

Conclusion God has given truth for every child of God to read. It is of divine origin. We have, therefore, an authoritative book relating to eschatological matters. Oh, to heed its message! Do you?

THE BOOK OF REVELATION

"The Revelation of Jesus Christ"

Revelation 1:1-3

Introduction

1. Hearts throb when studies in the Book of Revelation are announced. It is hoped this will be the case every Lord's Day where you are personally involved!
2. The Gospels speak of the Person of Christ and appeal to faith. The Acts through Epistles speak of the Church of Christ and appeal to love. Revelation speaks of the rule of Christ and appeals to hope.
3. In a nutshell, the entire book may be summarized in this way: a. Christ--chp. 1. b. Church--chps. 2,3. c. Cosmos--chps. 4-19. d. Consummation--chps. 20-22.
4. This book is steeped in the O.T.--more than any other N.T. book. Matthew contains 92 O.T. references. Hebrews has at least 102 references from the O.T. Revelation, however, has 285 O.T. references. If you don't know the O.T., then study Revelation and you will!
5. Behind this wonderful book is the apostle John (1:4,9; 22:8). He is the author of five N.T. books: Gospel, I, II, III John and Revelation. Written about 96 A.D. from Patmos (1:7). Dig into its wonderful contents! Here are some introductory words:

1. The PRESENTATION of the prophecy vs. 1

- a. Its ultimate source

Clearly this is God the Father. The aorist verb connotes an historical event. Probably a reference to a post ascension experience within the Godhead. This argues for the personality of both Father and Son.

- b. Its mediate source

This is God the Son, our Lord Jesus Christ. The Father gave it to Him. The title of the Book notes that it is a revelation of Him. This, of course, is subjective and unveils Him in all His glory. True, the Actor of the Revelation is the Lord, but this is not an objective

statement about Christ. Mind you, He is God, albeit the information is given to Him by the Father. There is no reasonable doubt about His deity (Heb. 1:8; John 5:23; Rev. 1:8 cf. with 22:13).

c. Its immediate purpose

Whereas Daniel was designed to be sealed (12:9), this book was designed to be unveiled. This is the essence of the word "revelation." The cover of something is permanently removed from its place--that is the meaning of the term revelation or apocalypse. Furthermore, the text notes that certain "things" (definite article employed) are to be "shown." These "things" will of necessity ("must") shortly come to pass. The "come to pass" marks that there will be a completion of the things. The word "shortly" suggests the idea of imminently (Rom. 16:20). The same phrase is rendered "speedily" elsewhere (Luke 18:7,8). In God's order of time, it is thus, albeit the time has now been extended to nearly 2000 years from John's writing. It is still "imminent."

d. Its intended recipients

"Servants" is the key word here. In the original Greek it means "bondslave." The book is not addressed to officials, but to believers in general of all ages. It is a book for the willing subjects of Christ. Hence, the church is involved and the remnant and nations in the Tribulation. Here is inside information for His own, not the world!

2. The INSPIRATION of the prophecy vv. 1-3

a. Its intermediate agency vs. 1

The identity of this agent is clear: "His angel." Here is a special revealing angel for specific information the Father intended to be given to men. Many angels are mentioned throughout this book (7:1,2; 8:2,3). In this modern "wise age" there are many who know little of the marvelous acts of these creations of God. One slew 185,000 men in one night (II Kings 19:35). There are portions in the Book which seem to bypass angelic activity (1:9-20), but it is obvious that the angel was indeed "sent" for revelatory purposes! The verb "signified" connotes a sign or token which points a particular direction (John 12:33; Acts 11:28).

b. Its immediate agency vv. 1,2

In his other writings John does not identify himself, but here he does. He is God's servant. Two specifics are marked out about which he gave witness, a word incidentally which is based upon the root "martyr."

1. The Word of God. Hence we are persuaded that this Book is nothing less than the living oracles of God Himself.

2. The testimony of Christ. This is a subjective genitive, hence borne witness to by our blessed Lord. The final clause is a relative one in apposition to the other two phrases.

NOTE: The order of inspiration as outlined is this: Father--Son--angel--John--servants. This is the manner by which the revelation was given (Heb. 1:1, II Peter 1:19-21).

c. Its important agency vs. 3

1. For public reading. The verb employed here is present tense and notes that there is blessing for one who exercises himself in such reading. How this privilege has been abused! No other book in the Bible is so introduced!

2. For private keeping. Two present participles are used to show the intent of this revelation for the child of God. One definite article controls both participles, hence one person is involved in both the hearing and the keeping. The verb "written" is perfect passive to show that it is a settled record and given by God, not men!

3. For prophetic significance. Here is really the reason for the reading and the keeping of the Word. No dates are set, for the time marked out is within the time of patient grace. It is something which should occupy the heart of the child of God every day. The Greek for "at hand" means "not remote," that is, not distant in time. The word for "time" means "season or fitting time period." It does not mean a calendar date. The point is this: there is no event which should be placed between the believer and His coming! How tragically this is being done today.