REVELATION

GOD'S FINAL WORD
HERE IS THE BOOK THAT CONCLUDES AND EXPANDS THE BOOK OF DANIEL

Premillennial
Dispensational
King James Version

A Commentary and Survey Series:

Based on Sound and Influential
Bible Institute Material from a Past Generation

J. A. MOORMAN
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By
J. A. Moorman
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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. 1:3.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 22:7.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 22:12.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. 22:18.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 22:19.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 22:20.
INTRODUCTION
HERE IS THE BOOK THAT CONCLUDES AND EXPANDS THE BOOK OF DANIEL

All of the Bibles prophetic teaching regarding the Second Coming of Christ is interrelated and forms a wonderful harmonious unit. However at the heart of this vast body of revelation are the Books of Daniel and Revelation. Together they form an inter-linked foundation. It has long been the practice to study the Two Books together. Daniel introduces Revelation; Revelation greatly expands and magnifies this introduction. Sound Bible Institutes have generally taught both as a unit. Here are seven examples (among many) of the special linkage between Daniel and Revelation (adapted from Michael Hunt, *Agape Bible Study*).

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In addition, both the Prophet Daniel and the Apostle John had the unique and surpassing experience of seeing the Lord Jesus Christ in His Glory. To Daniel He appeared beside the great river Hiddekel (Tigris; Dan 10:5,6). He now appears to the Apostle John by the Mediterranean on the Isle of Patmos (Rev 1:13). The vision of *The Man* in Daniel 10 and Revelation 1 helps to show the unity of these Books.

Both are also uniquely designated as being blessed and beloved. *Daniel* as we have seen was *greatly beloved*, and with this unique statement he is the Old Testament counterpart to the Apostle John, *the disciple whom Jesus loved*. This is Heaven’s singular honour for the men through whom the books composing the two primary pillars of Bible Prophecy were written.

THE PROPHET DANIEL
- *I am come to shew thee; for thou art greatly beloved* (Dan 9:23).
- *O Daniel, a man greatly beloved* (Dan 10:11).
- *O man greatly beloved* (Dan 10:19).

THE APOSTLE JOHN
- *one of his disciples, whom Jesus loved* (Jhn 13:23).
- *the other disciple, whom Jesus loved* (Jhn 20:2).
• that disciple whom Jesus loved (Jhn 21:7).
• the disciple whom Jesus loved (Jhn 21:20).

HERE IS THE BOOK THAT GATHERS
THE PREVIOUS PROPHECIES AND QUOTATIONS OF SCRIPTURE

The New Testament Books of Matthew, Hebrews and Revelation contain the largest number of quotations and allusions to the Old Testament; but whereas Matthew has 92, and Hebrews 102, the Book of Revelation contains 285 quotations and allusions from the Old Testament. With this Revelation is the mighty capstone and conclusion to the entire Bible. These quotations deal largely with the subject of the Lord’s Return and of His Person and Work. In these quotations we see the Lord Jesus Christ as the Alpha and Omega whose goings forth have been from of old, from everlasting past eternity (Micah 5:2).

HERE IS THE BOOK THAT DISPLAYS
THE NAMES AND TITLES OF THE LORD JESUS CHRIST

The Names of Christ reveal His Person. It is proper therefore that the Bible concludes with a full display of that NAME that is above every name (Phil 2:9). No other Book of Scripture gives such a full display. The following list gives the first mention in Revelation of these Names and Titles.

• Jesus Christ 1:1
• Faithful Witness 1:5
• First Begotten of the Dead 1:5
• Prince of the Kings of the Earth 1:5
• Almighty 1:8
• Alpha and Omega 1:8
• First and Last 1:8
• Son of Man 1:13
• He that liveth and was dead 1:18
• He that holdeth the seven stars 2:1
• He who walketh midst the golden candlesticks 2:1
• He which hath the sharp sword with two edges 2:12
• Son of God 2:18
• He which searches the reins and hearts 2:23
• He that hath the seven Spirits of God 3:1
• He that hath the seven stars 3:1
• He that is Holy and True 3:7
• He that hath the key of David 3:7
• He that openeth and no man shutteth 3:7
• He that shutteth and no man openeth 3:7
• The Amen 3:14
• The Faithful and True Witness 3:14
• The Beginning of the Creation of God 3:14
• Lord 4:11
• Lion of the Tribe of Judah 5:5
• The Root of David 5:5
• A Lamb as it had been slain 5:6
INTRODUCTION

- The Lamb 5:8
- Lord of lords 17:14
- King of kings 17:14
- Faithful and True 19:11
- Rider of the white horse 19:11
- The Word of God 19:13
- Christ 20:4
- The Lord God of the holy prophets 22:6
- Beginning and the End 22:13
- The Bright and Morning Star 22:16

Note that the Old Testament title, Almighty or God Almighty (El Shaddai) is applied to Christ (1:8). This occurs eight times in Revelation and only once elsewhere in the New Testament. In the passages below, Almighty, refers to both the Father or the Son.

- I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (1:8).
- And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come (4:8).
- Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned (11:17).
- And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints (15:3).
- And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments (16:7).
- For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty (16:14).
- And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God (19:15).
- And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it (21:22).

Consider also the Title Son of Man (Dan 7:13; Rev 14:14). This Title declares that as Glorified Man, Christ will restore all that the first man, Adam, lost. It is not once used in the Epistles of Paul; but occurs 84 times in the New Testament outside of those Epistles. Compare the head of Christ in the first and last New Testament occurrence.

- And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head (Matt 8:20).
- And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle (Rev 14:14).

Ponder further that while our Saviour is KING OF KINGS AND LORD OF LORDS in Revelation (and thus EMBOLDENED in our King James Bible;19:16); yet sight is never lost
that He is the Lamb slain for lost sinners. Christ is called the Lamb no fewer than 28 times in the Book of Revelation.

- And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth (5:6).
- And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints (5:8).
- Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (5:12).
- And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever (5:13).
- And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see (6:1).
- And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb (6:16).
- After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands (7:9).
- And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb (7:10).
- And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (7:14).
- For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (7:17).
- And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (12:11).
- And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world (13:8).
- And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads (14:1).
- These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb (14:4).
- The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb (14:10).
- And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints (15:3).
- These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful (17:14).
- Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb
come, and his wife hath made herself ready (19:7).

- And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God (19:9).
- 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 (21:9).
- And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb (21:14).
- And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it (21:22).
- And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof (21:23).
- And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life (21:27).
- And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (22:1).
- And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him (22:3).

H. H. Snell writes:

In the Revelation, THE LAMB is the center around which all else is clustered, the foundation on which everything lasting is built, the nail on which all hangs, the object to which all points, and the spring from which all blessing proceeds. THE LAMB is the light, the glory, the life, the Lord of Heaven and earth, from whose face all defilement must flee away, and in whose presence fulness of joy is known. Hence, we cannot go far in the study of the Revelation, without seeing THE LAMB, like direction-posts along the road, to remind us that He who did by Himself purge our sins is now highly exalted, and that to Him every knee must bow, and every tongue confess (Notes on the Revelation, in Walvoord).

HERE IS THE BOOK THAT HEIGHTENS AND ILLUSTRATES THE LITERAL TRUTHS OF CHRIST’S RETURN WITH A STRIKING DISPLAY OF EMBLEMATIC LANGUAGE

Imagery from almost every aspect of nature as well as grotesque non-natural forms are used by the Holy Spirit to emphasize the literal truth of this Book of Revelation.

From the animal world images appear: such as Christ as the Lamb; the four horses in Chapter 6, the four creatures around the throne, locusts, the scorpions, the lion, the leopard, the bear, frogs. There are unnatural beasts, such as those in Revelation 13.

From the natural world: trees, grass. Earth, sky, sea, rivers. Sun, moon, stars, thunder, lightning, hail.

Forms of humanity: mother, child, wife, bride, harlot, man-child, saints, multitudes, witnesses, blasphemers.

Images alluding to the Old Testament Temple: the golden candlesticks of the churches, the heavenly Tabernacle, the altar, ark, and censer.


Geographic descriptions: the River Euphrates, Sodom, Armageddon, Jerusalem, the Great Sea.
Christ, in this use of emblematic language is at the centre: He is the Lamb and Lion of the tribe of Judah and the Root and Offspring of David.

The emblem of Revelation are interpreted both in the book itself and other places in the Scriptures.

- The **seven stars** (1:16) represent seven angels (1:20).
- The **seven candlesticks** (1:13) represent seven churches (1:20).
- The **Morning Star** (2:28) refers to Christ returning before the dawn, pointing to the Rapture of the Church before the establishment of the Kingdom (cp. Rev 22:16; 2 Pet 1:19).
- The **key of David** (3:7) represents the power to open and close doors (Is. 22:22).
- The **seven lamps of fire** (4:5) represent the sevenfold Holy Spirit.
- The **four beasts around the Throne** (4:7) portray the attributes of God as reflected in His creatures.
- The **seven eyes** represent the sevenfold Holy Spirit (5:6).
- The **odours** of the golden vials symbolize the prayers of the saints (5:8).
- The **four horses** and their riders (6:1 ff.) represent successive events in the developing Tribulation.
- The **fallen star** (9:1) is the angel of the abyss, probably Satan (9:11).
- Many references are made to Jerusalem: the **great city** (11:8), Sodom and Egypt (11:8); and which stand in contrast to the **new Jerusalem**, the heavenly city.
- The **woman and the man-child** (12:1,2) represent Israel and the 144,000 (12:5,6; Isa 66:7-9).
- **Satan** is described as the great dragon, the old serpent, and the devil (12:9; 20:2).
- The **time, times, and half a time** (12:14) are the same as 1,260 days (12:6).
- The **beast out of the sea** (13:1-10) is the future world ruler and his empire.
- The **beast out of the earth** (13:11-17) is the false prophet (19:20).
- The **harlot** (17:1) is Religious Babylon (17:5); she is the one who sits on seven hills (17:9), and is apostate Christendom headed by Rome.
- The **waters** (17:1) on which the woman sits represent the peoples of the world (17:15).
- The **ten horns** (17:12) are ten powerful nations associated with the Beast (13:1; 17:3,7, 8,11-17). They become the Antichrist’s powerbase in his worldwide rule.
- The **Lamb** is Lord of lords and King of kings (17:14); yet the One who died.
- **Fine linen** represents the righteousness of the saints (19:8).
- The **Root and Offspring of David** (22:16) describe the deity and humanity of Christ.

**HERE IS A BOOK OF SPIRITUAL ARITHMETIC**

Very prominent in the book of Revelation is the use of numbers, namely, 2, 3, 3½, 4, 5, 6, 7, 10, 12, 24, 42, 144, 666, 1,000, 1,260, 1,600, 7,000, 12,000, 144,000, 100,000,000, and 200,000,000. These numbers are to be understood literally, but also with special spiritual significance.

The number **seven** is used 54 times, more than any other number in the book, and refers for example to seven literal churches in the opening chapter. Yet by the very use of this number (which speaks of completion) the concept is conveyed that these were representative churches which give a complete summary of the various conditions to be found in churches from John’s day to the time of the Rapture. Note also:
INTRODUCTION

- Seven candlesticks
- Seven stars
- Seven spirits of God
- Seven seals
- Seven angels with seven trumpets
- Seven vials containing the seven last plagues
- Seven thunders
- Seven thousand killed in the earthquake in Chapter 12
- Seven heads on the dragon and seven crowns,
- Seven heads on the beast in Chapter 13
- Seven mountains in Chapter 17

Next in importance to the number seven and in the order of their frequency are the numbers twelve, ten, and four. For example:

- Twelve thousand were sealed from each of the twelve tribes.
- Twelve times two elders
- Twelve thousand furlongs is the length, width and height of New Jerusalem
- Twelve times twelve cubits is the height of the walls of New Jerusalem

From these indications it is clear that while the numbers are literal they also present a great deal more than that. Few numbers have attracted greater than the number of the Beast, 666 (13:18). While it may symbolize that no matter how many times repeated the number six will always fall short of the number seven and thus despite his great power the Antichrist will only be a man after all; yet beyond that there is a literal reality to 666 which as yet is not known to us. Also of special importance is the reference to forty-two months or 1,260 days, describing the precise length of the second half of the Tribulation and the number of days from the setting up of the image of the beast unto Christ’s Return.

HERE IS THE BOOK THAT BRINGS THE FINAL WORD TO THE GREAT DOCTRINAL TRUTHS OF SCRIPTURE

The great emphasis of the Book of Revelation is the Second Coming of Christ and the events that occur in the immediate proximity of His Coming. Nevertheless few books of the Bible give a more complete overview of the great doctrines of Scripture.

THE DOCTRINE OF CHRIST HIMSELF.

The Book is as the first sentence declares: The Revelation of Jesus Christ. It reveals Jesus Christ as the glorified One in contrast to the Christ of the Gospels, who was seen in humiliation and suffering. The 37 Names and Titles given to Christ in Revelation declare Him to be the Eternal God, the Eternal Son of God. This Book declares Him in respect to eternity; that He is from eternity past to eternity future (1:8).

This Book also declares Him in respect to time. In His humanity He is the root of David, but also the offspring of David (22:16). He is the beginning of the creation of God (3:14). Though always God and always the Son of God, in past eternity He became the prototype of creation. He would be the first to take creature form. He would become the pattern for the creation of Adam, the head of God’s creative work (cp. Col 1:15-18). His Death and Resurrection are declared (1:18). Special emphasis is placed on the shedding of His Blood (1:5; 7:14). Note further below.
THE DOCTRINE OF SCRIPTURE.

At its very beginning a special blessing is pronounced upon the reader and hearer of its Words. These Words are declared to be the word of God, and of the testimony of Jesus Christ (1:3). Therefore Divine and verbal inspiration are declared at the outset. Divine preservation of the Scriptures is also declared with the warning at the close.

- For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (22:18,19).

The Book of Revelation is a compendium of what was written by inspiration before. In its 404 verses of the Apocalypse, there are 285 quotations and allusions to the Old Testament. Quotations and allusions are drawn from nearly all of the books of the Old Testament. The fact that Revelation is so saturated with Scripture quotation makes it the fitting conclusion to the Bible.

THE DOCTRINE OF THE TRINITY.

The study of Revelation gives great insights to the truths concerning the Godhead: the Father, the Son, and the Holy Spirit. Here we see the holiness and justice of God; His majesty; His omnipotence; His omniscience; His omnipresence; His eternity. Here we see the righteousness of God and His divine judgment upon sin. This character of God is in keeping with his role as the divine Judge of men.

God the Father is seen on the Throne in 4:2,3 and 5:1,7. God the Holy Spirit, through whom John received the revelation (1:10), appears frequently and in various emblematic forms (the seven-fold Spirit having seven horns and seven eyes; 4:5; 5:6). Revelation concludes with the Holy Spirit giving an all-encompassing invitation (22:7). But, in keeping with the title and theme of the Book, the central revelation concerns Christ. He is seen in His coming into the world through the Tribe of Judah and of the House of David and His ultimate humiliation as the Slain Lamb. He is seen triumphant over death, He is seen as the Eternal One; as having infinite power and majesty; as the One who is worthy of all honour and adoration. Before His glorified humanity the apostle falls as one dead (1:17).

THE DOCTRINE OF MAN.

Man is revealed in Revelation in his most utter need of Divine grace. He is shown to be totally deserving of the judgement of God. Few books of the Bible describe man in greater depravity and as the object of more severe wrath. The summit of human blasphemy and wickedness is portrayed in the Beast and the False Prophet who are the supreme demonstration of Satan’s handiwork in the human race.

THE DOCTRINE OF SALVATION.

The redemptive purpose of God is constantly in view in the Book of Revelation, beginning with the reference in 1:5 to Christ as the One who loved us, and washed us from our sins in his own blood. His crucifixion is mentioned in 1:7, and constant allusions follow as Christ is presented as the Slain Lamb, as the One who redeemed mankind by His blood out of every kindred, tongue, and nation (5:9); and the One whose Blood can make white the robes of the martyrs (7:14). It is because of His Finished Work in sacrifice that the invitation
of the Spirit and bride (22:17) can be made to anyone who chooses to partake of the water of life. Salvation is ascribed to God three times (7:10; 12:10; 19:1). Emphasis is on the doctrine of redemption, and the saints are declared to be a redeemed people.

THE DOCTRINE OF THE CHURCH.

A major section dealing with the Church is found in the opening chapters of Revelation. Here are incisive letters to the seven churches. Here the emphasis is on practical truth and holy living, in keeping with their relationship to the Head of the church, Jesus Christ. Reference to the New Testament Church as the ekklesia (called out assembly) is not to be found in Chapters 4 through 18, but the Church as the Wife of the Lamb reappears in 19:7,8 and is included with the apostles in the description of the new Jerusalem, which the Church shares with saints of other ages.

It is to be carefully noted that the ekklesia, when used in the sense of believers in the Body of Christ, is nowhere found in Revelation from 3:14 to 22:16; but rather, the general word hagios (saint) is used. This supports the view that true believers are raptured before the Tribulation judgements take place (Chapters 6-19; cp. 3:10; 4:1) The true Church (1-3) is seen in contrast to the Harlot (ch. 17), and is also distinguished from the from those converted during the Tribulation (cp.7:14).

The churches described in Chapters 1-3 describe seven categories of churches that have existed for the past two thousand years. They are also a prophecy (cp. 1:3) of seven stages of Church History between the First and Second Comings of Christ.

THE DOCTRINE OF ANGELS.

No other book in the New Testament speaks more often of angels than the Book of Revelation. They are the principal vehicle of communication to John of the truths he is recording. The holy angels are seen in power and majesty in sharp contrast to the wicked or fallen angels also described in the Book. Angels are prominent in the scenes of Heaven in Chapters 4 and 5, and they reappear to sound the seven trumpets in Chapters 8 through 11. The truth of chapter 11 concerning the Two Witnesses is transmitted to John through an angel, and the warfare against the wicked angels is described dramatically in Chapter 12. The seven vials of the wrath of God are also administered by the angels in Chapters 15 and 16, and the judgment upon Babylon is related through angelic ministry. Angels accompany the Lord in His Second Coming in Chapter 19. The final message of the book recorded in Chapter 22 comes to John through the ministry of angels.

THE DOCTRINE OF THE SECOND COMING.

The Bible closes with a Book devoted entirely to the Second Coming of Christ and the events which occur in the times of His Coming. While a great deal is said in the previous sixty-five Books of Scripture nothing stated before prepares the reader for the full force of the Subject that is given in the Final Book!

With the Second Coming of Christ always imminent and likely to occur at any moment, Revelation begins with an account of the strengths and weaknesses of the churches, but especially with the emphasis that the Church is to watch for His Return (2:16,25; 3:3,10,11). Hereafter (4:1), is the tumultuous completion of the of the Times of Gentiles and the account Daniel’s Seventieth Week for the Israel, both culminating in the Second Coming of Christ.

Nowhere else in Scripture is such a graphic description given of the seven year Tribulation. Here alone the great subject of the Old Testament prophets and of Christ
Himself when on earth – the Kingdom reign from the Throne of David - is declared to be a thousand years in length. Here, a clear distinction is made between the Millennium and that which follows, the New Heavens and New Earth. No book of Scripture more specifically sets before the believer in Christ his eternal hope and gives greater assurance of God’s triumph over wickedness, rebellion, and unbelief.

In a word, the book of Revelation sees restored all that was lost in the Garden of Eden and infinitely more. Virtually every major theme of prophecy presented in the previous sixty-five Books of Scripture is dealt with, and that with special attention to completion and fulfilment. For this reason, Revelation is the Bible in Miniature.

(Sections of the above were drawn from *The Revelation of Jesus Christ* by John F. Walvoord).

The supreme revelation of Christ in this Book is that given in Chapter 19 where He is described as descending from heaven as King of kings and Lord of lords to slay the wicked, to deliver the righteous, and to accomplish His righteous purpose in the earth.

As Charles Wesley’s great hymn describes:

**A NEW HEAVEN AND A NEW EARTH**

**718 Lo, He Comes with Clouds Descending**

1. Lo, he comes with clouds descending, once for
2. Every eye shall now behold him, robed in
3. The dear Redeemer, still his
4. Yea, Amen, let all adore thee, high on

fa-vored sin-ners slain; thou-sand, thou-
dread-ful maj-es-ty, those who set at
daz-zling bod-y bears; cause of end-less
thy e-ter-nal throne; Sav-ior, take the

saints at-tend-ing swell the tri-umph of his
ex-ul-ta tion to his ransomed wor-ship-
power and glo-ry, claim the king-dom for mine

train. Hal-le-lu-jah! Hal-le-lu-jah!
tree, deep-ly wall-ing, deep-ly wall-ing,
crs; with what rap-ture, with what rap-ture,
own. Hal-le-lu-jah! Hal-le-lu-jah!

**WORDS**: Charles Wesley, 1735 (Rev. 1:7)
**MUSIC**: Trad. English melody, 18th cent.; harm. from *The English Hymnal*, 1906

HELMSLEY 87.87.87
### HERE IS THE BOOK THAT CORRESPONDS TO AND FULFILLS ALL THAT BEGAN IN THE BOOK OF GENESIS

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### THE KEY TO UNDERSTANDING THE STRUCTURE OF REVELATION

Chapter 1:19 gives the threefold outline of the Book.

*Write the things*

1. *which thou hast seen,*
2. *and the things which are,*
3. *and the things which shall be hereafter.*

*The things which thou hast seen* refer to Christ in His Glory, and as it relates to both the Church Age and His Second Coming. *The things which are* refer to the churches and the
Church Age (as shown by the immanency of Christ’s Return). *The things which shall be hereafter* refer to seven year Tribulation (after the believing Church is removed). This will include also: the Return of Christ, the Millennial Reign of Christ, the New Heaven, New Earth and New Jerusalem.

The major portion of third section deals with the seven year Tribulation. Note that the *things which shall be hereafter* (1:19), change to *things which must be hereafter* (4:1). This section is based on three series of judgments: The Seven Seals, Seven Trumpets, and Seven Vials. The Seals cover the entire Tribulation; the Trumpets, the latter half; and the Vials, the last months or weeks of the Tribulation.

The Seventh Seal opens up into and includes the Seven Trumpets. The Seventh Trumpet opens up into and includes the Seven Vials. Thus all of the Trumpet and Vial judgments are contained within the Seventh Seal. The following notes will demonstrate that the Seventh Seal covers the second half of the Tribulation. *Everything* in Revelation from Chapter 7 unto the Return of Christ in Chapter 19 occurs in the second half.

**OUTLINE**

I  THE THINGS WHICH THOU HAST SEEN (1:19): The Glorified Christ  
   During the Present Age as Priest and soon to be King  
   A. The Preface 1:1-3  
   B. The Apostolic Benediction 1:4-8  
   C. The Glorious Vision of the Lord Jesus Christ 1:9-18  
   D. The Threefold Division of the Book 1:19,20

II  THE THINGS WHICH ARE (1:19): The Church Age – Seven Kinds (seen throughout history) and Times (distinct periods) of Churches  
   A. EPHESUS: The Post Apostolic Church – Sound in doctrine, busy, but love is waning 2:1-7.  
   B. SMYRNA: Imperial Rome *Persecutes* the Church – Faithful to Christ, sorely persecuted, poor by the world’s standards, but spiritually rich 2:8-11.  
   C. PERGAMOS: Imperial Rome *Accepts* the Church – Persecution ceases, generally sound in its view of Christ, but false doctrine and worldly living are making inroads, intimidating power of bishops 2:12-17.  
   D. THYATIRA: Ecclesiastical Rome *Becomes* the Church – Very busy, active, powerful, but in league with the depths of Satan (2:24) 2:18-29.  
   E. SARDIS: The Reformation Church – *Comes out* but retains much of Rome’s “deadness” (3:1), i.e. rituals, robes, infant baptism, state church, claims for itself God’s promises to Israel, non-literal view of Bible prophecy 3:1-6.  
   F. PHILADELPHIA: Seen mainly from 1850 to 1950 – Small but faithful, open door to world evangelization, interprets Bible prophecy literally 3:7-13.  
   G. LAODICEA: Last Days Church – Big, wealthy, worldly, blind to Biblical truth. Its lifestyle, music etc., mixed in with that of the world 3:14-22.

III  THE THINGS WHICH MUST BE HEREAFTER (1:19; 4:1):  
   A. JOHN IS CAUGHT UP: THE SCENE IN HEAVEN BEFORE THE TRIBULATION Compare Daniel 7:9-14  
      1. The Throne  
      2. The Lamb and the Seven-Sealed Book  
   B. THE SEVEN YEAR TRIBULATION 6-18  
      1. The Seal Judgements and Other Events 6,7
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   b. The Six Trumpets Blown: *Woeful Wrath* (8:13)   8:7-9:21
   c. The Herald Angel Announces the Seventh Trumpet (10:7)   10
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   f. The Woman, The Dragon, The Manchild   12
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   h. The 144,000 Jewish Evangelists In Heaven   14:1-5
   i. The Six Calls (The Final Call)   14:6-20

3. The Vial Judgements and Other Events   15-18
   a. The Preparation   15
   b. The Seven Vials Poured Out: *Unmingled Full Wrath* (14:10; 15:1)   16
   c. Judgement on Religious Babylon   17
   d. Judgement on Commercial-Political Babylon   18

C. THE SECOND COMING OF THE LORD JESUS CHRIST   19
   1. The Rejoicing   1-10
   2. The Return of Jesus Christ   11-16
   3. Armageddon   17-21

D. THE THOUSAND YEAR REIGN OF JESUS CHRIST   20
   1. Satan is Bound   1-3
   2. The Saints Reign    4-6
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CHAPTER 1

COMMENTARY

I THE THINGS WHICH THOU HAST SEEN (1:19): The Glorified Christ During the Present Age as Priest and soon to be King

A. The Preface 1:1-3
B. The Apostolic Benediction 1:4-8
C. The Glorious Vision of the Lord Jesus Christ 1:9-18
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A. THE PREFACE 1:1-3

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

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

1:3) 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.


(1) THIS IS THE REVELATION OF JESUS CHRIST. The entire Bible is such; for all revelation comes through Christ and all centres in Him; and especially in these last days God has spoken to us by his Son, and concerning his Son (Heb 1:3). Christ is Prophet and Priest, but now He is fully revealed as King (11:15). The word revelation is the translation of apokalypsis (lit. “to take away the covering”).

(2) THIS IS A REVELATION WHICH WAS GIVEN UNTO CHRIST: which God gave unto him. Though Christ is himself God, and as such has all light and life in Himself, yet, as He sustains the office of Mediator between God and man (1 Tim 2:5), He receives His instructions from the Father. Our Lord Jesus is the Great Trustee of divine revelation (Matt 24:35), and now especially of the great matters concerning His Return. The revelation of the Father to the Son is previously mentioned in John 3:34,35; 5:20-24; 7:16; 8:28; 12:49; 14:10, 24.

(3) THIS IS A REVELATION WHICH IS IMMINENT: which must shortly come to pass. It has been nearly two thousand years. To the weary believer it may seem long. To the mocker the promise is a cause of derision. To the Lord a thousand years is but a day.

- Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation (2 Pet 3:3,4).
- But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great
noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Pet 3:8-10).

That which regards the Church began almost immediately (ch. 2,3). That which takes place hereafter (1:19; ch. 4-22) will not take place until the Coming of Christ. Note that the Tribulation (after the Rapture and before the Return of Christ) is described, as in 2 Peter, to be a time of burning (Isa 24:6; Mal 4:1).

That which Daniel declared would occur in the latter days (Dan 10:14) is here described as shortly (en tachei), that is, quickly, suddenly, at any moment and unexpectedly for most. It may be long (Matt 25:19, Mk 13:34), but the term shortly is the word used for the Lord’s Return (cp. Lk 18:8; Acts 12:7; 22:18; Rom 16:20). A similar word, tachys, is translated quickly seven times in Revelation (2:5, 16; 3:11; 11:14; 22:7, 12, 20).

(4) THIS IS A REVELATION CHRIST INTRUSTED TO HIS ANGEL: and he sent and signified it by his angel. Here is the order followed in this Book: the Father gave it to Christ, and Christ employed an angel to communicate it to John. The angels are God's messengers; they are ministering spirits to the heirs of salvation (Heb 1:14). A previous occurrence of signified illustrates the meaning of the term here:

- And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die (Jhn 12:32,33).

Emblematic or symbolic language is given by inspiration to impress and clarify literal truth. The angel enabled the Apostle to understand this form of revelation.

(5) THIS IS A REVELATION THAT WAS GIVEN TO THE APOSTLE JOHN: unto his servant John. As the angels are the messengers of Christ, the Apostles are the messengers of the churches. What they receive from heaven, they are to communicate on earth. John was the apostle chosen for this service.

John is declared to be the recipient of the revelation, his name occurring four other times in this Book (1:4, 9; 21:2; 22:8). That John should be called a servant (doulos) rather than an apostle is in common with the term being used of other Apostles in the New Testament (Rom 1:1; Phil. 1:1; Titus 1:1; Jms 1:1; 2 Pet 1:1; Jude 1). Some think that John was the only surviving apostle, the rest having sealed their testimony with their blood. This was to be the last Book of divine revelation; and notice of such was given to the churches by the last of the apostles.

John was, under the New Testament, as the prophet Daniel under the Old, a man greatly beloved. He was the servant of Christ; he was an Apostle, an Evangelist, and a Prophet; he served Christ in each of the three extraordinary offices of the early Church. Christ calls him in an eminent sense, His servant John.

2. THE ATTESTATION OF THE BOOK 1:2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. It is observable that the historical books of the Old Testament do not always have the name of the historian prefixed to them, for example Judges, Kings, Chronicles; but in the prophetical books the name is always prefixed, as Isaiah, Jeremiah, Ezekiel and all the others. So in the New Testament, though John’s name is not prefixed to his First Epistle (nor is it directly prefixed by name to his Gospel or the two other Epistles), yet it is prefixed in this prophecy. Nothing recorded in this revelation was his own invention or imagination; but all was the record of God and the testimony of Jesus Christ; and, as he added nothing to it, so he kept back no part of the counsels of God.