

Revelation 1:1-6 Introduction - The Revelation of Jesus Christ

Revelation 1:1-20 NKJV

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John, ² who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. ³ Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near.

⁴ John, to the seven churches which are in Asia:

Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, ⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood, ⁶ and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

⁸ “I am the Alpha and the Omega, *the* Beginning and *the* End,” says the Lord, “who is and who was and who is to come, the Almighty.”

⁹ I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. ¹⁰ I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet, ¹¹ saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

¹² Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, ¹³ and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. ¹⁴ His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; ¹⁵ His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; ¹⁶ He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. ¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. ¹⁸ I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. ¹⁹ Write the things which you have seen, and the things which are, and the things which will take place after this. ²⁰ The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

Background to Revelation

The year was A.D. 95. Domitian had just ascended to the throne of Rome. Like his predecessor, Caesar Nero, Domitian was an egomaniac, claiming deity and demanding the worship of his subjects. Refusing to worship this madman, a second wave of persecution is launched against the Christians, including the disciple “whom Jesus loved”—John. Following a failed attempt to boil him alive, Domitian banished John to the rocky, barren, seemingly God-forsaken island of Patmos. And it is here on Patmos that John was given the Revelation of Jesus Christ.

Is this unusual? That John would have to suffer before God revealed Himself to John? Actually, that's the way it always is. The most important things I know about the Lord weren't learned in Bible college, a sermon, or a Bible commentary. The things I know about the Lord were learned on my own "Patmoses," my own tribulations, my own difficulties. And the same is true for you. When you get bad news from the doctor, when a family member dies, when you lose your job, when you have an accident and are injured, when your children rebel—***we all have a choice on that seemingly forgotten and forsaken island whether to launch out in spiritual rebellion, or whether to await fresh revelation.*** Here are three examples from scripture.

Abraham: "Why? Why would You do this, Father?" Abraham must have wondered as he climbed Mount Moriah with his son, Isaac.

Ready to plunge a knife through his only son's chest in obedience to the Lord's command, Abraham stopped abruptly when the Lord said, "Stop, Abraham. I know you love Me. See that ram over there? Put it on the altar in place of Isaac for I am Jehovah-Jireh: The Lord who provides" (see Genesis 22:14).

A quality of God never known before was revealed to Abraham. When? When he was about to lose his son, but chose to obey anyway.

Jacob: "I'm sure I'm forgotten," Jacob must have thought as he grabbed a rock for a pillow and laid his head down in Luz. "Certainly God's turned his back on me. After all, I've ripped off my brother all my life." That night, however, after the Lord appeared to him in a vision, Jacob awoke, saying, "Wow! Surely the Lord is in this place, and I did not know it." (see Genesis 28:16).

Luz became "Bethel" or "House of God" when God appeared to Jacob with fresh revelation at the very point he felt most alone.

Moses: "The people have been without water for three days and are about to kill me," cried Moses to the Lord.

"See that tree over there, Moses?" the Lord answered. "Chop it down, throw it into the water, and that which was bitter will become sweet because I am Jehovah-rappah—the God who heals you" (see Exodus 15:23–27).

When did this revelation come? When Moses was about to lose his life at the hands of an angry mob.

Read your Bible, and you will discover that every time someone had fresh vision, new understanding, clear revelation of the Lord, it was received when, like John, they were on their own Patmos. As believers we must always remember that the tribulation we may be going through even now is for one purpose: to bring us a fuller revelation of Jesus — so we can experience deeper and more intimate relationship with our Creator and Saviour.

As we embark on our journey through the Book of Revelation, we are truly about to be blessed. Why? Look at what Revelation 1:3 promises, "Blessed is he who reads aloud and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near." This is the only book of the bible that promises that anyone who reads it or even hears it receives a blessing.

Jon Courson says, "I have found this to be true personally. In my study of the Word, Revelation always brings a blessing in a unique way to me. And I've also seen it to be true congregationally. "Do yourself and your people a favour," I tell young pastors. "If you want your congregation to be blessed and your own heart to be touched, teach Revelation."

As you read through this book, always bear in mind that it was given not because believers were trying to figure out the details of end times events, but because they were watching their brothers and sisters dying as a result of intense and deadly persecution. “Where is the Lord?” they must have cried. “We believe in Him. We’ve given our lives to Him, but what’s happening?” They needed a revelation of Jesus Christ to see that Jesus Christ is in control, that He is on the throne. Thus, this message coming from John would give great comfort to their hearts.

The overarching theme of the book of revelation is that Jesus Christ is on the throne, He loves us, and He is in control. Things are going according to plan, and He’s coming back — this is not complicated.

Here is a story that should help us to understand this:

In the 1300s Richard I left England to do battle in the Middle East. While he was gone, his brother, Prince John, took over the reins of power. So evil was John that men like Robin Hood rose up as a result of his corrupt rule. But the day came when finally Richard—the Lionhearted—finished his crusade and worked his way back up into Europe and toward England. When word traveled through the land that Richard was returning, Prince John erected a series of castles and defences to keep his brother from regaining control. But as Richard and his men arrived on the shores of England, they mowed down the lines of defence and took control of the castles as easily as a hot knife goes through butter. And in each village and hamlet on his way back to power, church bells pealed, and people shouted, “The king is coming! The lion has returned!”

Such is the message of the Book of Revelation. The King is in control. The Lion of the Tribe of Judah has prevailed. Jesus is on His way.

REVELATION — OUTLINE

You’ve noticed that many pastors and churches avoid teaching through the Book of Revelation and that believers are hesitant to read it because they think it is hard to understand. Nothing could be further from the truth, for not only does this book have a blessing attached to it—it also comes with its own outline in chapter 1, verse 19 where Jesus tells John to “Write the things which you have seen, and the things which are, and the things which will take place after this.”

Thus, the flow of the book is as follows:

- Section 1 (chapter 1) presents Him whom John has seen—the Lord’s Person, the glorified Jesus.
- Section 2 (chapters 2–3) addresses the things that are—the Lord’s people the church.
- Section 3 (chapters 4–22) details the things yet to come—the Lord’s program of future events.

If you follow this divine outline, the Book unfolds very easily....

Section 1. The things which you have seen—chapter 1
The reality of the Resurrected Jesus

Section 2. The things which are—chapters 2–3

Jesus gives seven messages to seven churches, which includes the chronological flow of church history from the beginning of the early church to the present.

Section 3. The things which will take place after this or after the church age (this is divided into 5 sub sections)...

A. Chapters 4–5

The church is raptured and taken to heaven for a seven-year “honeymoon” with the Lord.

B. Chapters 6–19

The 7 year Tribulation occurs on earth as God pours out His wrath on a Christ-rejecting, sinful world.

C. Chapter 19

At the end of chapter 19, the Lord comes back to Jerusalem with His church to establish His kingdom.

D. Chapter 20

The Millennium—a thousand-year period of peace and prosperity—follows as the Lord rules and reigns from Jerusalem. At the end of the Millennium, Satan is loosed. A final rebellion ensues before Satan is put away permanently.

E. Chapters 21–22

A new heaven and a new earth are created where we will live happily ever after.

The REVELATION or Unveiling of Jesus

Revelation 1:1-2 NKJV

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, ² who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

v 1 **The Revelation of Jesus Christ:** As you open the Book of Revelation, perhaps the title in your Bible reads: The Revelation of St. John the Divine. Keep in mind that this title as well as the chapter and verse divisions in the Bible were not in the original text, and are, therefore, not inspired. The book of Revelation is not the revelation not of John, but of Jesus Christ.

v 1 **Revelation:** means apocalypse or unveiling. It unveils who Jesus really is.

v 1 **which God gave Him:** The first two verses show the divine origin of this book... it comes straight from God the Father. No other book of the bible makes this claim so strongly.

The pronoun “Him” in this verse refers back to Jesus Christ. This whole Book—the revelation of how the Lord is ruling and reigning, of how all things are going according to plan—was given to Jesus by the Father.

v 1 **to show his servants—things which must shortly take place:** The Father gave revelation to the Son. The Son gave revelation to John. And John gave revelation to us that we might understand the things that must shortly come to pass.

v 1 **Shortly take place...** “Shortly take place?” you say. “This book is over two thousand years old!” The Greek word translated “shortly” is *en tachei*, meaning “must come to pass with rapidity.” It’s the same Greek word from which we get the word “tachometer”—the instrument used to determine the speed of an engine. Thus, the Lord is telling us in this verse that when end-time events begin to happen, they’ll increase their rpms and happen with greater rapidity.

It's like driving from Sydney to Perth. While driving through NSW I don't notice any signs mentioning Perth. When driving through Victoria, I might see 1 sign referring to Perth. When driving through South Australia, I might see two or three signs for Perth as I drive out of Adelaide. As I start to cross the Nullabor there are signs every few hundred kilometres. As I cross the WA border, the signs become more frequent. Then I pass through Kalgoorlie, and the signs are every 50 km or so. Then as I get close to Perth, the distance markers are 5 or 10 kilometres apart till I reach my destination.

That's the idea here. Things begin slowly. One sign appears. Then, maybe one hundred years pass before another sign is seen. But one day, all of a sudden, the tachometer will show the engine revving up and sign upon sign will be seen.

It's interesting that the study of prophecy is also accelerating. It's really only since the 1900's that people have really taken an interest in prophecy and are writing books and people are talking about it more. This is especially true following the restoration of Israel as a nation in 1948. We read that this would happen in Dan 12:4

Daniel 12:4, 8-9 NKJV

“But you, Daniel, shut up the words, and seal (encrypt) the book **until the time of the end**; many shall run to and fro, and knowledge shall increase.”

⁸ Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?”

⁹ And he said, “Go your way, Daniel, for the words are closed up and sealed (encrypted) **till the time of the end**.”

Why is the book of Daniel, the sister book to Revelation, now open, not encrypted anymore, and why is the book of Revelation getting easier to understand? Because there are more and more signs being fulfilled. Especially Israel becoming a nation again. That's like a big flashing red light saying, “Jesus is coming soon.”

Dr C. I. Scofield said concerning the book of revelation back in 1903, “the book is so written, that as the actual time of these events approach, the current events will unlock the meaning of the book. ... Revelation is written in such a way that it's meaning becomes clear with the unfolding of current world events.” If that were true for Dr Scofield back then, how much truer is it for us today. As Hal Lindsay says, “yesterdays prophecies, today's headlines.”

There are some symbols in the book of Revelation that are not explained in the rest of scripture. Most are, but some aren't. Current events and current technology help us to understand these. We'll come back to why John used signs and symbols in a moment.

So what are some of these current events? We have the convergence of many of the signs that Jesus gave us in Matthew 24 which include; deception, natural disasters, earthquakes, floods, famines, diseases, wars, rumours of wars, sin abounding, the church compromising and the love of many growing cold. Also we are starting to observe the formation or beginnings of three hallmarks of the 7 year tribulation period; a one world financial system, a one world religion and a one world government — all only made possible because of very recent incredible advances in technology.

Some say the prospect of a one world government is ridiculous, but look around, observe governments becoming more and more unstable, nations accumulating unsustainable debt, and with infighting destroying even the strongest countries from the inside out. This, combined with an ever increasing number of crises mean that it's only a matter of time before the world system as we know it collapses and an intelligent, charismatic, persuasive, yet evil leader comes on the scene with solutions that the world craves. The world will willingly give up whatever freedoms that still remain for the promise of financial gain and quality of life.

So how do we understand the majority of signs in Revelation that are referenced or explained by other scriptures? You need to know your bible.

David Guzik explains: "Though it is filled with signs, the Book of Revelation is accessible to those who have an understanding of the first 65 books of the Bible, and especially an understanding of the first 39 books of the Bible, the Old Testament. The Book of Revelation is rooted in the Old Testament. It contains more than 500 allusions to the Old Testament, and 278 of the 404 verses in Revelation (that is almost 70%) make some reference to the Old Testament."

This is another good reason to be regularly reading through your bible from cover to cover. I encourage you to listen to our series on the book of Daniel as the book of Daniel gives you the background or backdrop to the book of Revelation.

Another important aspect of the book of Revelation is that it is an eye witness account.

We see this in verse 2, where John was a witness of the word of God, the testimony of Jesus Christ (what Christ told him), and also to the things that he **saw**. The Greek word for "saw" means **perception by actually seeing something... in other words, an eyewitness account.**

Also, in verse 11 it says, "What you **see**, write in a book and send it to the seven churches."

Put yourself into John's shoes. You are witnessing what are most likely 21st century events and 21st century technology and trying to describe them with first century language. This is one reason why he used pictures and symbols. That's why he says, "it was like." It's important to realise that this is one of the keys to understanding the book of Revelation. 46 times John said that, "I saw." He was emphasising that this is an eyewitness account.

Seven times John says, "I looked, and behold." These represent 7 key points. 31 times he says, "I heard." The main point here is that John is accurately and systematically recording the future events that he saw as revealed to him by Jesus or an angel.

Guess what, today, we are starting to see some of the same things, or at least the build up to the same things that John saw, which means that his descriptions are starting to make sense to us. This is why prophecy is now "unlocked" or "unencrypted."

v 1 **And He sent and signified it by His angel:** The word "**signified**" means "written with signs"—which explains why people read the Book of Revelation and say, "It seems to be written in code." Why was it written this way? I suggest four reasons.

First, the Book of Revelation was written with signs to provide protection. At the time John wrote this letter, there was a tremendous wave of persecution afflicting the church. Consequently, this letter was written in such a way that, although it would make no sense to the enemies of the church, those who knew Scripture would find it relatively easy to understand.

Second, the Book of Revelation was written with signs to convey information. Language changes with time. Read a King James Bible, written in 1611, and the changes in language that have taken place since it was written are obvious. Pictures and symbols, on the other hand, are timeless and thus convey more clearly the thoughts and intent of the writer.

Third, the Book of Revelation was written with signs in order to arouse emotions. It's one thing to say, "There's a world political leader coming." It's something else to say, "The Beast is coming." It's one thing to refer to a commercial system. It's something else to call it Babylon the Whore. It's one thing to say "Christians," and another to say, "the bride of Christ." It's one thing to talk about authority and something else to talk about the Lion of the Tribe of Judah. These images are powerful, vivid, indelible.

Finally, as we mentioned before, John was describing 21st century events and technology using 1st century language. There simply wasn't the vocabulary to describe what he saw.

v 1 **to His servant John:** John, the "disciple whom Jesus loved," was used by the Lord to author five books. The Gospel of John was written that we might believe that Jesus is the Christ, the Son of God (John 20:31). First, 2, and 3 John were written that we might know we have eternal life (1 John 5:13).

John wrote his Gospel that we might believe, his epistles that we might be sure, and the Book of Revelation that we might be ready.

Revelation 1:2 NKJV

who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

Revelation was entrusted to John because he bore witness of the testimony of Jesus and of all the things he saw. *To bear witness to something means that you tell others about it.* People who say, "I don't seem to be growing in the Lord," must understand that when it comes to revelation, information, or inspiration, the Lord has a very definite prerequisite: Are we going to personally receive it in our heart and freely release it to others? Remember what Jesus said in:

Matthew 10:7-8

And as you go, preach, saying, 'The kingdom of heaven is at hand.' ⁸ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

After visiting with Abraham, the Lord said to His angels, "I'm going to tell Abraham what is going to happen in Sodom because I know he will not only receive but share it with others" (see Genesis 18:17, 19).

Jesus put it this way: Take heed how you hear—for the one who has shall be given more (Mark 4:24, 25). In other words, if you come to Bible study or your morning devotions saying, "Entertain me," or, "I'm curious about prophecy," you won't receive. But if you are hearing, studying, learning, praying, and reading for the purpose of embracing what you receive and sharing it with others, the Lord will give you continual revelation.

Revelation 1:3 NKJV

Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

v 3 **Blessed is he who reads:** The Greek word translated “reads” literally means “to read out loud.”

v 3 **and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near:** I find that hearing the Word spoken audibly has a powerful impact on my heart. That is why I also encourage people to pray out loud. It’s not for God’s sake—but to keep us focused and engaged.

v 3 **and keep those things which are written in it:** This means to obey. There’s not much point reading something if you aren’t going to put it into practice. The coming judgement should both fill us with hope as well as purify us as see our God as the conquering king.

Revelation 1:4-6 NKJV

John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, ⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood, ⁶ and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

v 4 **John, to the seven churches:** Why are there seven churches? Because seven is the biblical number of completion.

v 4 **which are in Asia:** Asia does not refer to Korea, Japan, or Viet Nam. It refers to present-day Turkey. Why was this letter written to the church in Turkey rather than to the church at Jerusalem, or Rome, Colosse, or Antioch? After all, it seems those would have been much more appropriate choices. Why was this letter written to seven churches in Turkey? Because no other churches could have so perfectly painted the picture they portray.

v 4 **Grace to you and peace:** “Grace and peace be unto you,” is not the equivalent of “good day mate.” It has a depth of meaning. You see, “grace,” or *charis*, was a Greek greeting. *Shalom*, or “peace,” was a Hebrew greeting. The combination of the two is powerful because man can’t have peace with God until he understands and receives the favour and forgiveness God has given to him in and through the grace of Christ Jesus.

v 4-5 **from Him who is and who was and who is to come [God the Father], and from the seven Spirits who are before His throne [the Holy Spirit], ⁵ and from Jesus Christ, the faithful witness:** Here we see the Trinity, Father, Son, and Holy Spirit. All are involved in the writing the book.

“from Him who is and who was and who is to come” can be restated as: **“*To God who always is, always was, and always will be.*”**

v 4 **The seven Spirits:** refer to the seven-fold ministry of the Holy Spirit as seen in:

Isaiah 11:2 NKJV

The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.

Numbers in scripture:

1 — perfect unity

2 — the number of division

3 — harmony

5 — grace

6 — number of man

7 — the number of perfection and completion

8 — resurrection/new beginnings.

Thus the seven Spirits, emphasising the perfection and completeness of the Holy Spirit. Also the “seven Spirits” refers to His omnipresence.

v 4 **Before the throne...** Each member of the trinity is co-equal and co-eternal, but they have different roles. The Holy Spirit is the implementer, the one who carries out the will and the purpose of the throne of God. John chapters 14, 16, tells us that the Holy Spirit must come and will enable us to do the same kind of things that Jesus did. He has come to implement God’s will, and He does this by giving us gifts that enable us to carry out God’s plan for our lives.

Jesus stepped out of Heaven, laid aside the independent use of His divine nature, took upon Himself a true human nature, and voluntarily limited Himself to live only by that human nature. He did all the miracles by the Holy Spirit who dwelt in His human nature. That’s why Jesus could say, “He who believes in me, the works that I do, he shall do also.” It’s the same Holy Spirit who dwelt in Jesus is the same Holy Spirit who dwells in us. We will do greater works, not qualitatively, but quantitatively, because we are more in number.

Jesus said over and over, “the things that I do, I do not do of Myself, but the Father within Me does the work.” The Father dwelt in Jesus human nature through the Holy Spirit.

When Jesus was hanging on the cross, He was suffering, but could have done something about it. When we suffer, we know that we can’t do anything about it. But Jesus still had His divine nature. His divine nature was still holding the world together. He had two separate natures — human and divine. He chose to willingly accept the suffering. He could have easily come down from the cross.

Jesus faithful witness...

John 1:1-3 tells us that Jesus is the Word. Words communicate who I am. Jesus words communicate who He is. Jesus brings into visible recognition the invisible God. Jesus is the one who unveils or reveals the invisible God. He is the exact moving picture of the Father.

“Show us the Father,” Philip said, “and it will suffice us.”

“Don’t you know that he that has seen Me has seen the Father?” answered Jesus (John 14:9).

What this means is that everything that Jesus said and did was a witness of the Father, revealing the Father to us. Jesus is the perfect revelation of the Father.

v 5 **the firstborn from the dead:** This means much more than that Jesus was the first person resurrected. It also means that He is pre-eminent among all those who are or will be resurrected. The two ways of understanding “**the firstborn from the dead**” are described below:

1. **Firstborn from the dead** — literally the first one to receive a glorified resurrection body — Jesus is the first of many who will receive their resurrected bodies.

2. **Firstborn from the dead** — Colossians 1:15-17 uses the title of “**firstborn**” to describe Jesus’ preeminence over all creation. He pre-exists all things, created all things and holds all things together — even the atoms. Everything was created for Him.

Here is an answer for the cults who use this verse (Revelation 1:5) to try to show that Jesus was a created being, and not eternal:

“Aha!” the cultist says. “Jesus is the first born. Therefore, He was created. Therefore He didn’t always exist.” Wrong. Americans referred to Melania Trump as the First Lady. Does this mean she’s the first lady who ever lived? No. “First Lady” refers to her position. So, too, in Jeremiah 31:9 God calls Ephraim His firstborn. Was Ephraim the firstborn? No. Reuben was. Although he was the younger brother, however, Ephraim had greater prominence. Thus, “firstborn” in Scripture often speaks not of precedence—but of preeminence, not always of order, but of position.

v 5 **and the ruler over the kings of the earth**: Jesus won back the title deed to the earth when He died on the cross, paying our fine, our ransom. When Satan got Adam to sin, he won the title deed for the earth. Like in Job, Satan was mocking God because he owned the earth. Before Jesus died on the cross, no-one could leave the earth, they were in Hades or Paradise or Abraham’s bosom. But now Paradise is empty. Jesus took the captivity captive when He was raised from the dead (see Ephesians 4:8-9). Because our sin debt has now been paid, those who are forgiven, those who trusted in the Messiah, now go straight to heaven when they die (see 2 Corinthians 5:1-10).

Soon Jesus will come back to claim the victory, to assert His power. The earth will then be under new management.

Revelation 1:5b NKJV

To Him who loved us and washed us from our sins in His own blood,

v 5 **To Him who loved us (OR From Him who loves us - constantly loves us)**: What a beautiful title for Jesus! When **loved** is used, in the past tense, it points back to a particular time and place where Jesus **loved us**. It looks back to the cross. Every believer should be secure in God’s love, not based on their present circumstances (which may be difficult), but based on the ultimate demonstration of love at the cross. This is worth praising Jesus about.

Paul put it like this in Romans 5:8: But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. The work of Jesus on the cross for us is God’s ultimate proof of His love for you. ***He may give additional proof, but He can give no greater proof.***

No wonder many believers are not secure in knowing the love of Jesus towards them—they look to their present circumstances to measure His love. Instead, they need to look back to the cross, settle the issue once for all, and give praise to Jesus, **to Him who loved us**.

v 5 **And washed us (washed us - aorist tense - action completed in the past) from our sins in His own blood**: This is what happened when Jesus **loved us** at the cross. He **washed us**—cleansed us from the deep stain of sin, so that we really are clean before Him. This is worth praising Jesus about. When a person is saved, they are freed, released or loosed or forgiven for all sins, past, present and future. We become God’s possession, bought with the precious blood of Jesus Christ. When we sin as a believer, we are disciplined, but not disowned. Regarding our salvation, the following statement is good to remember.

“You can’t earn it, you can’t deserve it, you can’t buy it, and you can’t lose it, because if you could, you would.” (Hal Lindsay) See Ephesians 2:8-9

Quote from David Guzik:

“If we understand our own deep sinfulness, this seems almost too good to be true. We can stand clean before God—clean from the deepest of stains. No wonder the same Apostle John also wrote, If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

v 5 **In His own blood**: If there were any other way to wash us from our sins, God would have done it that other way. To wash us **in His own blood** meant the ultimate sacrifice of God the Son. God wouldn’t do it this way unless it was the only way.

v 5 **loved... washed**: Notice the order: first **loved**, then **washed**. It wasn’t that God washed us out of some sense of duty and then loved us because we were then clean. He **loved us** while we were dirty, and because He first loved us, He **washed us**.

David Guzik gives us the parable of the pants which shows that Jesus really does love us; that in fact, washing proves love. If you had an old pair of pants, and got them covered in paint, you would only wash them and keep them for two reasons. First, you might wash them and keep them if you were poor. You can’t or won’t spend money on another pair of pants, so you wash them and keep them. Second, you might wash them and keep them if you really loved those old pants. Money isn’t the issue. You could go down and buy a new pair of pants any time; but you love that pair so much that you spend the time and the effort to clean them, and use them again. God loves us so much that He **washed us**. God certainly is not poor. With merely a thought, He could obliterate every sinner and start over with brand-new creatures. But He doesn’t. He loves us so much that He **washed us**.

Revelation 1:6 NKJV

and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

v 6 **And has made us kings and priests to His God and Father**: This is the status Jesus gives to those whom He **loved** in His work on the cross and who are **washed ... in His own blood**. It would have been enough just to love them and cleanse them. But He goes far beyond, and makes **us kings and priests to His God and Father**. *This is more than Adam ever was. Even in the innocence of Eden we never read of Adam among the kings and priests of God.*

v 6 **kings**: We are **kings**, so we are God’s royalty—this is privilege, status, and authority. We rule over angels.

v 6 **priests**: We are **priests**, so we are God’s special servants. We represent God to man and man to God. We offer sacrifice unto Him (see Hebrews 13:15). We have privileged access to God’s presence (see Romans 5:1–2).

v 6 **To Him be glory and dominion forever and ever**: In light of all that Jesus did for us, it is right to praise Him. We should honour Him with all **glory and dominion forever and ever**. *When we say this, we aren’t giving Jesus **glory and dominion**. We are simply recognising that He has it, and honouring Him for it.*

v 6 **Glory (or majesty)**: "To recognise the **glory or majesty** of Jesus is to come out-and-out for Him. If I truly recognise His glory, I will be bold and let others know about my great and awesome King who reigns from Heaven." (David Guzik)

v 6 **dominion**: To recognise the **dominion** of Jesus is to let Him truly rule over us. *If Jesus is King of the universe, then it makes sense that He should be king over me.* Will I surrender to Him, allowing Him to control my life?

v 6 **Amen**: This word—in the ancient Greek language, brought over from the Hebrew of the Old Testament—simply means "Yes." It isn't a wish that it may be so, but it is an affirmation that, through God, it will be so. Jesus will be praised.

REVELATION OUTLINE (to print)

The book of Revelation comes with its own outline in chapter 1, verse 19. Jesus tells John to:

Revelation 1:19 NKJV

“Write the things which you have seen, and the things which are, and the things which will take place after this.”

The flow of the book is as follows:

- Section 1 (chapter 1) presents Him whom John has seen—the Lord’s Person, the glorified Jesus.
- Section 2 (chapters 2–3) addresses the things that are—the Lord’s people the church.
- Section 3 (chapters 4–22) details the things yet to come—the Lord’s program of future events.

If you follow this divine outline, the Book unfolds very easily....

Section 1. The things which you have seen—chapter 1

The reality of the Resurrected Jesus in His glorified body and heavenly glory.

Section 2. The things which are—chapters 2–3

Jesus gives seven messages to seven churches, which includes the chronological flow of church history from the beginning of the early church to the present.

Section 3. The things which will take place after this (after the church age) — this is divided into 5 sub sections:

A. Chapters 4–5

The church is raptured and taken to heaven for a seven-year “honeymoon” with the Lord.

B. Chapters 6–19

The 7 year Tribulation occurs on earth as God pours out His wrath on a Christ-rejecting, sinful world.

C. Chapter 19

At the end of chapter 19, the Lord comes back to Jerusalem with His church to establish His kingdom.

D. Chapter 20

The Millennium—a thousand-year period of peace and prosperity—follows as the Lord rules and reigns from Jerusalem. At the end of the Millennium, Satan is loosed. A final rebellion ensues before Satan is put away permanently.

E. Chapters 21–22

A new heaven and a new earth are created where we will live happily ever after.