



UNDERSTANDING
THE BOOK OF
REVELATION

Revelation

Chapter 1

• **Some who study
Revelation focus on
what is called
“The Rapture”
“Armageddon”.**

**Becoming obsessed
with how it will all
end, and
miss the urgency
of the message!**

This book is called sometimes
the Revelation
and sometimes
the Apocalypse.

Apocalypse

was not originally a specially
religious word; it meant simply
the disclosure of any fact.

It is used 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.
(Galtians 2:2).

**It is used of the revelation
of God's truth to men.**

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**
(**1Corinthians 14:6**).

It 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).

It is specially 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);

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

God's revelation
is 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 the
great and final revelation
there will be
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
(Revelation 1:1-3)

This short section gives us
a concise account of
how revelation
comes to men.

Revelation begins with God,
the fountain of all truth.

Every truth which men discover
is two things

A discovery of the
human mind
and
a gift of God.

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

God gives this revelation
to Jesus Christ.

"My teaching,"
said Jesus,
"is not mine,
but his who sent me"
(John 7:16).

It is God's truth
that Jesus brings to men;

And that is precisely why
his teaching is
unique and final.

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

John states,
it is the revelation of
**"the things which
must quickly happen"**
(Revelation 1:1).

There are **two important** words here.

There is "**must**".
History is not haphazard;
it has purpose.

There is "**quickly**".

Here is the proof that

it is wrong to use the Revelation as a kind of mysterious timetable of what is going to happen thousands of years from now.

As John sees it,
the things it deals with
are working themselves out immediately.

The Revelation must be interpreted
against the background of its own time.

- **The 1st chapter introduces us to the entire book.**

Chapter one

supplies us to a large

measure with

another key

by which we are to

understand the book.

V. 1 “The Revelation of Jesus Christ”

- Not a revelation in which Jesus is revealed...
- But of which He is the “Revealer”

Indicated in V. 1

“Which God gave him

- **to show unto his servants,**
- **even the things which must shortly come to pass:**
- **and he sent and signified it by his angel unto his servant John:**

- “***signified***”

indicating

how

it was communicated.

- That it was not merely made known, but was transmitted in code

by signs and symbols.

- It was a special message,
 - delivered by special messengers,
- in the special medium of code language.

(v.2) who bare
witness of the
word of God, and
of the testimony
of Jesus Christ...

Note the 4 steps by which
the revelation came:

- 1) From God unto Jesus
- 2) From Jesus unto an angel
- 3) From an angel unto John
- 4) From John unto God's servants.

Angel
(aggelou).

- Strictly,
a messenger.

- **The Revelation of Jesus Christ, which God gave him to show unto his servants, [*even*] *the things which must shortly come to pass:***

- V 1 *Shortly to come to pass*
- It is a relative term to be judged in the light of 2Peter 3:8

**According to God's clock,
not ours.**

- **But forget not this one thing,
beloved, that one day is with
the Lord as a thousand years,
and a thousand years as one
day. (2 Peter 2:38)**

**The marvelous book was
committed as a
sacred trust
to those people who love
and serve the Lord.
(See Jude 3)**

Blessed

is he that readeth,

• **and they that hear**

• **and keep the things**

that are written therein”

(v. 3)

V. 3

The 1st of
7 beatitudes
in the Book

(14:13; 16:15; 19:9; 20:6; 22:7; 22:14)

Note the blessing:

- 1) To those that “read the book”
 - 2) To those that “hear” (Psalms 1:1,2)
 - 3) To those that “keep the things”
– lay them to heart.
- V. 3b “For the time is at hand”
– Not future but now!

- **1st Century Christians in their public worship followed the Jewish custom of public reading of the Scriptures.**

**John expects this book
to be read in each of
the seven churches
mentioned (1:4)
and elsewhere**

V. 4 “John to the seven churches that are in Asia”

- “Seven” – a symbolic number, representing entirety, completeness, perfection.

· There were church congregations also at Troas (Ac 20:5ff.) and at Colossal and Hierapolis (Col 1:1; Col 2:1; Col 4:13).

But these seven

represent

all the
congregations
in the region.

• **The number**
seven
was regarded
by the Hebrews
as a sacred number.

Seven

**is the covenant
number throughout
Scripture.**

**Seven is the sign of
God's covenant
relation to mankind,
and especially to
the Church.**

· **The evidences of
this are met in the
hallowing of
the seventh day.**

In circumcision,
which
is the sign
of a covenant,
after seven days;

- In the part played by the number in marriage covenants and treaties of peace.

It is the number of
purification
and
consecration

(Lev. 4:6,17; 8:11,33; Num. 19:12).

· Seven is the
number of every
grace and benefit
bestowed upon
Israel.

· The priests
compass Jericho
seven days,
and on the seventh
day seven times.

- That all Israel may know that the city is given into their hands by God
- And that its conquest is a direct and immediate result of their covenant relation to Him.

- **Naaman**

is to dip in Jordan

seven times,

- **that he may know**

the God of Israel

as the author of his cure.

- **It is the number of reward**
to those who are faithful
in the covenant
(Deut. 28:7; 1 Sam. 2:5);
- **Of punishment to those who are**
disobedient in the covenant
(Lev. 26: 21, 24, 28; Deut. 28:25),
- **To those who injure others**
(Genesis 4:15, 24; Exod. 7:25; Ps.79:12).

- All the feasts
are ordered by seven
- Or multiplied
by seven
thus intensified.

- Thus it is with the
 - Sabbath
 - Passover,
 - Feast of Weeks,
 - Feast of Tabernacles,
 - The Sabbath-year,
 - The Jubilee.

- **Seven** also occurs as a sacred number in the New Testament.

- **Seven** beatitudes,

- **Seven** petitions in the Lord's Prayer;

• Seven parables

• Seven loaves,

• Seven words
from the cross,

• Seven deacons,

Seven graces
(Rom. 12:6-8),

Seven

**characteristics
of wisdom
(James 3:17)**

• **7** spirits

**before the
throne**

7 churches

7

golden

candlesticks

7 stars
in the right hand
of Him
who is like unto
a son of man

**7 lamps of fire
burning
before
the throne**

• 7 horns

7 eyes

of the Lamb

• 7 seals
of the book

7 thunders

7 heads
of the
great dragon
and of the
beast from the sea

7 angels
with
trumpets

7 plagues

7 mountains
which are the
seat of the
mystic Babylon

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

**The Spirit and the Bride
Say**

“Come”.

Revelation 22:17



03-18-2018 Tryon, NC