

The Revelation of Jesus Christ

4 approaches used to interpret this book

1. The allegorical method – this method looks for allegories in most everything that follows chapter 3. Clement of Alexandria and Origen utilized this method. Augustine utilized a modified form of it. He taught that the conflict of Christianity vs. evil, or as he put it, the City of God vs. the city of man (or Satan).
2. The preterist method – this method sees most of the fulfillment of Revelation as taking place in the years 67-70AD. Therefore, its dating must be in the mid 60s. They see Jesus' speech in Matthew 24 as being instructions to the apostles as they would experience the tribulation themselves. R.C. Sproul is known for his partial-preterism, in that he holds that the 2nd coming, resurrection and final judgment are still future.
3. The historical method – this method sees in Revelation a symbolic representation of all of church history. 12th century Catholic scholar Joachim de Fiora popularized it, though it had earlier advocates. Due to its attachment of the papacy to the beats of chapter 13, this method was popular during the Reformation.
4. The futuristic method – this method holds that the events from chapter 4 onwards are still future events. It is the most literal interpretation of prophecy we have of the 4 methods.

1:1

Revelation = *apokalypsis* – an unveiling, or a revealing of something or Someone... in this case Jesus Christ.

This Revelation is from God, to Jesus, to an angel, to John, to us.

“shortly” is the word *tachei* which is defined as ‘quickly, or suddenly coming to pass’.
Here it means that when they begin, they will happen in rapid succession.

This emphasizes our need as believers to ***be ready***
(Parable of the 10 virgins)
(Matthew 25:1ff) and to ***be busy***: parable of the talents
(Matthew 25:14ff)

1:2

(This revelation of Jesus Christ to John is not the only one)

See **John 1:1-4** and **14: See I John 1:1-4**

1:3

“time” is *καιρός*, not *ώρα* or *κρόνος*, indicating an appointed time, or season.

-John wrote his gospel ‘so that you would believe that Jesus is the Son of God’ **20:31**

-John wrote his 3 epistles so that you will have joy in your belief

-John wrote revelation so that you would be ready and receive blessing

(Here and in 22:7) Revelation is bookended with blessings!

***Belief brings joy and blessings

As for these appointed times, Revelation can be broken down to 4 ages.

1. Church Age (1-3)
2. Tribulation Age (4-19)
3. Kingdom Age (Millennium) (20)
4. Eternal Age (21,22)

1:4,5

A Very Trinitarian greeting -

Resembles the framework of the vision: **(1:19)**

The world has their own false gods that try to directly oppose our El Shaddai

Carl Sagan is an example... opposing

“The Cosmos is all that is or was or ever will be.

Our feeblest contemplations of **the Cosmos** stir us -

- **there is a** tingling in the spine, **a** catch in the voice, **a** faint sensation, as if **a** distant memory, of falling from **a** height. We know we are approaching the greatest of mysteries.” Yet there is no one there to greet Carl.

The 7 Spirits are from **Isaiah 11:2**

*The faithful witness speaks of this revelation, among other things

*1st born from the dead speaks of the resurrection that leads to our eternal life so that we will never die again – He is 1st born in pre-eminence (like Ephraim)

*ruler over the kings of the earth speaks to the fact that **“all** authority has been given unto Me in heaven and on earth...” **(Matthew 28:18)**

1:5b

What kind of love is this?

*Principle of 1st occurrences

*Takes on the curse of Eve and Adam

1:6

‘Kingdom’ probably a better translation than ‘kings’

(Col. 1:13)

Βασιλειαν, not βασιλεύς See **1:9** for John in the kingdom

Priests as we have direct access to God (the veil has been torn)
(Mary at the tomb)

1:7

He will come with the clouds just as He left us at the ascension. (Acts 1:9-11)

1:8

Here, the Almighty is added to previous descriptions. El Shaddai and I am so grateful for that.

What we are to know at this point. The Almighty God who is allowing this end-times revelation of Himself is a God of tremendous love even in the midst of tremendous tribulation.

This is why Paul can say **Romans 8:18**

“For I consider that the sufferings of *this present world* are not worthy to be compared with the glory which shall be revealed in us”

The question for us tonight is... “do you trust Him?”
no matter what?

John 6:66 example

1:9

Patmos, an island put aside by Domitian to punish prisoners with hard labor in the mines, is in the Aegean Sea. Some sources say that after Domitian’s death John was freed by Nerva Caesar Augustus around AD 96.

1:10,11

The order of the 7 churches follows the route the messenger would take in a circular fashion and follow the order of the mention in chapters 2 and 3

1:12-18

This wonderful description of Jesus gives us a picture of Him unlike any offered in the Gospels, His transfiguration the only thing coming close.

Here we are presented with Jesus in sight and sound and touch. The very senses God gave us to enjoy this world He now appeals to so that we can enjoy a look at His divinity.

The Gospels showed us His wonderful humanity, even to the point of His blood (cross), sweat (Garden), and tears (Lazarus). But here, here is our Jesus in glory.

This presentation goes beyond normal descriptions. John makes use of *merisms*; descriptions given as opposites but representing a totality

*Feet – head: **(13,14)** He has the appearance of man from head to toe.

*Hair of snow – eyes of fire: **(14)** He contains the fullness of cold and heat.

*Voice like many waters – feet like bronze in a furnace **(15)** Encompasses both wet and dry

*Chest of gold – feet glowing brass **(13,15)**

He relates to the precious and the base; the rare and the common.

*Right hand holds 7 stars – voice like many waters **(16, 15)** His dominion is over heaven and earth

Double-edged sword – keys to death and Hades

(16,18) He has the authority over life and death

Holds 7 stars in right hand – uses right hand to reach down and touch John **(16, 17)** He is both transcendent and immanent.

He displays both strength and compassion; might and tenderness

***Example of the burning bush

1:19

The basic outline of the book

1. The things which you have seen (**chapter 1**)
2. The things which are (**chapters 2 and 3**)
3. The things which will take place after this (**chapters 4-22**)

1:20

The stars and the lampstands explained

With a majority of this book about tribulation, chapter 1 introduces Jesus in spectacular beauty and love. This is the Jesus that we can trust no matter how our world looks to us in its current condition.

He is the God before whom all the holy men of old fell on their faces in fear of death, as John did here. But He is also the One to stretch out His strong arm to offer the tenderness of a Shepherd who will leave the 99 just for me and you.

Matthew 2 and 27 to close