

THE REVELATION

of Jesus Christ

The Vision of Christ—The Seven Churches—The Things Which Must Be After the Churches Into Eternity

Introductory remarks (1:1-11).

1. Title, origin, subject, object, transmission and author

Introduction and Benediction

1 The ^aRevelation ^bof Jesus Christ, which God ^cgave Him to ^dshow His ^eservants—^fthings which must ^gshortly take place. And He sent and ^hsignified *it* by His angel ⁱto His servant John, ■

2. Threefold authenticity (22:16)

2 who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

3 The beatitude (cp. 14:13; 16:15; 19:9; 20:6; 22:7, 14) and nature of prophecy (cp. 22:7, 10, 18, 19)

▲ 3 ^aBlessed *is* he who reads and those who hear the words of this ^bprophecy, and ^ckeep those things which are written in it; for the time *is* near.

4. Sevenfold salutation to the churches and threefold exaltation of Jesus Christ

Greeting the Seven Churches

4 John, to the ^aseven churches which are in Asia:

Grace to you and peace ^bfrom Him who is and who was and who is to come, and from the ^cseven Spirits who are before His throne,

5 and from ^aJesus Christ, the faithful witness, the first-born from the dead, and the ruler over the kings of the earth. To Him who loved us and washed ¹us from our sins in His own blood,

★ 6 and ^ahas made us kings² and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

5. Chief theme of Revelation (11:15-18; 19:11-21; 22:20)

▲ 7 Behold, He is coming with clouds, and ^aevery eye will see Him, even ^bthey who pierced Him. And ^call the tribes of the earth will mourn because of Him. Even so, Amen.

6. Eternity of Jesus Christ

(1:8, 11, 17; 2:8; 21:6; 22:13; Mic. 5:1-2; Jn. 1:1-2)

8 “I am the ^aAlpha and the Omega, *the Beginning and the End*,”³ says the Lord,⁴ “*who is and who was and who is to come, the Almighty.*”

7. The prophet—John (1:1, 4)

Vision of the Son of Man

9 I, John, both⁵ your brother and ^acompanion in the ^btribulation and ^ckingdom and ^dpatience of Jesus Christ, was on the island that is called ^ePatmos ^ffor the word of God and for the testimony of Jesus Christ.

10 I was ^ain the Spirit on ^bthe Lord’s Day, and I heard behind me a loud voice, as of a ^ctrumpet,

1:1

- a Gr. *apokalupsis*, to unveil or uncover. It implies the lifting up of a curtain so all can see alike what is uncovered. When used of writing it means to *reveal or make clear* (Gal. 1:12; Eph. 3:3); when used of a person it denotes visible presence (v 1; 2 Th. 1:7; 1 Pet. 1:7, 13). Here it refers to both the book and the person of Christ. See *Revelation*, 1 Cor. 1:7, c; Gal. 2:2, a.
- b Not a revelation altogether concerning Christ, but one from Him. Christ is not the main subject of the book. See v 1, f.
- c God gave it to Christ, emphasizing His limitations during His incarnation (Isa. 50:4; Mt. 28:18; Mk. 13:32; Lk. 2:40, 52).
- d The purpose was to show, not hide from His servants, events from John’s day into all eternity (Rev. 21–22).
- e 125 times in the N.T.; 14 in Rev.
- f 45 times, emphasizing the subject matter of the book, which is things or events:

- 1 Events of the whole Church Age (Rev. 1–3).
- 2 Events in heaven (Rev. 4–5).
- 3 Events of the future Tribulation of Daniel’s 70th Week (Rev. 6–19).
- 4 Events of the Millennium (Rev. 20).
- 5 Events of the eternal New Heavens and the New Earth (Rev. 21–22).

g Gr. *tachos*, swiftness; speed; quickly. Trans. *shortly* (v 1; 22:6; Acts 25:4; Rom. 16:20); *quickly* (Acts 12:7; 22:18; Rev. 2:5); and *speedily* (Lk. 18:8). The idea is that this series of events must begin quickly.

h Gr. *semaino*, to show or point out; announce; to make a note of. That it does not mean that all things are in symbols is clear from its use elsewhere (v 1; Jn. 12:33; 18:32; 21:19; Acts 11:28; 25:27). It simply means to make a clear record.

i The book was transmitted from God to Christ, to the angel, to John, to the churches, to us (v 1, 11).

1:3

a 3 Classes Blessed:

- 1 Those who read the Revelation.

2 Those who hear it.

3 Those who keep things written in it.

b Seven times in Rev. indicating the prophetic aspect of the book (v 3; 11:6; 19:10; 22:7, 10, 18, 19).

7 Rules Regarding Prophecy:

- 1 Understand prophecy as history written beforehand.
- 2 Give the same meaning to words of prophecy as you do the words of history.
- 3 Do not seek for hidden meanings.
- 4 Do not think prophecy must be fulfilled before it can be understood.
- 5 Do not interpret God’s own interpretation of anything in prophecy.
- 6 Take all prophecy literally unless it is clear that it cannot have a literal meaning; then get the literal truth conveyed by the figurative language.
- 7 Let the Bible be its own interpreter.

c Gr. *tereo*, keep or guard. Trans. *keep*, 10 times in Rev. (v 3; 2:26; 3:8, 10; 12:17; 14:12; 16:15; 22:7, 9); and *hold fast*, once (3:3).

1:4

a They were located in Asia Minor (v 11).

b From the divine Trinity (v 4–5). See *Trinity* in the Index.

c See Rev. 5:6, b.

1:5

a See *10 Facts About Jesus Christ*, p. 512.

1:6

a 1st N.T. prophecy in Rev. (1:6–7, unfulfilled). Next, 2:5.

1:7

a All eyes in the immediate vicinity of Jerusalem where He lands (Zech. 14:1–5). People in distant parts of the earth will not see Him until later (Isa. 2:2–4; 66:19–21; Zech. 8:23).

b The descendants of those who pierced Him—the Jews (Zech. 12:10).

c The armies of the nations that will be surrounding Jerusalem when Christ comes (Zech. 14:1–5; Mt. 24:29–31).

1:8

a The first and last letters of the Gr. alphabet. Used 4 times in Rev. (1:8, 11; 21:6; 22:13; cp. 1:17; 2:8). Used of Christ in all these places, except in 21:6). He is also called *the Almighty* (v 8), which is elsewhere used of the Father (4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22).

1:9

a Partaker, as in Phil. 1:7, e.

b Used 5 times in Rev.; 4 times of persecution of Christians in John’s day (1:9; 2:9, 10, 22); and 1 time of the future Great Tribulation (7:14). See 2 Cor. 1:4, b.

c The kingdom of or from the heavens that Christ will establish on earth at the Second Advent (1:6, 9; 5:10; 11:15; 12:10; 20:4–6; 22:5). See Mt. 4:17, b; 19:24, c.

d Seven times in Rev. of the endurance of Christians in sufferings (1:9; 2:2–3, 19; 3:10; 13:10; 14:12).

e A volcanic, treeless, rocky island about 6 by 10 miles, 30 miles southwest of Samos. It was made a place of exile by the Romans for the lowest of criminals.

f 2 Reasons for Banishment:

- 1 For preaching the Word of God.
- 2 For testifying of Jesus Christ.

1:10

a A term used of being wholly in union with the Holy Spirit and yielded to Him (Lk. 22:3, a).

b A term used by early Christians for the first day of the week, the day of the Lord’s Resurrection. Romans set aside certain days for emperor worship and called them the Augustean day, etc., so Christians set aside Sunday as the day to worship God and Christ calling it *the Lord’s day*. See *Sunday the Christian Sabbath*, 1 Cor. 16:2, a.

c God prepared Moses to receive the law by the blowing of a trumpet (Ex. 19:16–19).

1:5 ¹NU-Text reads *loves us and freed*; M-Text reads *loves us and washed*.

1:6 ²NU-Text and M-Text read *a kingdom*.

1:8 ³NU-Text and M-Text omit *the Beginning and the End*.

1:8 ⁴NU-Text and M-Text add *God*.

1:9 ⁵NU-Text and M-Text omit *both*.