



A just weight
and balance



are the
LORD'S:

Thus saith the Lord...

- Revelation 1:1

**The Revelation of Jesus Christ,
which God gave unto him,**

- **to shew unto his servants
things which must
shortly come to pass;**
- **and he sent and signified it
by his angel unto
his servant John:**

- This book is sometimes called the Revelation and sometimes the Apocalypse.
- It begins with the words "The revelation of Jesus Christ,"
 - Which means not the revelation about Jesus Christ but the revelation given by Jesus Christ.

- The Greek word for revelation is apokalupsis (G602) which is a word with a history.

- (i) Apocalypse

is composed of two parts.

- Apo - means

"away from"

- and kalupsis –

means "a veiling."

- Apocalypse, therefore, means an unveiling, a revealing.
- It was not originally a religious word;
- It meant simply the disclosure of any fact.

- It is used by John for the revealing of God's will to us.
- Paul says that he went up to Jerusalem by apocalypse.
- He went because God told him to go (Galatians 2:2).

- Apocalypse is used of the revelation of God's truth to men.
- Colossians 1:26
Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

- Paul received his gospel,
not from men,
but by apocalypse
from Jesus Christ
(Galatians 1:12).
- In the Christian assembly
the message of the preacher
is an apocalypse
(<G602>
(1Corinthians 14:6).

- Apocalypse

is used of

God's revealing to men
of his own mysteries,

- Especially in

the incarnation of

Jesus Christ

(Romans 16:25; Ephesians 3:3).

- Apocalypse is used of the revelation of the power and the holiness of God which is to come at the last days.

- That will be an unveiling of judgment

- Romans 2:5

The day of wrath and revelation of the righteous judgment of God;

- **But for the Christian**
it will be an unveiling of
- Of **praise, honor, glory**
(**1Peter 1:7**);
 - Of **grace**
(**1Peter 1:13**);
 - Of **joy**
(**1Peter 4:13**).

- (i) This revelation is connected specially with the work of the Holy Spirit (Ephesians 1:17).
- That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him:

- (ii) We see in God's word a picture of the whole of the Christian life.
 - There is no part of it which is not illuminated by the revelation of God.

- God reveals to us what we must do and say;
- In Jesus Christ he reveals himself to us,
”**For he who has seen Jesus has seen the Father**
(John 14:9).”

- And life moves on
to the great and final revelation
in which there is
judgment for those
who have not submitted to God
- But grace and glory and joy
for those who are
in Jesus Christ.

- Revelation is no technical theological idea;
- It is what God is offering to all who will listen.

- The means of God's revelation is revealed in **Revelation 1:1-3.**
- Revelation begins with God, the fountain of all truth.
 - **Psalms 36:9**
**For with thee
is the fountain of life:
in thy light shall we see light.**
 - **Truth is**
a gift of God.

It must always
be remembered
that men never
create the truth;
they receive it
from God.

- The reception of that truth comes to those who earnestly seeking it.

- Matthew 5:6

**Blessed are they which do
hunger and thirst after
righteousness:
for they shall be filled.**

- We learn that God gave this revelation to Jesus Christ.
- **"My teaching," said Jesus, "is not mine, but his who sent me" (John 7:16)**

- **"I do nothing on my own authority but speak thus as the Father taught me" (John 8:28).**

- **It is God's truth** that Jesus brings to men; and that is precisely why his teaching is final.

- **Jude 1:3**
"Once delivered"

- Jesus sends that truth to John through his angel (Revelation 1:1).

- Finally, the revelation is given to John.
- God must find a man to whom he can entrust his truth.

- Titus 1:12

The Cretians are always liars, evil beasts, slow bellies.

- 1:13 **This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;**

- Let us note the content of the revelation which comes to John.
- It is the revelation of "the things which must quickly happen" (**Revelation 1:1**).
- There are two important words here.
 - # 1 There is "must".
 - History is not haphazard; it has purpose.

- **2nd** There is **“quickly”**.
- Here is the proof that it is quite wrong to use the Revelation **as a kind of mysterious timetable** of what is going to happen thousands of years from now.

- The things of Revelation are working themselves out

very soon.

- The Revelation must be interpreted

against the background
of its own time.

- Twice the word
“servant”
appears in this passage.
(Revelation 1:1-3)
- God's revelation
was sent to his servant
and that servant was
John.

- In Greek the word is **doulos** (G1401).
- The normal translation of **doulos** (G1401) is **slave**.
- Translation used in KJV:
 - **Servant** **120**
 - **Bond** **6**
 - **Bondman** **1**
 - [Total Count: **127**]
(KJV)

- The real servant of God is, in fact, his slave.
- A servant can leave his service when he likes;
 - As he has:
 - Stated hours of work
 - Stated hours of freedom;
 - And he works for a wage.

- A slave can do none of these things;
 - he is the absolute possession of his owner, with neither time nor will of his own.
- Doulos (<G1401>) and 'ebed' (<H5650>) bring out how absolutely we must surrender life to God.

- It is of the greatest interest to note to whom these words are applied in Scripture.
 - Abraham is the servant of God (Genesis 26:24).
 - Jacob is the servant of God (Isaiah 44:1-2).
 - Caleb and Joshua are the servants of God (Numbers 14:24; Joshua 24:29).

- David

is the servant of God
(Psalms 132:10; 144:10)

- Elijah

is the servant of God
(2Kings 9:36; 10:10).

- Isaiah

is the servant of God
(Isaiah 20:3).

- All the **prophets** are the servants of God (**2Kings 21:10**; **Amos 3:7**).

- The **apostles** are the servants of God (**Romans 1:1**; **2Corinthians 4:5**).

- All **Christians** are the servants of God (**Ephesians 6:6**).

- The greatest men regarded as their greatest honor the fact that they were servants of God.

- Moses, meek but great.
- Abraham, wandering servant.
- David, shepherd boy and king of the nation;
- Caleb and Joshua, soldiers and men of action;
 - Elijah and Isaiah, fearless prophets.
 - Job, faithful soldier in misfortune;
 - The apostles, faithful unto death.
 - All are servants of God.
- There is none whom God cannot use, if he will submit to his service.

- This passage ends with **a threefold blessing.**
- (# 1) The man who “**reads**” these words is blessed.
 - The early Church **took much of its service from the synagogue order** and the reading of scripture remained a central part of the service.

- (# 2) The man who hears these words is blessed.
- We do well to remember how great a privilege it is to hear the word of God in our own tongue,
 - A privilege which was dearly bought.
 - Men died to give it to us.
- To this day the task continues.

- (# 3) The man who keeps these words is blessed.
 - To hear God's word is a privilege;
 - To obey it is a duty.
- There is no real Christianity in the man who hears and deliberately disregards the word of God.

- That is all the more true because the time is **short**.
- The time is “**near**”.
(**Revelation 1:3**).
- **No man knows**
when the call will come
to take him from this earth.
- Let all heed the
listening of the ear.

- We may note that there are seven “blessed” in the Revelation.
- (# 1) There is the blessed we have just studied.
- We may call it the blessedness of:
 - Reading,
 - Hearing,
 - Obeying
 - The Word of God.

- (# 2) Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.
(**Revelation 14:13**).
 - We may call it the blessed home-coming.

- (# 3) Blessed is he
that watcheth,
and keepeth his garments,
lest he walk naked,
and they see his shame.
(Revelation 16:15).

- Blessed is the
watchful pilgrim.

- **(# 4) Blessed**
are those who are
invited to the marriage
supper of the Lamb
(Revelation 19:9).

- We may call it the
great invitation!

- (# 5) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, (Revelation 20:6).
 - We may call it the blessedness of the man whom the sting of death cannot touch.

- (# 6) Blessed is he who keeps the words of the prophecy of this book (Revelation 22:7).

- We may call it the blessedness of the WISE reader.

- **(# 7) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**
- **(Revelation 22:14).**
 - We may call it the blessedness of promises kept.

- The Revelation is a letter,
written to the
seven Churches
which are in **Asia**.
- In the New Testament
Asia is never the continent
but always the
Roman province.

- The seven churches are named in Revelation 1:11:

- Ephesus,
- Smyrna,
- Pergamum,
- Thyatira,
- Sardis,
- Philadelphia,
- Laodicea.
- These were by no means the only Churches in Asia.
- Why did John single out only these seven?
- There can be more than one reason for his selection.

- (# 1) These Churches might be regarded as the centers to circulate these letters.
 - Letters delivered to these seven cities would easily circulate in the surrounding areas.

- (# 2) Any reading of the Revelation will show John's preference for the number “seven”.
 - It occurs fifty-four times.
- Seven candle-sticks (Rev 1:12),
 - Seven stars (Rev 1:16),
 - Seven lamps (Rev 4:5),
 - Seven seals (Rev 5:1),
- Seven horns and seven eyes (Rev 5:6),
 - Seven thunders (Rev 10:3),
- Seven angels, plagues and bowls (Rev 15:6-8).
 - Number “seven” is regarded as the perfect number, and is prominent in this letter.

- **Seven is the perfect number**
because it stands for completeness.

- In effect John was writing to
all the congregations,
as there is only one church.

- Remember how often John says:
**"He who has an ear,
let him hear what the
Spirit says to the Churches"**
(Rev 2:7;11,17;29; Rev 3:6;13;22).

NOT seven separate **denominations**
but

Greek Strong's Number: **1577**

Greek Word: **ἐκκλησία**

Transliteration: **ekklēsia**

Phonetic Pronunciation:

ek-klay-see'-ah

Vine's Words:

Assembly, Congregation

English Words used in KJV:

church 115

assembly 3

- John sends blessings from him
 - who is and
 - who was and
 - who is to come.

- In Exodus 3:14 the word of God to Moses is "I am who I am."
- This is what in Hebrews so beautifully became:
"Jesus Christ is the same yesterday, today and for ever"
(Hebrews 13:8).

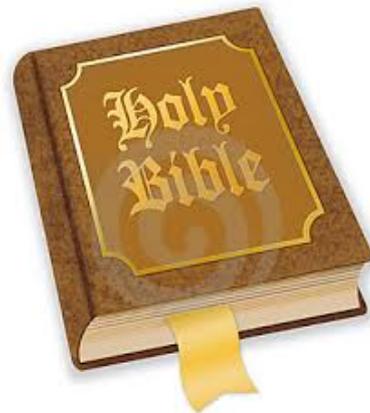
- In the terrible days in which he was writing John stayed his heart on the changeless nature of God.

**The doors of the church
are open.**

**The Spirit and the Bride
Say**

“Come”.

Revelation 22:17



- 04-29-2018 Tryon, NC

