

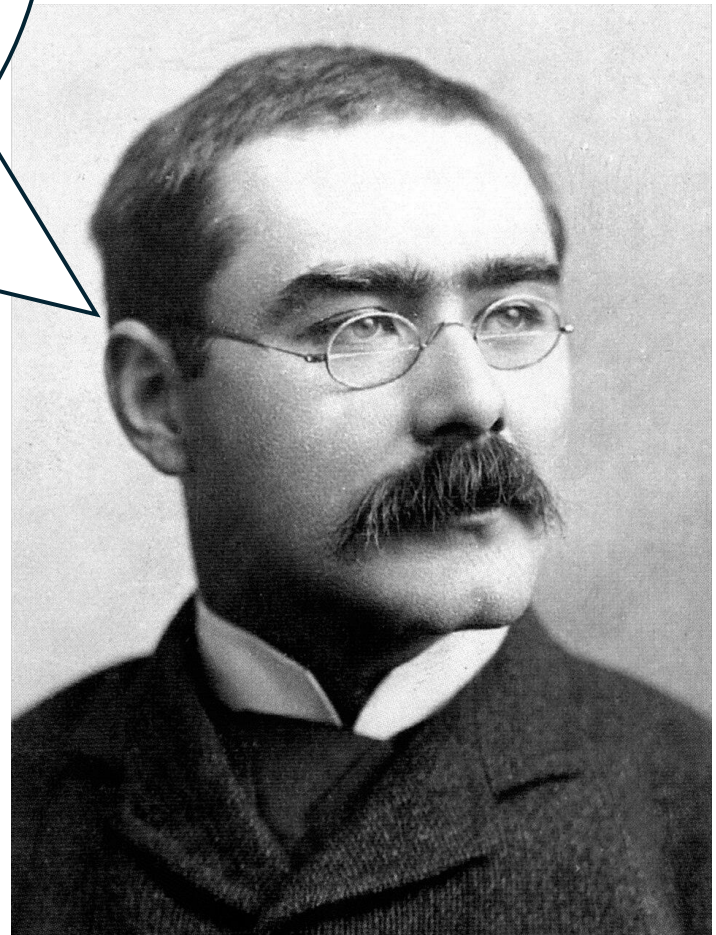
The Revelation

Chapter 1:1-3

Christ Church

Spring 2026

*“I keep six honest serving-
men (They taught me all I
knew); Their names are **What**
and **Why** and **When**
And **How** and **Where** and
Who.”*



- In v. 1 we are given the

- *What?*

- *When?*

- *Who?*

- *How?*

of the book of Revelation

- *Why? Is in v. 3*

- *Where? is in v. 9*

What?

• What?

- The first word in the book is the Greek word is '*Apokalupsis*'
 - Unveil
 - Disclose
 - Reveal
 - Divulge
 - Display
 - Uncover



- As apocalyptic literature (think of Ezekiel, Daniel, Zechariah, some of Isaiah), Revelation has a particular structure that moves in an ‘other-worldly’ orientation
 - That means John is dealing with historical events
 - **But** he is not bound by chronology and prose
 - He uses images, symbols, repetitions, parallels, cycles, poetry, etc.

- This is what I've been pointing to -
LAYERING

- **What?**

- An **epistle**. It is in typical epistolary form
 - Name of the writer
 - Name of the recipient
 - Greeting
 - Prayer or thanksgiving
 - Body of the letter
 - Final greetings and farewell
- Compare Revelation to one of Paul's epistles
 - Read Ephesians 1:1-3; 6:21-24

By the way...

Paul wrote to 7 churches

- Rome
- Corinth
- Galatia
- Ephesus
- Philippi
- Colossae
- Thessalonica

So, did John

- Ephesus
- Smyrna
- Pergamum
- Thyatira
- Sardis
- Philadelphia
- Laodicea

Who?

- **Who?**

- **“of Jesus Christ”**

- *From* Him

- *About* Him

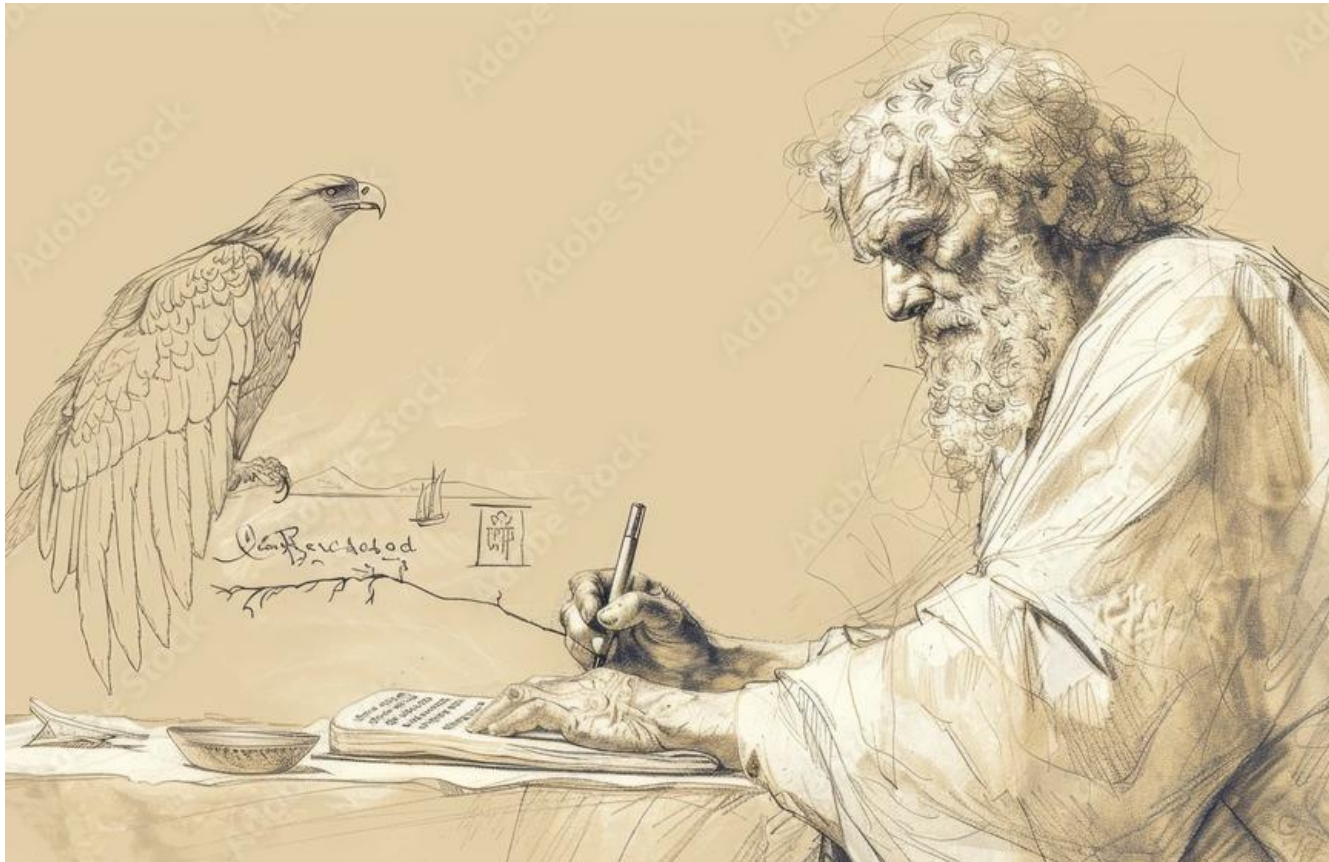
- Both

- John often writes with a double-edge, he likes *vague* sometimes

- **More Who?**

- **“John”** in v. 1

- also vv. 4, 9; 21:2; 22:8



John the Author

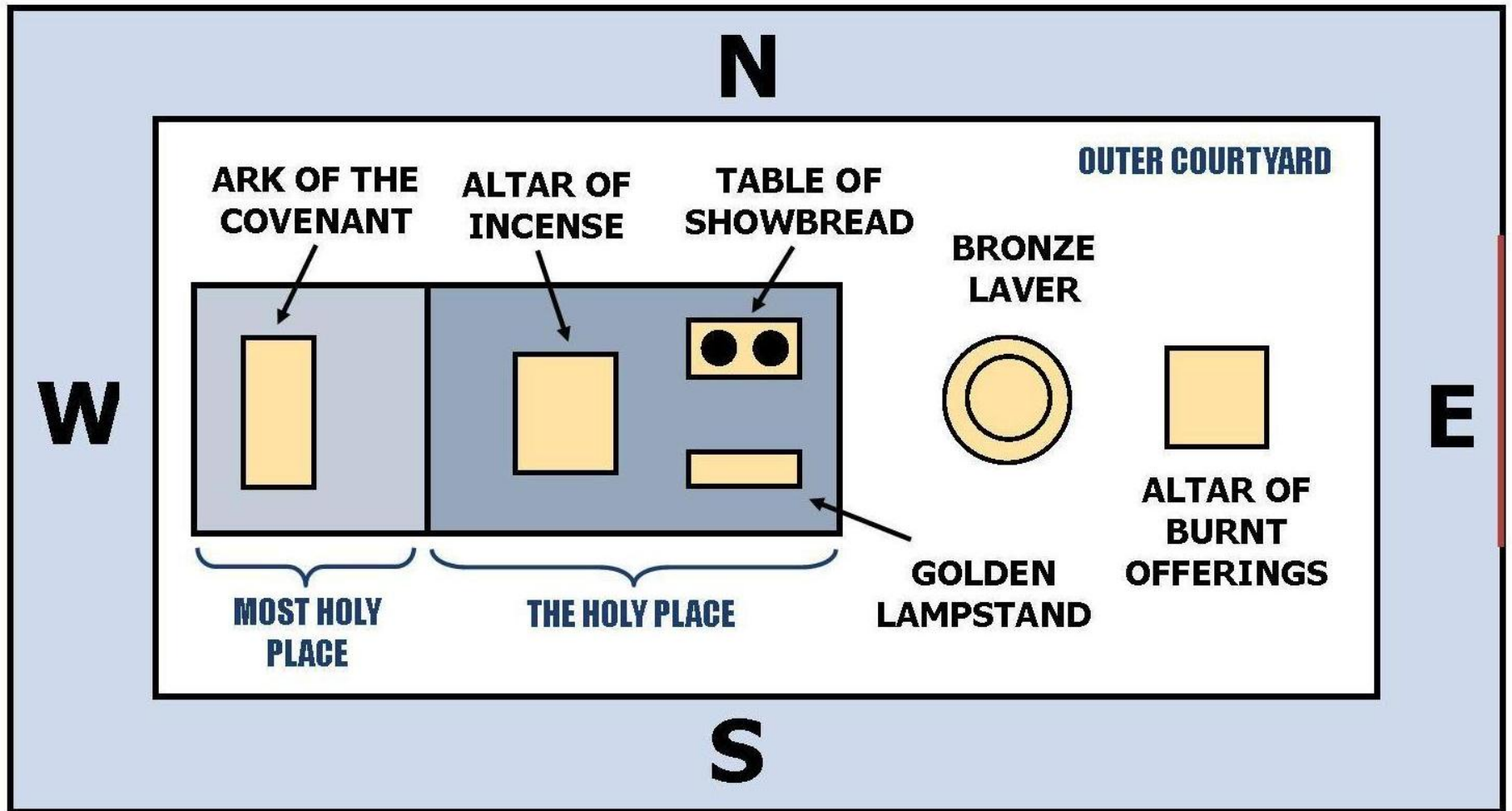
- His name suggests a connection to the priesthood – Acts 4:6 with Luke 1:61
- He is quite familiar with the High Priest – John 18:13-16; 18:10
- He apparently owned a home in Jerusalem – John 19:27 (Acts 12:12 with 4:36; Colossians 4:10)

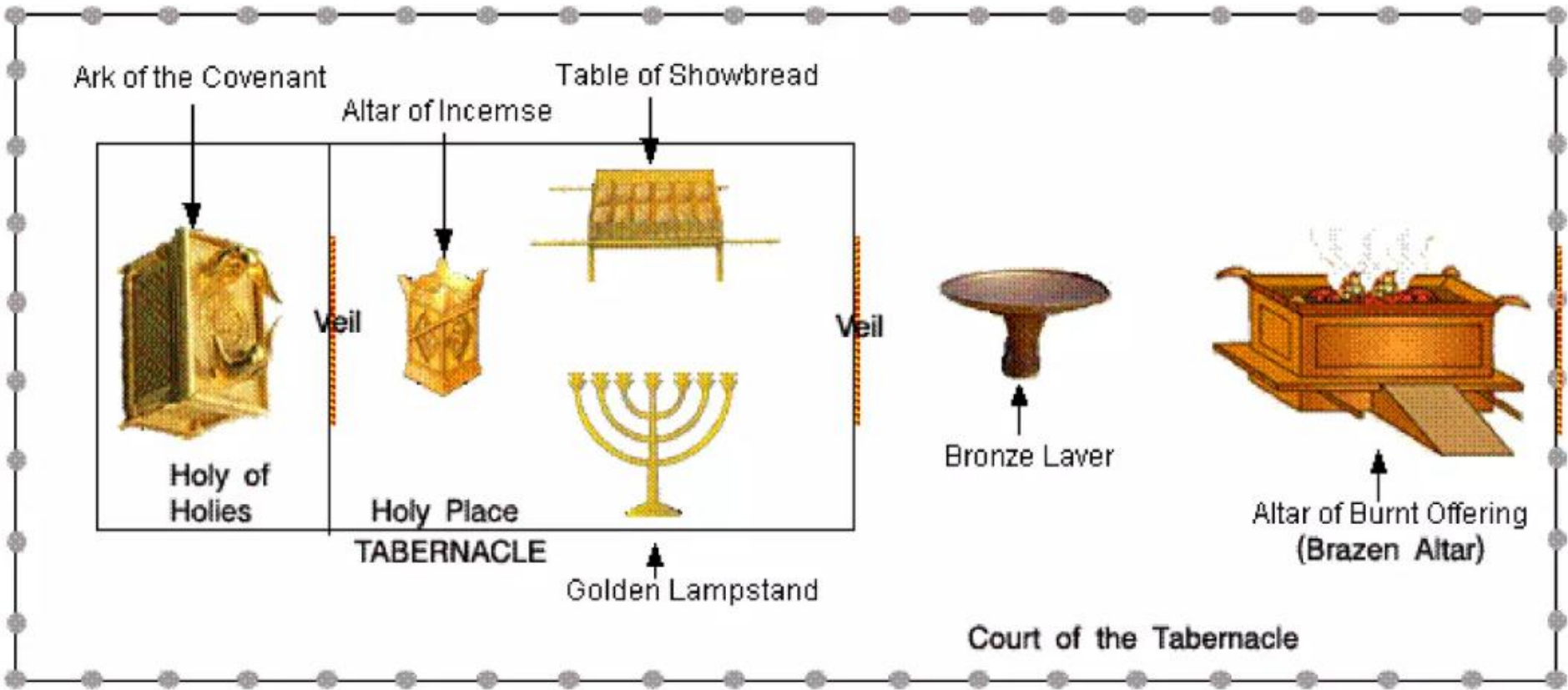
- He is clearly well acquainted with the minute details of the Temple
 - e.g. - Revelation 5:6
 - Revelation 16:15
- Eusebius, History 5:24
 - *“Again, here is John, who leant back on the Lord’s breast, and who became a sacrificing priest wearing the mitre...”*





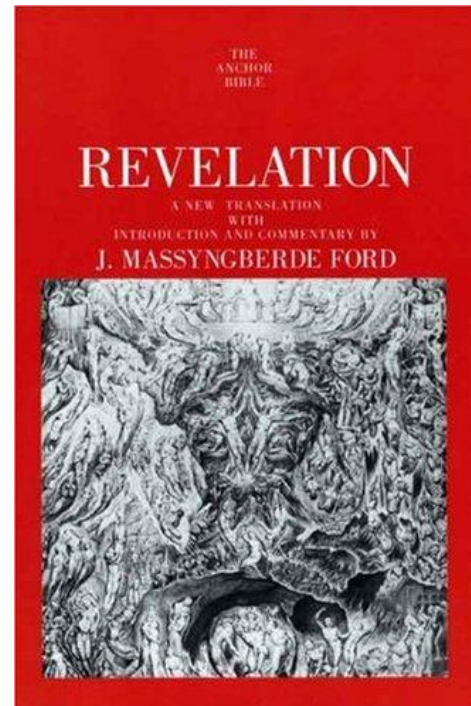
Floor Plan of the Tabernacle





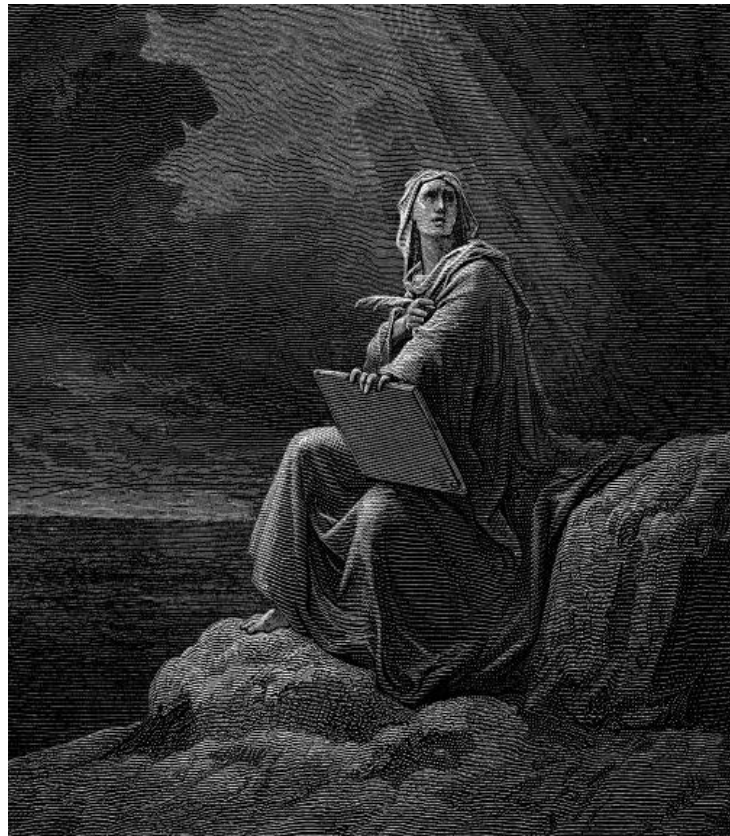
- There is very little scholarly dispute as to which of the five different ‘Johns’ in the NT wrote Revelation

- Illustration – In 1975 Dr. J. Massyngberde Ford, wrote a commentary on Revelation. She proposed the novel idea that John the Baptist wrote Revelation



- A few minutes to compare John and Revelation will prove useful

Revelation and John



Common Names and Descriptions of Jesus

John

- (1:1) “In the **beginning** was the **Word**.”
- (1:1) “The **Word** was **God**.”
- (1:3) “**All things were made** by Him.”
- (1:29) “The **Lamb of God** who **takes away the sin** of the world.”

Revelation

- (22:13) “*I am* ... the **beginning** and the end.”
- (19:13) “His name is called the **Word of God**.”
- (21:5) “Behold, I **make all things** new.”
- (22:3) “There is **no more curse**, the Throne of **God** and the **Lamb** is there.”

Common Themes: Light & Darkness

John

- 1:5, 9 John speaks of a conflict between *light and darkness*.

Revelation

- 22:5 John finally assures us that the *light triumphs over the darkness*.

Common Terms: Tabernacle and Temple

John

- 1:14 “The Word became flesh and **tabernacled** among **us**.”
- 2:19,21 Jesus challenged the Jews to **destroy the temple**, but they did not understand that **He was the Temple**.

Revelation

- 21:3 “Behold, the **tabernacle** of God is with **men**.”
- 21:22 In the new heavens and earth, John tells us that **he saw no temple**, for **the Lamb is the Temple**.



Common Theme: Bridegroom and Bride

John

- 1:32, 3:29 "***I beheld the Spirit descending out of heaven*** like a dove, and He remained upon Him." (whom John the Baptist identifies as the Bridegroom, 3;29)
- 1:39,46 Jesus says, "***Come*** and see!" Philip, who hears, says, "***Come*** and see!"

Revelation

- 21:2 "And ***I saw*** the holy city, New Jerusalem, ***descending out of heaven*** from God, made ready as a bride adorned for her husband."
- 22:17 "The Spirit and the bride say, '***Come!***' and 'let him who hears say, '***Come!***'"

Common Theme: Bridegroom and Bride

John

•2:2 “Jesus and His disciples were *invited to the wedding.*”

•The Gospel opens with the Wedding Feast of Cana.

Revelation

•19:9 “Blessed are those who are *invited to the wedding.*”

•Revelation closes with the Wedding Feast of the Lamb.

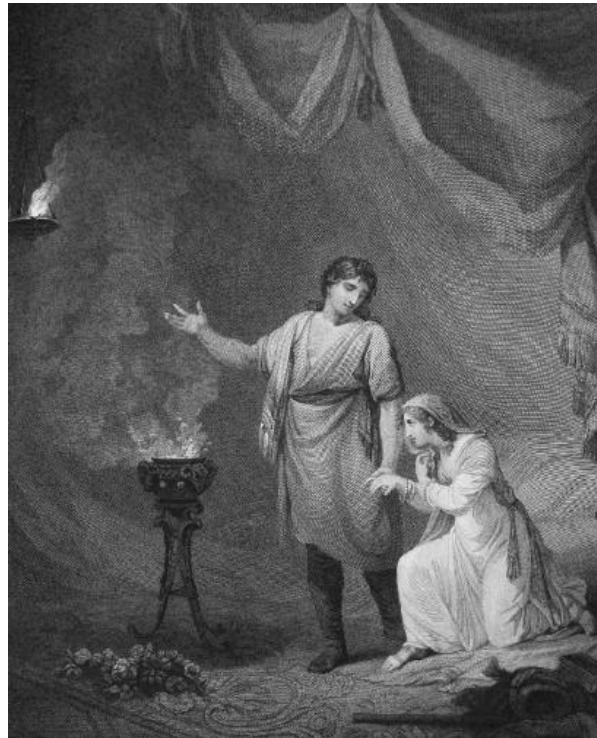


The Gospel and the Revelation

- The Gospel introduces the Bridegroom
The Revelation unveils the Bride
- John, in effect, causes these two great books to become “one flesh”
- Like a husband and wife, these two books must not be ‘put asunder’ and read separately

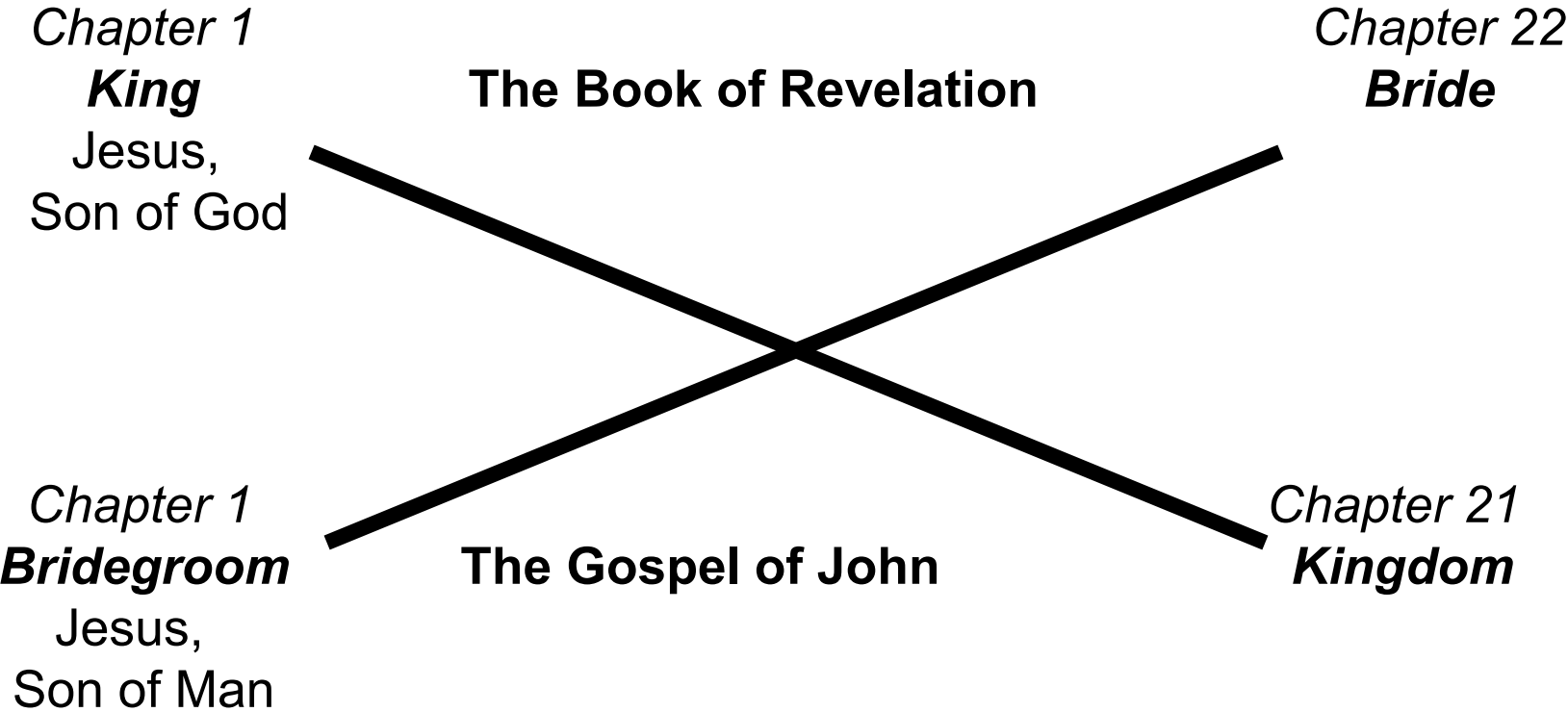
If Jesus is the *Bridegroom* in
John 3:27-30, then *where is His Bride?*

The Bridegroom of the Gospel of John and The Bride of The Revelation



- There is a chiasm that connects John and Revelation
- The beginning of John and the end of Revelation
- The beginning of Revelation and the end of John

The John-Revelation Chiastic Arrangement



The Old Creation

- 1:1 “In the **beginning** was the Word”
- 1:3 “**All things** came into **being** through Him”
- 1:5, 9 “The **Light** shines in the **darkness** . . . There was the true **Light** which . . . **enlightens** every man”
- 1:14 “the Word became flesh, and **tabernacled** among us”

The New Creation

- 22:13 “I am . . . the **Beginning** and the End”
- 21:5 “Behold, I am **making all things** new”
- 22:5 “there will no longer be any **night**; and they will not have need of a lamp nor the **light** of the sun, because the Lord God will **enlighten** them”
- 21:3 “the **tabernacle** of God is among men, and He will **tabernacle** among them”

The Old Creation

- 1:28, 48 “these things took place . . . beyond ***the Jordan*** . . . ‘when you were under ***the fig tree***, I saw you.’”
- 1:29 “***the Lamb*** of God who ***takes away the sin*** of the world”
- 1:42 Peter, one of the ***apostles***, is given a new name, “***Cephas***,” meaning “***stone***”

The New Creation

- 22:1-2 “Then he showed me ***a river*** of the water of life . . . On either side of the ***river*** was the ***tree of life***”
- 22:3 “There will ***no longer be any curse***; and the throne of God and of the ***Lamb*** will be in it”
- 21:14, 19 The New Jerusalem has twelve foundations made of “***stone***,” inscribed with the names of the ***apostles***

The Parallel Chiasms Center on John 12 and Revelation 12

- Read John 12
 - NB vv. 30-32

- Read Revelation 12
 - NB vv. 7-9



When?

- **When?**

- **‘must soon take place’** (also note in v. 3 – **‘the time is near’**)
- Treat this literally and you’ll discover that Revelation is not concerned with either the scope of world history or the end of the world
- Revelation concerns itself with events in the near future of St. John and his readers

- As we will see in our study, The Revelation is a ‘covenant lawsuit’ (think ‘RIV’)
 - It prophesizes the outpouring of God’s wrath on apostate Israel/Jerusalem
 - It is the prophecy of the period known in the Bible as ‘the Last Days’ – the 40 years ‘generation’ (Matthew 24:34) between the Ascension (AD 30) and the destruction of Jerusalem (AD 70)

- “**soon**”, “**shortly**” as time referents are in Revelation 1:1,3; 2:16; 3:11; 11:14; 22:6, 7, 10, 12, 20
- This clearly militates against any ‘futurist’ interpretation
- The futurist would make the Revelation irrelevant for almost 2,000 years
- If this is concerning to you – how is it any different with the rest of the NT?

- You must interpret the Bible carefully. The “last days” in the NT is about the end of the OT age
- Luke 21:20-24

²⁰ “When you see **Jerusalem being surrounded by armies**, you will know that its desolation is near. ²¹ Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. ²² For this is the time of punishment in fulfillment of all that has been written. ²³ How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. ²⁴ They will fall by the sword and will be taken as prisoners to all the nations. **Jerusalem will be trampled on by the Gentiles** until the **times of the Gentiles** are fulfilled.

- Matthew 10:23

*“When you are persecuted in one place, flee to another. Truly I tell you, you (the twelve - CH) will not finish going through the towns of Israel before **the Son of Man comes.**”*

- Matthew 26:64

*“You (the high priest – CH) have said so,” Jesus replied. “But I say to all of you (council - CH): From now on **you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.**”*

- Read

- Romans 13:11-12
- I Corinthians 7:31
- I Corinthians 10:11
- Philippians 4:5
- James 5:8, 9
- I Peter 4:7
- I John 2:18

- Revelation is concerned with the same battles as the rest of the NT. It is, however, conveyed in different language
 - Apostacy
 - Persecution/martyrdom
 - The health of the Church
 - The whole gospel of Jesus
 - Jesus

The Olivet Discourse

Passages

- Matthew 24:3-5; Mark 13:5-9,12,13; Luke 21:8,12,16-19; Revelation 2-3 **The Seven Letters** (Deuteronomy 28:15,45,58)
- Matthew 24:6-8; Mark 13:7,8; Luke 21:9-11; Revelation 4-7 **The Seven Seals** (Deuteronomy 28:15-42, 53-57)
- Matthew 24:14-27; Mark 13:10, 14-22; Luke 21:13,14,22,24; Revelation 8-14 **The Seven Trumpets** (Deuteronomy 28:64-68)
- Matthew 24:28-31; Mark 13:24,26,27; Luke 21:20-28; Revelation 15-22 **The Seven Bowls** (Deuteronomy 28:30,49,52,62)

Events

- **False prophets, persecution, lawlessness, love grown cold**
- **Wars, famines, earthquake**
- **Church's witness, flight into wilderness, Great Tribulation, the False prophets**
- **Darkening of the Kingdom, destruction of the Harlot, gathering the eagles/vultures over Jerusalem, gathering the Church into the Kingdom**

The Olivet Discourse

Mark 13

The Promised Landers Israel Tour

March 16-25, 2020

Pastor Charlie Harrah

Introduction

A. The Context – Mark 11-12

The Damnation of the unbelieving Jews

B. The Setting – Mark 13:1-4

The Two Questions – Mark 13:3,4

“When will this happen...?”

“What will be the sign that they are about to be fulfilled...?”

(“...and the end of the age...?”) — Matthew 24

The Answers – Mark 13:5-31

1. False Messiahs vv. 5,6

A. Acts 8:9,10

B. Josephus, Wars 2:13:4; 6:5:2
§ 285, 286*



2. Wars vv.7,8a

A. Josephus, Wars 3:10:9; 5:10:5*

3. Natural Disasters vv. 7b, 8

A. Matthew 27:51; 28:2; Acts 11:28

B. Josephus, Wars 4:4:5 §286,287*;
6:5:3 §299; 6:3:3

C. Hebrews 12:25-29; Revelation 11:13;
16:17-21

D. Eusebius, History 3:5,6

4. Persecution v. 9

A. Acts 7:54-8:3; 17:5-8; 18:12, 13;
21:27-36; 23:12, 20, 21
I Thessalonians 2:14-16;
I Peter 4:12-3:17;
Hebrews 10:32-34; 12:4; 13:3

B. Tacitus, Annals 15:42*

C. Suetonius, Nero 16:2

D. Eusebius, History 2:25:1-3

5. World Evangelization v.10

A. *'oikoumene'* not *'kosmos'*

B. Colossians 1:23; Romans 1:8; 10:18

6. Apostasy vv.12, 13 cf. Matthew 24:10, 11

A. Hebrews 10:30, 31; James 5:7-9;

I John 2:18; I Timothy 1:19, 20;

II Timothy 1:15; 2:17-18

B. Josephus, Wars 5:13:6; 4:6:3*

7. Abomination of Desolation v.14-18

A. Luke 21:20, 24

B. Josephus, Wars 6:5:3 §288, §296;
4:3:8*

8. Great Tribulation vv. 19-20

A. Revelation

B. Josephus, Wars 6:4:4

(cf. v. 21 with Wars 5:10:5)

9. False Christs vv. 21, 22

A. Acts 5:36ff., 21:37-40

B. Josephus, Wars 5:6:3***

- Revelation 16:19-21
- Ezekiel 13:1-10

10. Great Signs and Miracles v.22,23

A. Revelation 13, 17

B. Josephus, Wars 4:4:5; 6:5:3

C. Tacitus, The Histories 5:13

11. Death – (this from Matthew 24:26-28)

A. *'hoi aetoi'* = eagles or vultures

B. Matthew 27:22-25; with
Habakkuk 1:8;
Hosea 8:1

C. Josephus, Wars 5:10:5; 5:11:1,2

D. Revelation 8:13

12. **“Lights Out!”** Mark 13:24,25

A. Isaiah 13:9, 10 Babylonia in 539 BC

B. Amos 8:9 Samaria in 722 BC

C. Ezekiel 32:7, 8 Egypt in 608 BC

D. Isaiah 34:4 Edom

E. Acts 2:14-22 Israel

13. Coming of The Son of Man vv. 26,27

A. Daniel 7:13,14

B. Clouds – Isaiah 19:1; Nahum 1:3
and Mark 14:62; Acts 1:9

C. '*angelos*' – angels or messengers
Matthew 11:10; Luke 7:24





The Purpose

v. 23

vv. 28-31

Hebrews 3:9, 10

Luke 19:41-44

Eusebius 7:3:7 (p. 117)

Also...

- Remember that in the gospels Jesus is ***The Temple***
- This discourse then works at another level
- Jesus' death is the first fulfillment of this destruction – cf. John 2:19

- Mark 13:8 – *‘kingdom against kingdom’*
 - 15:1 Jesus before Pilate (and Herod – Luke 23:6-12)
- Mark 13:9 – *‘handed over to the local council and flogged’*
 - Mark 15:15
- Mark 13:12 – *‘brother betrays brother’*
 - Mark 14:43,68,70
- Mark 13:12 – *‘father betrays child’*
 - Mark 15:34

- Mark 13:16 – ‘*cloak*’
 - Mark 15:24 **PLUS** 14:51,52
- Mark 13:24 – *sun darkens*
 - Mark 15:33
- Mark 13:26 – ‘*coming in clouds with great power and glory*’
 - Mark 15:39

How?

• How?

- “**He used symbols**” – (‘made it known’ = very weak)
 - Some translations use ‘signified’, but we do not use that sort of language
 - This one word sets up the *genre*, the kind of book we’re going to study
 - The Bible was written in 3 different languages
 - Hebrew
 - Aramaic
 - Greek
 - We’ll contend there is a fourth language - symbol

The next slide comes from
the background material

- In Revelation 1:1 John wrote: “**He *made it known...***”
 - The word ‘*made*’ is ‘*esemanen*’ and it literally means ‘signified’ or ‘symbolized’
 - This is a book written in a language called ‘symbol’
 - Symbols are visual prompts that point to other, different realities
 - John used the word ‘*semeion*’ in his gospel to describe the seven miracles that Jesus worked

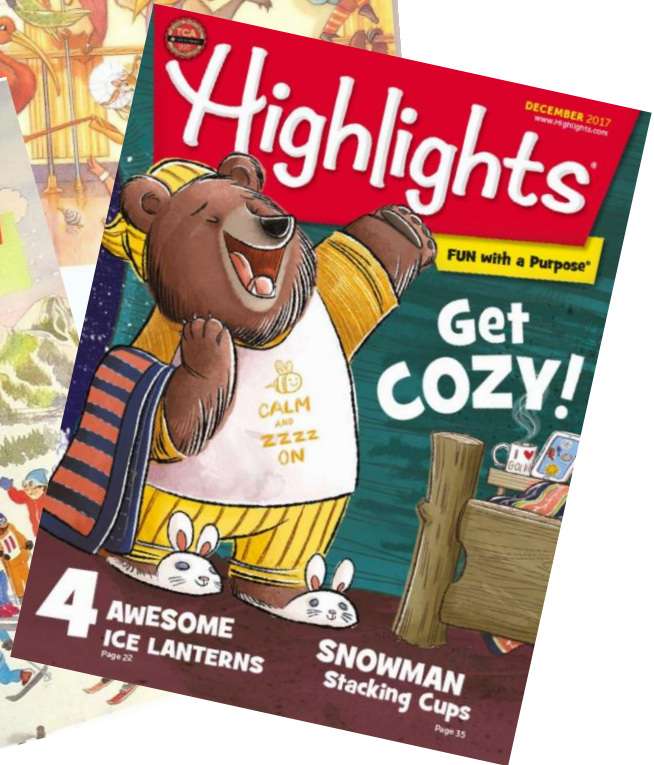
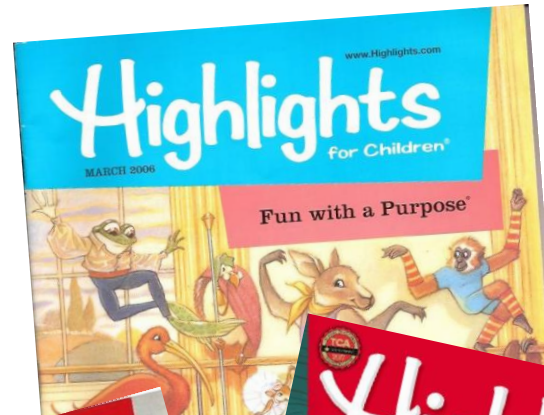


- We must interpret
 - Jesus as the first of four horsemen
 - Jesus as an angel with a rainbow on His head
 - Jesus riding a white horse in chapter 19

- “The only real way to read Revelation is to read the Old and New Testaments up to Revelation about 20,000 times until you learn the language of symbol so well and the alphabet of symbol so well that you can think in it, like learning a foreign language,...where you dream in it.” -

James B. Jordan, Revelation Explained, Vol. 2, p. 14

- “symbol” is a bit like a visit to the dentist



Highlights™

-  crescent moon
-  heart
-  apple
-  ring
-  flowerpot
-  crown
-  light bulb
-  mug
-  bell
-  sock
-  banana
-  lightning bolt
-  butterfly
-  horn
-  snake
-  crayon
-  raindrop
-  hairbrush
-  ice-cream cone



Highlights™

-  crescent moon
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-  light bulb
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-  sock
-  hairbrush
-  banana
-  lightning bolt
-  ice-cream cone



- More **How?**

- The whole work of revelation might be portrayed this way:

Father → Son → Angel → John → slaves

Why?

- **Why?** is in v. 3

Revelation 1:3

”***Blessed*** is the ***one who reads aloud*** the words of this prophecy and ***blessed*** are ***those who hear it and take to heart*** what is written in it, because the time is near.”

Where?

- **Where?** – v. 9

- Patmos









0 10 20 mi
0 10 20 30 km

■ *Ephesus*

■ *Priene*

■ *Miletus*

PATMOS

