

Revelation

By: Frank L. Cox

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There are about as
many different
views of Revelation
as there are
commentators.

Our study is intended to simplify.

- A study that is concise.
- Not intended to chase every theory.
- A simple, straight forward study.
- Intending to clarify, not mystify.

The wonderful book of
Revelation resembles that of ...

Daniel & Ezekiel.

It belongs to a type of literature
known as “Apocalyptic”

Or “revelation”.

- Revelation means
the uncovering of that
which is covered...
- The unveiling of that
which has been veiled.

Purpose:

to give to God's suffering people the assurance of the final overthrow of the forces of evil.....

to show that

Christ is the final victor!

- The Revelation
(apokaluyiv).
- The Greek word is
transcribed
into Apocalypse.

- The word Apocalypse occurs only once in the Gospels, Luke 2:32, where to lighten should be rendered for revelation.
- It is used there of our Lord, as a light to dispel the darkness under which the heathen were veiled.

- Revelations is
the unveiling of
something hidden,
which gives
light and knowledge
to those
who behold it.

Christianity itself
is the revelation of
a mystery
(Romans 16:25).

Romans 16: 25
the preaching of
Jesus Christ,
according to the
revelation of the mystery
which hath been
kept in silence
through
times eternal,

- The participation of the Gentiles in the privileges of the new covenant was made known by revelation (Ephesians 3:3).

Paul received the
Gospel which he
preached by
revelation

(Galatians 1:12)

- Revelation

is Christian insight
into spiritual truth.

- Paul asks for Christians
the spirit of revelation
(Ephesians 1:17).

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:

- Revelation is the unveiling of the divine mysteries of Jesus Christ.
- Not the manifestation or disclosure of Jesus Christ, but the revelation given by Him.

There is no doubt at all

that emperor worship

played a main part in the

persecution of the

Christians that was the

occasion for this great

Christian apocalypse.

- The book itself bears ample witness to this fact,
- If the **two beasts** refer to the Roman power as the agent of Satan.
- It is **not possible** to single out each individual emperor in the graphic picture.

- Most would take the dragon to be Satan
- The first and the second beasts to be the imperial and provincial Roman power.

The Roman
emperors posed
as gods and
did the work of
Satan.

In particular there were
two persecuting emperors
(Nero and Domitian)

who were responsible for
many martyrs for Christ.

But emperor worship began
before Nero.

- Julius Caesar
was worshipped
in the provinces.
- Octavius was called
Augustus
(Σεβαστος, Reverend)₂₂

- The crazy Emperor
Caius Caligula
not simply claimed to be divine,
- But actually demanded that his
statue be set up for worship in the
Holy of Holies
in the Temple in Jerusalem.
- He was killed in January A.D. 41
before he could execute his purpose.

- Nero
likewise demanded worship
and blamed in A.D. 64
the burning of Rome
on the Christians,
though guilty of it himself.

- Nero
set the style
for persecuting Christians.

Persecution continued
under the rule of
Domitian,

who had himself
commonly termed
Dominus ac Deus noster
(Our Lord and God).

The worship of the emperor did
not disturb the worshippers of
other gods

save the Jews and the Christians,

and in particular

the Christians were persecuted

after the burning of Rome

when they were

distinguished from the Jews.²⁶

After Nero it was
a crime
to be a Christian
and all sorts of
slanders about them
were circulated.

2Thessalonians 2:3ff.

Identifies the
“*man of sin*”
as one who sets
himself above God as
the object of worship.²⁸

We also learn in
1John 2:18,22; 4:3;
2John 1:7

the term antichrist
is applied apparently to
Gnostic heretics.

One may wonder if
in the Apocalypse
the man of sin and
the antichrist are
united in the beast.

- There is constant use of
Old Testament language
and imagery
- But without
a single
formal quotation.

- Each of the messages to the seven churches picks out a metaphor in the first picture of Christ in chapter I
- and there are frequent other allusions to the language in this picture.

In the visions and all
through the book there is
constant use of **symbols**,

as is the fashion
in apocalypses like
the **beasts**, the **scorpions**,
the **horses**, etc.

- These symbols probably were understood by the first readers of the book, though the key to them is lost to us.

- Even the numbers in the book

(3 1/2, 7, 3, 4, 12, 24, 1000)

cannot be pressed,

- Though some do so to their own confusion.

- This vision of the
Reigning Christ in heaven
with a constant eye
on the suffering saints
and martyrs...

- Is a guarantee of certain
triumph in heaven and
ultimate triumph on earth.³⁶

- The picture of Christ in heaven is a glorious one.
- He is the Lamb that was slain,
- The Lion of the tribe of Judah,
 - The Word of God,
 - The Victor over his enemies,
 - Worshiped in heaven
 - And like the Father,
the Light
and Life of men.

- Instead of trying to fit
the various symbols
on particular individuals
- One will do better to see the
same application
to times of persecution
from time to time
through the ages.

- The same Christ who was
the Captain of salvation
in the time of Domitian...
 - is the Pioneer
and Perfecter
of our faith today.

(Hebrews 12:2)

- The Apocalypse of John gives glimpses of heaven
 - as well as of hell.
- Hope is the word that it brings to God's people at all times.

Doors of the
church
are open.

Spirit & Bride
Say “**Come**”.



