

221204-1 Revelation 1, 1-3, The Father Displays the Revelation of Jesus Christ to His Servants—CThurman

The Book of Revelation is a revelation of the last of the last things that shall come to pass in the history of man. It is my opinion that this book presents an expanded version of the last week of Daniel, the 70th week. It could be divided into two 3 ½ year periods.

I.E., Re.11.2, the two witnesses testifying for a thousand two hundred and threescore days, and Re.12.14, Israel fleeing into the wilderness for a time, and times, and half a time.

The first part being a covenant arrangement that the Antichrist will strike with with the nation of Israel for seven years, but in the midst of that time (3 ½ years) he will break that covenant and begin an all-out assault against Israel (cf. Dan.9.27) and then also turn his attention to the saints of God that are all over the world. (Re.12.17) So the first part of the first week of Daniel begins with great peace for Israel and perhaps around the world. (cf. Re.6.2, typified by the white horseman) The last part of the week will most dreadful. But just prior to the beginning of the 70th week of Daniel the fullness of the Gentiles to be saved has been fulfilled and then the 70th week of Daniel begins. After all, the 70th week is primarily Israel's time; God will save the nation by the time He has finished this work. Near to the end of this week will be the time of the first resurrection of the faithful dead in Christ and the rapture of faithful living. The final judgments of the wrath of God are poured upon the nations (the Gentiles), Christ returns, the Antichrist is destroyed, the times of the Gentile domination over the earth is ended, the judgment of the nations takes place, Satan is bound for 1,000 years and the millennial kingdom begins. At the end of the millennial kingdom Satan is released for a little season, musters the unbelieving together for a final assault against Israel and all the people of God, the Lord Jesus destroys them with His word, the last resurrection and the general judgment where all the saved come to the new heavens and the new earth and the unbelieving perish in an everlasting lake of fire.

This is a difficult book to discern because it is filled with symbolism. But that it is filled with symbolism is no a reason to abandon the literalness of the Book. The

literalist should treat the Scriptures *as they are written*, literal literally, types typically, symbols symbolically. For example.

Da 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

The text is speaking of the last kings of the kingdom of men on earth prior to the millennial kingdom of Jesus Christ.

Parallel to this we read in the Book of Revelation:

Re 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Any reasonable Christian would conclude that these are talking about the same event, same time, same kings, and same kingdom. The overthrow that we read of in Daniel at the coming of Christ we should expect to find in the Book of Revelation. These types lead us to literal, sound, biblical conclusions. The one-thousand years in Revelation agrees with the *many days* or *many generations* of Is.24.22; 61.4. What was still true and future in Daniel's day is still true and future in our day.

Brethren, it was not until about the 3rd century that certain religionists began to reject the authenticity of the Book of Revelation. The reason it had to be rejected is because it could not be denied that it taught Chiliasm, or the Millennium. The Book of Revelation is as inspired of God as is the other 65 books of the Bible. But, if we do not already know this, we are a minority in Christendom that receives the Book of Revelation as the inspired word of God.

'In the third century those who were opposed to the personal reign of Christ on earth brought a bitter opposition to the book of Revelation, even going so far as to deny its inspiration. They claimed that John did not write it, but Cerinthus, an enemy of John, was the author of the book. At this point I wish to quote from D. T. Taylor's '*History of the Doctrine of the Reign of Christ on Earth*'. ... This book was published in 1855.

'On page 113 he quotes Bishop Russell of Scotland, who himself opposed the doctrine as saying, "It is worthy of remark, that as long as the prophecies regarding the millennium were interpreted literally, the Apocalypse (Revelation) was received as an inspired production, and as the word of the apostle John; but no sooner did theologians find themselves compelled to view the annunciation through the medium of allegory and metaphorical description, than they ventured to call in question its heavenly origin, its genuineness, and its authority. Dionysius, the great supporter of the allegorical school, gives a decided opinion against the authenticity of the Revelation."

...

'On page 114 Taylor quotes Horatius Bonar the following concerning the 20th chapter of Revelation: "In the first centuries great stress was laid upon the passage. It was considered the stronghold of Chiliasm (Millennialism), so strong and decided was its testimony deemed, that the Anti-Chiliasts deemed their only escape from it was the total denial of the Apocalypse. Chiliasm and the Apocalypse were deemed inseparable. They could only get rid of the former by rejecting the latter. They never thought it possible to deny that Apocalypse (Revelation) taught Chiliasm. (Chiliasm was the Greek term for the millennium. G.E.J.) This was not disputed; and hence those who disliked Chiliasm could not tolerate the Apocalypse.' *A Verse by Verse Commentary on Revelation*, by G. E. Jones, pp. vi, vii. (with corrections)

[The book from which the late Bro. G. E. Jones quoted above has been republished, *The Voice of the Church On the Coming and Kingdom of the Redeemer Or, a History of the the Doctrine of the Reign of Christ On Earth*, Daniel Taylor, Revised and Ed. by H. L. Hastings]

When we come to parts of the letter that are filled with symbolism remember that the symbol does not destroy the literal. No matter how symbolically our Lord Jesus might be described it is still Jesus Christ under consideration. No matter how symbolically Israel, the church, or places in Palestine are described Israel is still Israel, the church is still the church, and the places are real places in Palestine. If we do not remember this we will erode the truths of this Book.

Revelation Series

Reading of the appearance of Christ in Re.1.13-17 doesn't dismiss the fact that we are reading of the Person of the Son of God, our Lord Jesus Christ.

Reading of the Euphrates River, no matter how strong the symbolism might be the text is still respecting the place where the Euphrates River is located to this day. (cf. Re.9.14; 16.12)

Reading of the place called Armageddon really refers to the plain of Megiddo that belongs to the tribe of Manasseh.

Satan is still Satan; context will determine how we should interpret angels are, earth, heaven, sun, moon and stars, waters, etc. But we should watch because all of these are referred to literally, not only symbolically in this book.

Israel, though symbolically represented is still Israel. (cf. Re.1.7; 12.1)

The churches, though symbolically represented are still the churches. (cf. Re.1.20; 12.17)

The Scriptures NEVER confuse state of Israel with the Lord's NT body, the church.

Hell is real, the abyss is real, the resurrections are real, the Great White Throne is real, the new heavens and earth are real, and the lake of fire is real.

All of these are to be literally understood. Understanding this will do much to help us as we read through and study this Book. Yes, there is symbolism, but the symbols deal with real things. Do not spiritualize away these real things. If we spiritualize that which is real in this book we open the door to spiritualizing that which is real in every other Book of the Bible until nothing means what it really says. But we should approach the Book of Revelation as we do every other book in the Bible, literally. The literal approach to interpreting the Scriptures will recognize literal and symbolical texts and treat them as they are meant to be treated. It is a common sense approach that everything we read whether it is newspaper or a Bible.

Spiritualizing the word of God leads to the denial of everything that is real. It leads to denying there is a literal Satan, a literal church, a literal hell, a literal lake of fire, literal resurrections, a literal Great White Throne, literal new heavens and earth, a literal New Jerusalem, etc., etc., etc. That is heretical. We must not treat the word of God like this.

Finally, the revelation of Jesus Christ is what God the Father gave to Jesus Christ. (cf. Re.1.1a) And it was *because* of Christ that John received this revelation from God the Father in the form of a several visions. (Re.1.1b) After John had received the complete Revelation of Jesus Christ (cf. Re.1.19) he then assembled that into this letter which he was commanded to send to the seven churches in Asia. (cf. Re.1.4, 11) Whether it was one letter that was written and expected to be circulated among these seven churches, or whether one letter was written and each church would transcribe a copy for themselves to keep and study, and then forward it to another church, or whether John wrote seven copies and sent one to each church, I don't know. Whichever it was it is understood that each church received this letter. But the circulation of this letter didn't stop with those seven churches. Soon afterward it was circulated everywhere between all of the churches. It was received as the other Scriptures were received by the early church, as the word of God.

The apostle John is the man that the Spirit of God breathed upon to pen these words, *what thou seest, write in a book ...* (Re.1.11). (cf. 2Ti.3.16; 2Pe.1.21) He writes three times '*I John*' assuming the recipients would know that it is he. (Re.1.9; 21.2; 22.8)

Also, as in the four gospels the Lord Jesus directly speaks. (cf. Re.1.8, 11, 17-3.22; 22.7, 12, 13, 16, 20)

Chapter 1

1 ¶ The Revelation of Jesus Christ, which God gave unto him,
[revelation] [the Father]

revelation, ἀποκάλυψις, ἀπό forth, from, of, *un-* + *καλύπτω*, to cover, to hide; *tss. to lighten* (Lk.2.32), *a revelation* (Ro.2.5;

1Pe.4.13), *a manifestation* (Ro.8.19), *an appearance* (1Pe.1.7); the verb ἀποκαλύπτω, is always tss. in the NT with the English *to reveal* (26). It is to uncover that which was covered; to disclose that which was hidden.

The words '***The Revelation of Jesus Christ***' forms the title of the book. This phrase informs us that this book is a full disclosure of Jesus Christ before the whole world. By the time the things that are written in this book are come to pass every soul without exception will know that He is the Judge of all the earth. (cf. Ge.18.25)

Ac 17:31 Because he (God the Father) hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained (Jesus Christ); whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Every eye shall see Him, all the inhabitants of the earth, Jews and Gentiles, man and woman, boy and girl will see Him, all of the dead and all of the living shall see Him in that day. This Book is the unmasking of Jesus Christ before the whole world.

Re 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him (the Jew): and all kindreds of the earth (the Gentile) shall wail because of him. Even so, Amen.

Until now Christ has only revealed Himself to the elect. But then all shall know who He is.

Mt 13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

2Co.3.14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

Is.63.17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

De 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Lu 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

We note in this verse that the Father gave this Revelation of Jesus Christ to His Son.

Joh 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Joh 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And then we read of the purpose for this revelation. The purpose for giving it is to present before the servants of Jesus Christ what will come, and that when it comes they might know that it will unfold in a very brief period of time, very speedily.

ἃ δεῖ γενέσθαι ἐν τάχει

to shew unto his servants things which must shortly come to pass;

occur with speed, quickness,
shortness.

which ... come, γενέσθαι, aor. infin. is tss. be, come to pass, to become, came, was past, to be done, have been, was, were, be made; so the Greek verb γίνομαι, is to become.

things which must shortly come to pass – means, not how soon they will come in time to the reader, but how fast they will unfold. It won't take long to fulfill the things written in this book when once the time for unfolding them begins. It will be like someone opened a flood-gate to a great river that had been dammed. These things will flood the earth.

shortly, the noun τάχος, is tss. from ἐν τάχει and therefore treated as an adverb: speedily, quickly, shortly, and so could be tss. with speed, with quickness, with shortness.

Lu 18:8 I tell you that he will avenge them speedily (with speed, sudden, instantly). Nevertheless when the Son of man cometh, shall he find faith on the earth?

Ac 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Ac 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

Ro 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

All of which speak of the suddenness.

Mt 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Lu 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

to shew, this spelling is a British var. of *show*, and *s-h-e-w* is pronounced not *shoo*, but *shō*; *shew*, δείξαι, aor. infin. act. of δείκνυμι, which is always tss. with the English *to shew* (31). It means *to present, to put on display*.

Mt.4.8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ...

Mt 8:4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Mr 14:15 And he will shew you a large upper room furnished and prepared: there make ready for us.

Re 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Re 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

The purpose for the Father's revelation of His Son is to put on display before the hearts and minds of the servants of Christ those things which

signified, ἐσήμανεν, 3s. aor. of σημαίνω, and means *to indicate or identify*; **God gave this token of the revelation by His angel.**

Joh 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Ac 11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

I think this clause says that God the Father signified or gave this token of the revelation of Jesus Christ (of what shall come to pass) and sent it to His servant John by His angel. The same is said again at the end of this book:

Re 22:6 And he said unto me (that is, one of the angels that had the seven vials said to John [Re.21.9]), These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew (to present) unto his servants the things which must shortly (with speed or quickness) be done.

The *angel*, in the second part of this verse, appears to be a reference to Gabriel. (cf. notes at Re.22.6, 9) The term *angel* in the Scriptures is determined by the context. Sometimes *angel* refers to the created, heavenly creatures of God, but it can also refer to human agent, messengers of men, or to the Lord Jesus Himself.

Mt 11:10 For this is he, of whom it is written, Behold, I send my messenger (ἄγγελος, angel) before thy face, which shall prepare thy way before thee.

Gen.18.1 ¶ And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

...

13 And the LORD (one of the three men [v.2]) said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

...

19.1 ¶ And there came two angels (which are the other two men [cf. 18.2]) to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

Jud.13.21 But the angel of the LORD did no more appear to Manoah (father of Samson) and to his wife. Then Manoah knew that he was an angel of the LORD.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

One of the most authenticated books in the Bible and yet also among one of the most rejected.

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεός δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ

and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ,
(John) testified
gave report

bare record, ἐμαρτύρησεν, 3s. aor. of the verb μαρτυρέω, tss. to witness, to bear record, to testify, to give honest report, to give good

report, to charge (1Th.2.11); the noun form of this, μαρτυρίαν, acc. sing. of the noun μαρτυρία, **testimony**, and also tss. *a witness, a record*. The apostle John employs the use of this word more than any other NT writer and almost as many times as all of the other NT writers combined. John 85 times, all the other NT writers combined, 87.

and of all things that he saw.

God sent and signified this revelation by Christ to John. And John in turn testified of the word of God, the testimony of Jesus Christ, and all the things that he saw. Again, the perspective of the book is written from an already revealed revelation that John saw. Then he will put it into written form of a letter.

2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα τε εἶδεν

3 ¶ 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.

in it [when] near

is at hand, ἐγγύς, adv. tss. nigh, near, at hand, nigh at hand, ready; the verb ἐγγίζω, is tss. to be at hand, to draw nigh, to come nigh, to approach.

for the time – for reading, hearing and keeping these things is now. (cf. Re.22.10)

Here is a blessing pronounced upon the one that reads this letter. ‘Bless is the one ...’ This assumes that the individual servant within the membership of any of these seven churches would have an interest in this letter and read it for himself. And so the Lord pronounces a blessing upon *he that readeth*.

Also, it is written, [Blessed are] *they*, or Blessed are the ones *that hear the words of this prophecy, and keep those things which are written therein ...*

To hear means to obey. So whatever commandments there are in this book, whatever warnings, whatever word one hears from this book, as awesome and fearful these words might be, those that hear receive a blessing from the Lord.

A blessing is pronounced upon those who *keep* those things which are written. To keep assumes they would receive and believe what is written. It means that they receive it as it is in truth; the word of God.

There are some that profess faith in Christ that refuse to receive all of the Books of the Bible as the inspired, infallible word of God. Many do not receive this book of the Revelation of Jesus Christ. They will not receive the blessing promised of God because they do not *keep* the things written in it.

To *keep* carries the idea of *observing* the things that are written in it. The information affects the mind and bends the will of the one that observes the things recorded in this Book. To these the Lord imparts a blessing.

To *keep* carries the idea of *preserving* the book. The servant of God will do his part to preserve this book by insisting on a faithful reception and transmission of its message to others. There are many that destroy the meaning of this book by spiritualizing the text. Those that will preserve this Book will reverently and rightly divide/discern its message.

God the Father gave this revelation to Christ to show the servants of Christ the things which will take place with suddenness when they begin to be fulfilled..

A blessing a promised to the read and the hearers of this book.

The time for reading and hearing is now.

3 μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα ὁ γὰρ καιρὸς ἐγγύς