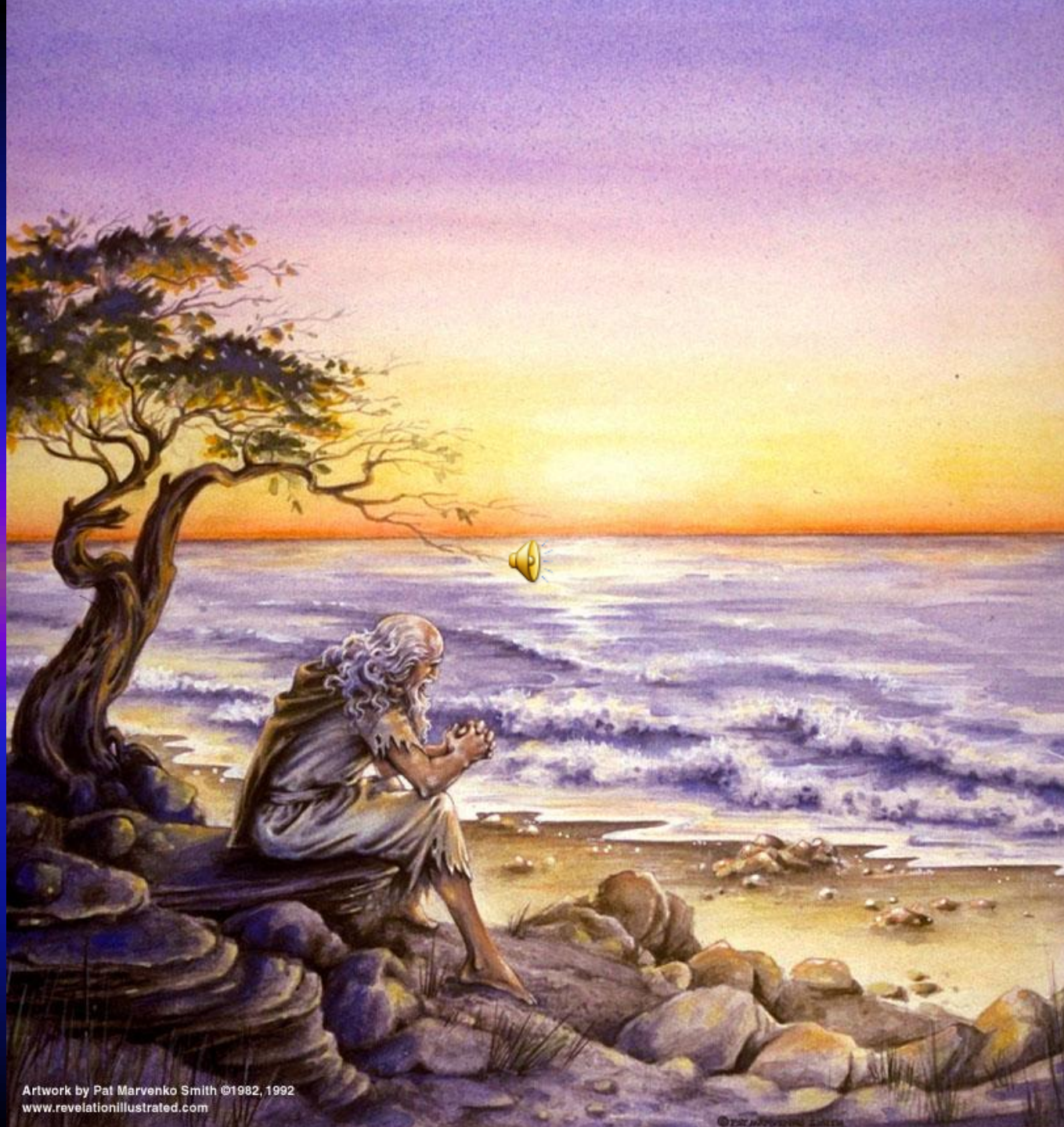
Review of Characteristics of Apocalyptic Literature

- Always pointed to a glorious day of release from darkened conditions of the fateful present political events
- Stressed the virtue of loyalty and stimulated faith by demonstration of certain overthrow of evil and victory for God
- Generally of pseudonymous authorship

Authorship of

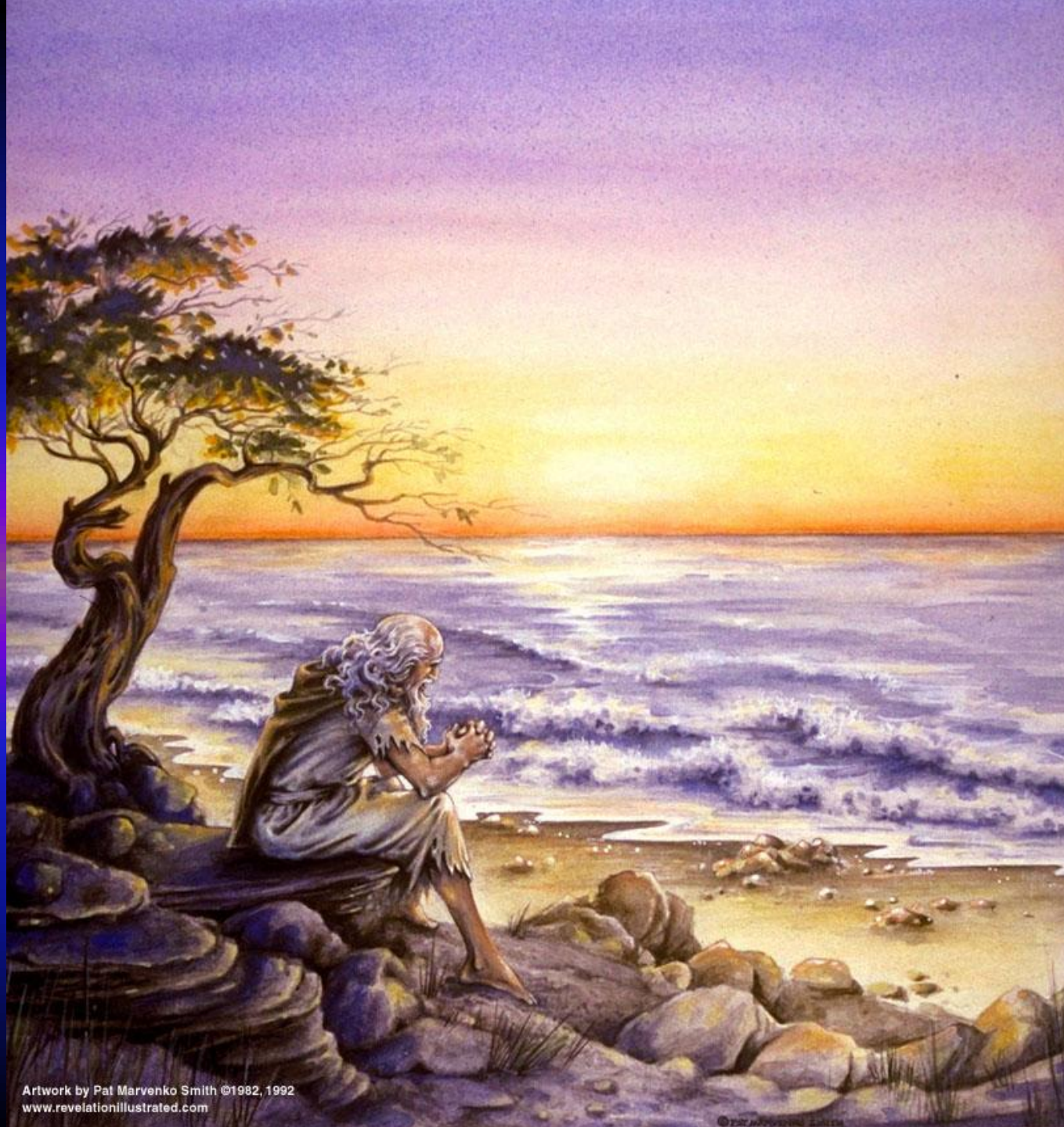
The Revelation of Jesus Christ

- Claims to have been received (written) by someone named John.
 - 1:1b–2 – He made it know by sending his angel to his servant **John**, who bore witness to the word of God and the testimony of Jesus Christ, even to all that he saw.
 - 22: 8 – I **John** saw these things and heard them (Compare John 21:24)
 - 1: 4 – **John** to the seven churches that are in Asia:
 - 1: 9 – I, **John**, your brother and partner in the tribulation and kingdom and the patient endurance that are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.









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Authorship of The Revelation of Jesus Christ

- Claims to have been received (written) by someone named John.
- Is it pseudonymous as is typical for Apocalyptic literature? Not Likely.
 - Christianity brought the Spirit of prophecy on believers and new period of belief in inspiration and for several years an open canon.
 - The writer claims visions were his own and for the use of his immediate generation.

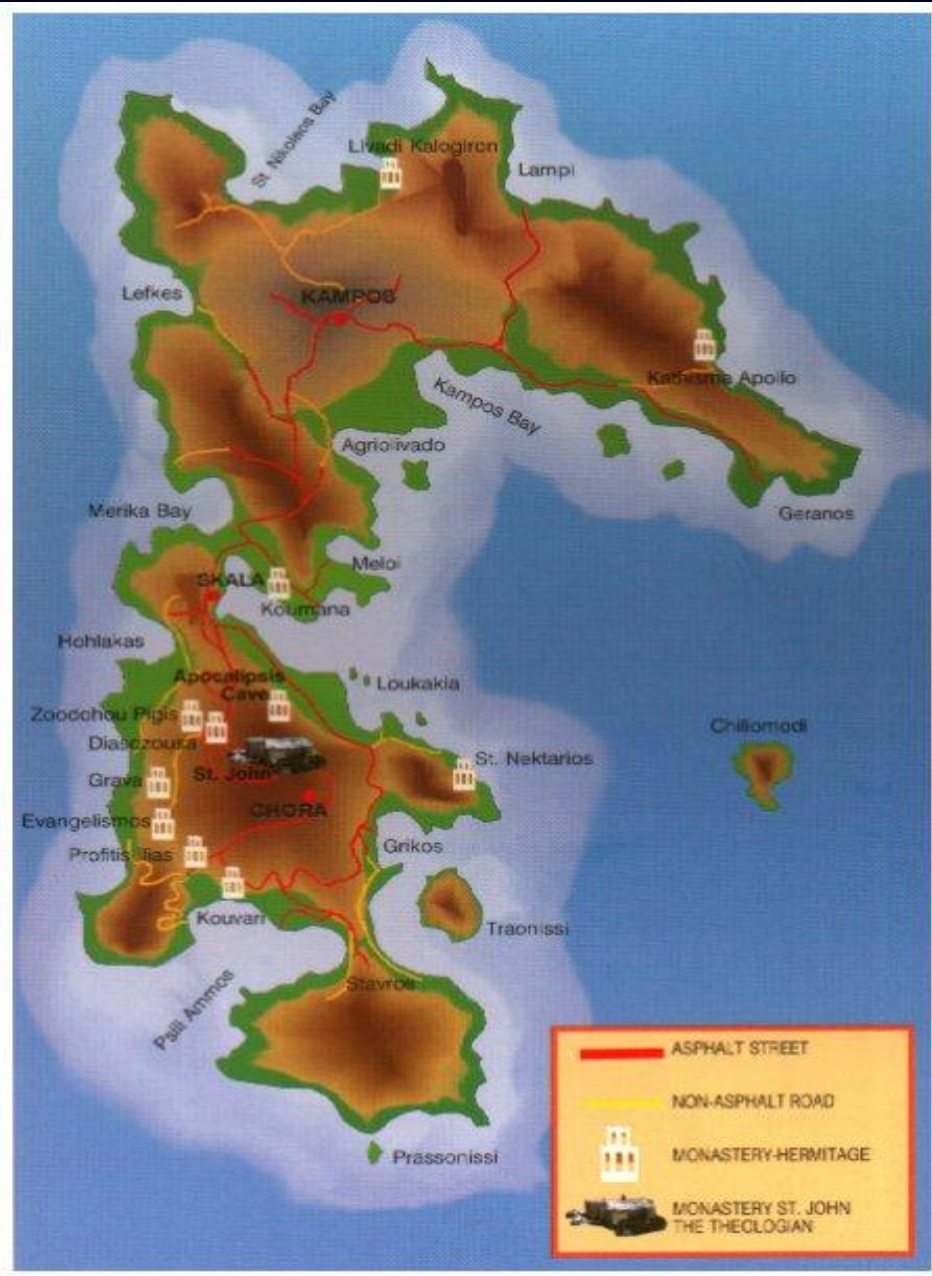
Which John is the Author?

- Other clues from the book itself (internal) support John, Son of Zebedee:
 - Unparalleled liberties with the Greek syntax and grammar compatible with one who spent greater part of life in Galilee before moving to Asia Minor
 - Exhibits profound spiritual insight.
 - Statements are bold and positive in lashing out at the evil empire
 - Exercises unquestioned authority over the churches of Asia Minor



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Evidence Against John, Son of Zebedee

- External Evidence
 - A reference to another “Elder” John suggested as possible by Eusibius (A.D. 270–340), but possibly misidentified.
 - A possible indication in testimony of Papias, Bishop of Hierapolis, (First Century) that John died at the hand of the Jews with his brother James (A.D. 44), but he also contradicted in same writings.
 - Questioned by Dionysius of Alexandria (A.D. 265) based on internal evidence.

Evidence Against John, Son of Zebedee

- Internal Evidence (as outlined by Dionysius
 - Questioned by some before Dionysius of Alexandria (A.D. 265) based on assumptions it taught an earthly reign of Christ, against their belief.
 - The Gospels and Epistles of John do not mention John's name, but use “disciple loved by Jesus” and “the Elder.”
 - Form and compilation along with liberties in the Greek syntax and grammar inconsistent with Gospel of John.

Evidence For John, Son of Zebedee

- External Evidence

- Justin Martyr of Asia Minor wrote in “Dialogue with Trypho” (A.D. 140–160) “...there was a certain man with us, whose name was John, one of the Apostles of christ, who prophesied, by a revelation...”
- Irenaeus (d. A.D. 190), Bishop of Smyrna, a pupil of Polycarp (contemporary with John) frequently mentions Revelation in many books and several times says it was written by John, who lay on Jesus’ breast at the last Supper.

Evidence For John, Son of Zebedee

- Other Later but Still Early External Evidence
 - Clement of Alexandria (A.D. 223)
 - Tertullian of Carthage (A.D. 220)
 - Origen of Alexandria (A.D. 223)
 - Hyppolytus (A.D. 240)

Evidence For John, Son of Zebedee

- Historical Support for Earlier Mentioned Internal Evidence
 - John worked in the churches of Asia Minor, especially Ephesus, after the fall of Jerusalem in A.D. 70, holding a position of authority and admonition

Evidence For John, Son of Zebedee

- Other Internal Evidence in Similarities with Gospel and Epistles
 - Theology of the relationships of the Godhead
 - Use of the term λογος (John 1; Rev 1:2, 19:13)
 - Reference to Pierced (John 19:34; Rev 1:7)
 - Use of Lamb of God (John 21:15; Rev 5)
 - Other common symbols:
 - Water of Life
 - Vine
 - Shepherd
 - Victory
 - Light
 - Darkness