

The Revelation
of
Jesus Christ
Part One: Christ in His glory
Or
The Things Which Are

I. The Revelation of *Jesus Christ* (Revelation 1:1, 2)

Revelation 1:1 ¹ *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servant's things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*

It is important to note that lack of an 's' on the end of that word.

It is not the book of Revelations, plural. But of Revelation, singular.

1. it is not given as a revelation of the church. Though it reveals a lot about her.
2. it is not a revelation about the future. Though the majority of the book deals with that subject.
3. it is not a revelation about heaven. Though that is the ultimate destination.
4. it is not a revelation about the plan of God. Though it IS the consummation of that plan.
5. it is not even a revelation about God the Father. Though He is seen as sovereign and supreme throughout it's tale.

A. It is, always has been, and always will be the Revelation of Jesus Christ!

Christ is it's subject.

Christ is it's headline.

Christ is it's central figure.

Christ is it's body; it's flesh; it's bones; it's blood; and it's breath.

Without Christ, there is no revelation.

Where did this Revelation come from? And how did we come to have it?

1. it was given to Christ by God.

"which God gave unto him..." Rev 1:1b

2. it was sent and signified by God's angel.

"and he sent and signified it by his angel..." Rev 1:1d

3. it was sent and signified *unto* his servant, John.

"unto his servant John..." Rev 1:1d

God sent this Revelation to a blind man. Quite possibly the only one who could see.

Understand that the gospel has always been sent to those who could look beyond this flesh and see more.

Angel-Greek- aggelos *phonetic*: ang'-el-os

1 a messenger, envoy, one who is sent, an angel, a messenger from God.

Christ was, in this case, the messenger. It doesn't matter that the word used is angel. The messenger could have been anyone, and wouldn't have harmed the message.

It is fitting that it was not Gabriel to deliver this Revelation to John, and thereby to the church. Though Gabriel declared and delivered messages to both Daniel, and Mary, mother of Jesus, it was Christ who delivered the message of salvation to a lost and dying world.

It is Christ himself, pictured in I Thessalonians 4 as descending from heaven with a shout to receive the saints at the rapture.

Fitting, therefore, that Christ should herald the Revelation of the final consummation of the plan of God, and the total redemption of the saints.

It is important to note that John had interactions with several different individuals while recording the book of Revelation.

Jesus only authenticated himself in Revelation chapter 1 and dictated the letters to the seven churches in chapters 2-3.

Thereafter, it was either an angelic being, another saint, or God the Father who spoke with John.

What was John to do with this 'Revelation'?

Revelation 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

1. He was to bare record of the word of God.
2. He was to bare record of the testimony of Jesus Christ.
3. He was to bare record of all things that he saw.

For what purpose is this Revelation given to us?

*“to shew unto his servants the things which must **shortly** come to pass...”*

Rev. 1:1

Does not deal with the passage of time.

Shortly- tachos – means quickness, speed, or haste.

*It deals with how **QUICKLY** these things will begin to come to pass,
once they begin coming to pass.*

II. The blessing of the book. (Revelation 1:3-6)

Revelation 1:3³ *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Who will be blessed by this book?

1. He that readeth.

Readeth – Gr – anaganosko *phonetic*: an-ag-in-ocē'-ko

1. To distinguish between, to recognize, to know accurately, to acknowledge.
2. To read.

2. They that hear the words.

They that hear – Gr – akouo *phonetic*: ak-oo-o

1. To be endowed with the faculty of hearing, not deaf.
2. To hear.
 - a. to attend to, to consider what is or has been said.
 - b. to understand, to perceive the sense of what is said.
3. To hear something.
 - a. to perceive by the ear what is announced in one's presence.
 - b. to get by hearing; learn.
 - c. a thing comes to one's ears, to find out, to learn of.
 - d. to give ear to a teaching or a teacher.
 - e. to comprehend, to understand.
3. They who keep those things which are written therein.

Keep – Gr – tereo *phonetic*: tay-reh'-o

- 1 to attend to carefully, take care of.
 - a. To guard.
 - b. Metaphorically, to keep one in the state in which he is.
 - c. To observe.
 - d. To reserve: to undergo something.

What are we to read, hear, and keep?

The things which are written therein.

What things are written therein?

Prophecy.

Prophecy- Gr – propheteia
phonetic: prof-ay-ti'-ah

- a. A discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events.
- b. Used in the NT of the utterance of OT prophets.
 - 1. Of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it, the spirit of prophecy, the divine mind, to which the prophetic faculty is due.
 - 2. Of the endowment and speech of the Christian teachers called prophets.
 - 3. The gifts and utterances of these prophets, especially of the predictions of the works of which, set apart to teach the gospel, will accomplish for the kingdom of Christ.

7 rules regarding prophecy.

- 1. Understand that prophecy is history written beforehand.
- 2. Give the same meaning to words of prophecy as you would to words of history.
- 3. Do not seek for hidden meanings.
- 4. Do not think that prophecy must be fulfilled in order to be understood.
- 5. Do not presume to 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 it's own interpreter!

Why are we told to read, hear and keep the words of the prophecy?

"...for the time is at hand." Rev. 1:3d

At hand- *Gr – eggus phonetic: eng-goos'*

1. Near, of place and position.
 - a. Near.
 - b. Those who are near access to God.
 1. Jews, as opposed to those who are alien from God and his blessings.
 2. The rabbis used the term "to make nigh" as equivalent to "to make a proselyte".
(or to bring near)
- 2 . Of time
 - a. Of times imminent and soon to come to pass.

III. Introduction of the writer.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;" Rev. 1:4

From: John

To: The 7 churches of Asia Minor

Salutation: Grace be with you and peace

Grace- *Gr* – charis *phonetic*:khar'-ece

1. Grace.

a. That which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech.

2. Good will, loving kindness, favour.

a. Of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues.

3. What is due to grace.

a. The spiritual condition of one governed by the power of divine grace.
b. The token or proof of grace, benefit.

1. A gift of grace.

2. Benefit, bounty.

4. Thanks (for benefits, services, favours), recompense, reward.

Peace- *Gr* – eirene *phonetic*: i-ray'-nay

1. A state of national tranquility.

a. Exemption from the rage and havoc of war.

2. Peace between individuals, i.e. harmony, concord.

3. Security, safety, prosperit, felicity (because peace and harmony make and keep things safe and prosperous).

4. Of the Messiah's peace.

a. the way tht leads to peace (salvation).

5. Of Christianity, the tranquil state iof a soul assured of it's salvation through Christ, and so fearing nothing from God and content with it's earthly lot, of whatsoever sort that is.

6.The blessed state of devout and upright men after death.

All of which comes from Him (*this would refer to the Father*):

Which was- past tense.

Which is- present tense.

Which is to come- future tense.

Hebrews 13:8 *“Jesus Christ the same yesterday, and to day, and for ever.”*

And from the seven spirits which are before his throne.

Why 7 spirits?

We know that there is only one Holy Ghost.

There is a difference between what is literal, and what is figurative.

How do we discern between the two?

When at all possible we take the words written as literal.

We know that there were literally 7 physical churches in Asia minor.

We know that the time of the covenant with Israel is 7 literal years.

Is it possible that there are 7 Holy Ghosts?

NO

I John 5:7 *“7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”*

So this statement MUST be figurative.

7 is the number of God. It is the number of completion and perfection.

I believe this is what John is referring to here.

And from Jesus Christ, who is:

The faithful witness.

The Greek here is *martus*, meaning he is both witness of his own work and martyr for that very same work.

The first begotten of the dead.

He is the first fruits among the dead, or the first to be resurrected.

The prince of the kings of the earth.

The Greek here is *archon*, meaning prince, ruler, chief, chief ruler, and magistrate.

This is the statement of his praise:

Revelation 1:6-8 “6. *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.* 7. *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.* 8. *I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and which is to come, the Almighty.*”

