



SESSION 1 | REVELATION 1:1-7

THE PROLOGUE | vv. 1-3

THE CONTENT OF THE REVELATION | 1A

- The revelation (Apocalypse) is a Revelation of Jesus Christ, not a revelation of events yet to come.
 - Note the other uses of the word in relation to Jesus Christ to see that apocalypse is always a revealing of Jesus.
 - The revelation of Jesus Christ is a gift to Christ given by God in exchange for His propitiatory work on the cross. See Psalm 2:8 and Phil 2:9.
- It is a mistake to view the book as a revelation *by* Jesus and not *of* Jesus (as seen in several poor translations).
- The Greek word *deí* is best translated "behoove," as only Young's literal does. In this light, the following, "soon take place" is not problematic.
- The Greek word *taxos* is the basis of the English *tachometer*, which measures the speed of revolutions. The emphasis could be the speed at which the Revelation will unfold rather than the time-frame in which it will arrive.

THE SOURCE OF THE REVELATION | 1B-2

- The Revelation is *of* Jesus and *communicated* by is Angel to John.
 - The word "communicated" is literally, "signified."
 - The Angel did not communicate the revelation just in words, but in visions, so this word is precise.
 - Our English word *semantic* comes from this Greek root, *sema*.
 - Semantics is the study of the *meaning* of words.
 - Note that v. 2 speaks of what John "saw."
- This is the Angel assigned to Jesus Christ.
 - Seen also in Rev. 22:6 and 16.
 - Possibly the same Angel who gives the trumpet call at the rapture
- The Angel delivered the message through John.
 - This clarifies which John it is. And does any other John than the Apostle and author of the Gospel of John fit this description?
 - In Greek, v. 2 speaks of "the logos of God," which is exactly what John wrote in the Gospel. See also 1 Jn 1:1-4.

THE BLESSING OF THE REVELATION | 3

- There is a threefold requirement: read, hear, and heed. In 22:7, 10, and 18 the emphasis is on "heed."
- The requirement was toward "the things which are written."
 - In v. 1 the vision was "signified."
 - In v. 2 John testified all he "saw."

- But it is the written *words*, not the *sight* that we read, hear, and heed.
- Beware of interpretations of the book that abuse the plain meaning of words.
- “The time is near”
 - He did not say the *chronos* is near, but the *kairos*.
 - Chronologically, the time was far.
 - In Acts 1:7 we are told that we are not to know either the *chronos* or the *kairos*.
 - This statement, as well as "soon" in v. 1 most certainly speak of the *certainty* and *imminence* of the Lord's return.
 - Such imminence demands a pre-trib rapture because the events which will unfold in the Revelation give a clear chronology.

THE GREETING | VV. 4-7

THE PENMAN AND THE RECIPIENTS | 4

- Seven is the number of spiritual perfection or completion.
 - It can be seen as 4 + 3 (creation plus spirit), 5+2 (grace plus witness), 6+1 (man plus God)

THE AUTHOR | 4-5A

- The Father: That is, from Yahweh, the I AM.
- The seven Spirits: A difficult phrase, but undoubtedly a reference to the Holy Spirit. Perhaps Zechariah 4:2-6 is in view.
- The Son: Jesus Christ, (who is being revealed) is described by 4 words:
 - Faithful
 - Witness (or possibly, "faithful witness")
 - Firstborn of the dead
 - Ruler of the kings of the earth (a role which He does not fully express in our age, but will - Rev. 17:14)

THE DOXOLOGY | 5B-7

- The Blood of Jesus
 - Note a textual variant. "Washed" is in the *Textus Receptus*, and is the preferred reading.
 - While we are released from our sins, it is the blood that washes us. See 1 Jn 1:7
 - See Heb. 9:22. Much of Christianity has a bloodless message of salvation. Love, commitment, prayer, obedience, etc. do not save us. His blood alone can cleanse us.
- Kings and priests
 - *Textus Receptus* is "kings" rather than "kingdom" (also in Rev. 5:10).
 - The dominion role of man will be ultimately restored in and through Christ.
 - The present tense speaks of our spiritual reality, but the physical reality is not delivered. Note that 5:10 is in the present but clearly talking about people in the future.
 - The textual variant is important because we *are* kings but we *are not* a Kingdom. The Kingdom is yet future.
- Verse 7 is about the Second Coming (the apocalypse) not the rapture.