

Revelation 1e - A Revelation of Jesus Christ in the Holy Place**Revelation 1:1-5**

*Revelation 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: 2: Who bare record of the **word of God**, and of the **testimony of Jesus Christ**, and of all things that he saw. 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**. 4: 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; 5: And **FROM Jesus Christ**, who is the faithful witness, and the **first begotten** of the dead, and the **prince of the kings** of the earth. Unto **him that loved us, and washed us from our sins in his own blood,***

There is a lot information from this first five verses and we can go in a detailed studies of them but suffice what you. In Revelation all books meet and end. The controversy has been going on earth for 2000+ years and here now its revealed to the inhabitants of the earth that in about 1749 years the Day of Atonement shall be. And it was the manner of the High Priest to be in the Most Holy Place for one day and the service is ended, so the inhabitants of the earth should listen to what is going to be said carefully because time is short. The devil recognized this period to be short Revelation [12:12] and to God that period of 1700 years would be like one and half day [2Peter 3:8]. It's only the blind Laodicea that would think that time is long [Jeremiah 8:20, 3:3, 8:7].

The whole Bible is a revelation of who God is but moreso who Jesus is; for it's the revelation of who Jesus is that brought a controversy in heaven and made that beautiful Cherubim Lucifer and his angels be thrust out of heaven making him Satan and fallen angels [TDG 128.2, Ms86-1910]. Christ himself is a revelation of who God is and so the attack on the Son was an indirect attack on God himself.

John writing by inspiration says "**God gave unto him**" [the Son]. The reader should remember that this book of revelation is a continuation of the book John. In the epistle John dwelt heavily on the divinity of Christ, but in Revelation he goes ahead to touch on matters of end-times as other synoptic gospels that he had omitted in his own. Why should then it be that it's the Father revealing something to the son, doesn't the son know everything? This goes in harmony with passages like [Mark 13:32] where the Son is implied not knowing everything and [1SP 22.2] where "God informed Satan that to his Son alone he would **reveal his secret purposes**". If the things are being revealed it

means they have not been known to the person who they are being revealed to but that's another subject.

The phrase "**which is, and which was, and which is to come**" in verse 4 applies to Father. The same phrase is applied to the Father in John 4:8.

Brother JM wrote the following:

"Just a quick heads up here. The Father and the Son share the title of Lord God Almighty. Of course God the Father has it inherently without another having bestowing it upon Him while the begotten Son has it by Divine inheritance, as the only begotten Son of the Lord God Almighty, this title is comprehended under His Divine birthright. That is my understanding of the issue. Apparently the other description is applicable to Both Two.

*So then how do we tell which is which whenever similar titles or descriptors are being is used? By the literary context and sometimes it appears to be left ambiguous on purpose (there's a case where John seems to do that but that's another study). Anyhow, here's an example, **inasmuch as Revelation 1:4, 5 speaks of the trio** from whence comes grace and peace we see the differentiation of title or description there. **Thus that immediate literary context indicates that "Him which is, and which was, and which is to come" is the Father.***

*"4 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; 5 **AND FROM** Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood (Rev 1:4, 5)*

*Thus we could speak of **a Revelation trio of the preposition "from."** Careful thinkers will not miss the point. **There is clearly an heavenly trio from whence grace and peace comes.***

Let's give another example but we will have to broaden the literary context:

*2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald....**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.** 9 And when those*

beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever (Rev 4:2, 3, 8, 9)

Now if we read this chapter in isolation we might not know for certain who this Being is. Yet if we keep reading then it becomes apparent.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals...6 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. 7 And he came and took the book out of the right hand of him that sat upon the throne. (Rev 5:1, 6, 7)

*Due to this symbol of the Lamb we now know, beyond contesting, that the **Lord God Almighty upon the throne in Revelation 4:8 is the Father.***

The conclusion thence reached by our brother deducing based on the three usage of **"from"** is that Revelation 1:4 **"him which is, and which was, and which is to come"** is the Father.

In Revelation 1:8, the purpose of using **"from him which is, and which was, and which is to come"** is to retell that Jesus is everlasting embracing all duration, past, present, and to come as his Father. No expression could more strikingly denote eternity than this. He now exists; he has existed in the past; he will exist in the future. There is an evident allusion here to the name JEHOVAH, the name by which the true God is appropriately designated in the Scriptures. That name seems to have been adopted because it denotes existence, or being and as denoting simply one who exists; and has reference merely to the fact of existence. Such a word would not be inappropriately paraphrased by the phrase "who is, and who was, and who is to come," or who is to be; and there can be no doubt that John referred to him here as being himself the eternal and uncreated existence, and as having the "original, un-borrowed, un-derived" [John 5:26] fountain of all being who will accept him and share in his Kingdom [John 5:28, 29]. The name carries the omnipotence, omniscience and omnipresence that is the attribute of the Father which by being a lamb yet will conquer the ferocious beasts warring against the lamb [Revelation 5:12, 6:16, 17:14]. The words **"which is, and which was, and which is to come"** are an exposition of the meaning of the Hebrew word Jehovah [Exodus 6:3]. A wonderful translation of the great name JEHOVAH: he was of old, he is now, he cometh; that is, will be forever. This is a title the son inherited from the Father.

The reason why "He which is to come" is used, instead of "He that shall be," is because the grand theme of Revelation is the Lord's coming [Revelation 1:7]. Verse 4 is repeated in verse 8 pointing to Jesus as a revelation of who he is; he

was from eternity; he is now; and he shall be forever. He was in his promises before his incarnation; he is now God manifested in the flesh; and he is to come as a Judge, to judge the quick and the dead. Consider Exodus 3:14, **I AM THAT I AM**. These words interpret the name Jehovah. Here are some quotes on the conduit of Revelation

The **Lord Jesus Christ appeared to John** on the Isle of Patmos and revealed many things of solemn importance to him. "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. 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; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 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. 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." Revelation 1:3-8. "I am he that liveth and was dead, and behold, I am alive forever more. Write the things which thou hast seen and the things which are, and the things which shall be hereafter." Verses 18, 19. {Ms29a-1890}

John was deprived of the society of his brethren and of the pleasure of association. **But no man could deprive him of the light and revelation of Christ**. A great light was to shine from Christ to His servant. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. **But he must see Him also in Patmos. On the holy Sabbath day, the risen Saviour made His presence known to John**; and the testimony then given him is given also to us. God would have us search the Scriptures, that we may know what will be in the last days of this earth's history. "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; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to him be glory and dominion forever and ever. Amen. 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." {Ms106-1897}

The Revelation was written to the seven churches of Asia, which represented the people of God throughout the world. “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; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.” **Banished to the solitudes of the Isle of Patmos, John was favored with the presence of Jesus Christ. How comforting are the words of the aged apostle as he wrote of his Saviour to the churches!** “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.” Many, many times these words have comforted me. {Ms155-1902}

“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 of which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever, Amen. “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. 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. “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” **John had a message for the people in his day. But the people became so tired of hearing of Jesus** and of the characters they were to perfect through Him, that they even thought to kill the faithful messenger. This plan being thwarted, they banished him to the lone, rocky isle of Patmos. They thought that if he were separated from his fellow men, his testimony would be silenced and he would live out the remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that “must shortly come to pass.” John bore no uncertain message. **“That which was from the beginning,” he says, “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto that eternal life, which was with the Father, and which was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly**

our fellowship is with the Father, and with his Son Jesus Christ.
{Ms161-1904}.

John “bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 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.” Then comes the testimony to the seven churches: “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; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.” ***What is our obligation to Him who has died for us?*** We are to manifest the traits of His character. We are to wash our robes and make them white in the blood of the Lamb. We are to reveal the blessedness of the character of our Redeemer. {Ms97-1906}

Revelation 1:8 *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.”*

Alpha and Omega - The first and last letters of the Greek Alphabet. Verses 17 and 18 reveal that the “*first and the last*” (Alpha and Omega) is Christ. “*I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.*” **First and the last** - This phrase has the same meaning as *Alpha and Omega* and *beginning and the end* as found in Revelation 22:13. Christ created this world and brought about its beginning, and He will be there in its end at His second coming and will bring about its destruction. Thus Christ is the *Alpha and Omega, the beginning and the end, the first and the last* as stated in Revelation 22:13.

Which is, was and is to come - Previous we have seen that this applies to the Father and His eternal immortal aspect. **The Almighty** - The Father. He is the Almighty, the creator of the universe. This title which means “ruler of all, God as absolute and universal sovereign, Omnipotent” stresses the omnipotence of God. Thus we find the phrase “I am Alpha and Omega” at the beginning of verse 8 refers to Christ, but the remainder of the verse refers to the Father entirely. This confuses many as there appears to be a contradiction of Scripture. Verse 8 can be read one of two ways and most are inclined to read it incorrectly. This is why people either apply the entire verse to the Lord God almighty or they apply it entirely to Christ. But when you read it with the correct understanding there is no contradiction. If I paraphrase this verse, you can see how it is supposed to be read and understood. Note that Jesus is speaking the entire verse and is saying, “I am the Alpha and Omega,” and my

Father who is the Lord God, which is, and which was, and which is to come, the Almighty declares this. With this correct understanding you should now be able read this verse without any apparent contradiction.

In our warfare we have Christ's promise, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." He manifested Himself to John, who had been banished by his persecutors to the lonely isle of Patmos. But there He who rules the earth and keeps the waters in their appointed channel, manifested Himself to John. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last," "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." {Ms21-1895}

What a Saviour we have! It was He that revealed Himself to John on the Isle of Patmos, and proclaimed, "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." None but just such an ever living, mighty God, could pay the ransom to save sinners from going down into the pit of death. {Ms64-1895}

This portion of the salutation has no parallel in Paul, and is distinctively characteristic of the author of Revelation. It is one of the solecisms in grammatical construction which distinguishes this book from the other writings of John. And though a **Heavenly Trio** maybe deduced in Revelation 1:4 as stated by Brother Jason Smith, Revelation 1:8 directly speaks of the son; he is "**which is**", since before Abraham he was the "**I am**"; and he "**which was**", the eternal Logos or Word; and "**is to come**", as the Judge of quick and dead. The phrases are expressive both of his eternity, he being God from everlasting to everlasting; and of his immutability, he being now what he always was, and will be what he now is, and ever was, without any variableness, or shadow of turning: they are a periphrasis, and an explanation of the word "Jehovah", which includes all tenses, past, present, and to come. So the Jews explain this name in [Exodus 3:14]; a paraphrase of the "Ineffable name" revealed to Moses or, rather perhaps, a paraphrase of the explanation of the Name given to him "**I AM THAT I AM**" which is rendered by the LXX. "I am He Which Is;" by the Targum of Palestine on Exod. "I am He who is and who will be." The same Targum on Deuteronomy 32:39 has "Behold now, I am He who Am and Was, and Will Be." He has redeemed us, and in due time he will come to take us where he is as promised [John 14:1-3].

Suggestions

We speak of time as past, present, and future; but what a mystery it is! The present moment is all of time that actually exists. All past time ends in the present moment. All future time begins in the same point. To use the experience of the past so as to shape the future aright is to redeem the time. This gives to every moment of time a tremendous importance. It makes the thought of it the most practical of all things. It is from this extremely practical point of view that I wish to look at this otherwise most abstruse of subjects. I wish to look at Christ's relation to time, in order to determine our own relation to it. He is here spoken of under the aspect of a past, a present, and a future Christ. The relations of Jesus Christ to time span the whole of time. They are commensurate with the whole purpose of God in time. It is only as our lives run into the line of Christ's life, as stretching through all time, that we can be saved. The life that flies off at a tangent from that line, or that crosses, contradicts, or reverses it, is a lost life. When using the title of the Father to the Son in a secondary sense, the following can be suggested

- I. ***The Christ of the past [which was].*** It is very evident to a spiritual reader of the Bible that Christ runs through the whole of it, from the beginning to the end. But what I want specially to notice here is that the Christ of the past represents three great facts that are for ever settled and done. First, that one, and only one, perfect human life has been lived in the world; second, that one, and only one, atoning death has been died in the world; and third, that one, and only one Person, in virtue of the life He lived and the death He died, is the conqueror of sin and death. Those are facts that belong to the past history of this world. They are eternally consummated and complete. Moreover, they are thoroughly well authenticated facts; and it is not easy to see how there can be any real justification of doubt concerning them. You cannot separate the one from the other. You must believe in a whole Christ or not at all. What the age wants is of a diluted Christ—not a mere spectre of Christianity, or ghost of morality, but a whole Christ.
- II. ***The Christ of the present [which is].*** Christianity is much impeded by the want of progress in the Church. There is not that growth and robustness in our modern Christianity which there ought to be. Why has Christ not remained the Christ of the past alone? Why has He not remained in the grave? Why is He at the right hand of God in heaven—at the very goal of the ages? Because He would not have His people live in the past. He is the Christ of the present, to be with His people to-day, to lead them on to far higher things than they have yet realized. The present ought to be full of Christ. For what does this belief in a living Redeemer imply? It implies three things: First, that in Christ, as seated on the right hand of God in heaven, we have an

actual Person in whom might and right are absolutely one. Further, this Christ who exists to-day in the face of all the tyrannies and inequalities of the world, as the absolute embodiment of might and right, is not sitting aloft in heaven in passive contemplation of the conflict here. He is actually ruling over all worlds for the accomplishment of a Divine purpose. There is a third idea here belonging to the Christ of the present. Believing in Him as the actual embodiment of might and right, and as that One who is ruling over all things for the accomplishment of a Divine purpose, we are called upon to co-operate with Him in the present, and we have the promise that just as we intelligently do so will we receive of the power of the Spirit to enable us to do the work to which we are called. He rules in heaven to shed down power upon His people. He walks in the midst of the seven golden candlesticks, and holds the seven stars in His right hand.

- III. *The Christ of the future [which is to come]***, What, then, are the certainties in connection with the Christ of the future in which we are called to believe? There is, first of all, the certainty that the Word and Spirit of Christ will prevail throughout the whole earth. There are tremendous obstacles to be overcome. There are false principles at work everywhere in human society. There is skepticism of first principles altogether. There are the disintegrating forces of a shallow and self-elated criticism. And beyond all these there are the dense masses of pure heathenism. But in view of what we have already considered, we cannot possibly have one atom of doubt as to the result. Who can doubt what the future will be? It must be the legitimate sequel of the things which, in the name of God, have been accomplished in the past, and are being wrought out and applied in the present. Having once got an intelligent hold of these things, we can no more doubt them than we can doubt our own existence. But it follows also that the Christ of the future is that One whom we have individually and personally to meet. There is just one other thought lying in the Christ of the future, and that is the relation that is destined to exist for ever between Christ and His own people—the relation of the heavenly Bridegroom to His bride, the Church. In that sublime relationship we have the consummation of felicity. (*F. Ferguson, D. D.*)

The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw. There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains,—truths that concern all who are living in these last days. Into the very designs and principles of the church of God these

truths are to enter. If we take up the study of this book in a receptive frame of mind, with hearts susceptible of divine impressions, the truths revealed will have a sanctifying influence upon us. To encourage a study of this book, God declares: "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." The Revelation is regarded by many as a closed book. Not a few ministers declare that it can not be understood. But it is our privilege to know something in regard to it. By no means should we become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding. The benediction pronounced upon those who read, and hear, and keep the words of this prophecy, may be ours.

1John 3:1: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

BLESSINGS