

AUSTELL GRANDVIEW SDA CHURCH PRESENTS



THE  
**APOCALYPSE**  
SERIES

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SHOWCASING JESUS CHRIST IN PROPHECY

THE  
A P O C A L Y P S E  
O F  
J E S U S C H R I S T

# EPISODE I

## THE APOCALYPSE OF JESUS CHRIST

Based on Revelation Chapter 1:1-20

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### MAIN IDEA

The APOCALYPSE is all about JESUS and we have nothing to fear.

**An End-Time focus on JESUS removes all fear.**

The APOCALYPSE is Jesus Christ personally disclosing who He is to us, so that we can trust Him and have peace.

### KEY POINTS

Jesus is personally invested in our history and He can be trusted to guide us through to the End because He already knows it.

Chapter 1 explains the origin of the book and sets the tone for the rest of the book of Revelation.

Jesus declares that **He loves us** and has already washed us from our sins with this personal sacrifice of His blood (referencing Calvary). (*Rev. 1:5*)

There is nothing separating or hindering us from being protected and guided by Jesus.

Revelation's goal is bigger than prediction...Revelation's focus is winning YOU to Jesus.

### WATCH PARTY INTERACTIVE QUESTIONS

How has your perspective changed concerning Revelation and its significance to your life?

Are you willing to get to know Jesus more through reading the prophecies of this book and receiving the blessings promised?

# INSIGHTS

**The Revelation of Jesus Christ**, may be understood as being “of” Jesus or “from” Jesus. This phrase may mean that Jesus is the content of the revelation or that He is the revealer of the hidden realities being disclosed in this book. The title “Jesus Christ”—or “Jesus the Messiah”—occurs only in the first five verses of the book. Greek ἀποκάλυψις (“apocalypse”) is made of ἀπο (“from,” “off”) + κάλυψις (“covering”) “APOCALYPSE” means “uncovering,” “unveiling,” or “revealing”

**SCRIPTURES:** Amos 3:7, Habakkuk 2:2-3, Romans 16:25-26, Galatians 1:12, Ephesians 3:2-3, 1 Peter 1:7; 13.

**The Firstborn of the Dead.** In the NT the term “firstborn” (prôtotokos) is used at least six times in connection with Jesus. He was Mary’s firstborn son (Luke 2:7), the firstborn among many brothers (Rom 8:29), the firstborn of all creation (Col 1:15), the firstborn from the dead (Col 1:18; Rev 1:5), and the firstborn who is worshiped by the angels (Heb 1:6). The firstborn has specific privileges and a specific position. The OT background is Ps 89:20,27. David as the last child of his parents became the firstborn, the highest of the kings on earth. The issue is not birth per se. Jesus was raised from the dead, not born from the dead in the literal sense. Chronologically he was not even the first. Others were raised before him. But he was the first in the sense that all resurrections whether past or future were and are dependent on his resurrection. Without his resurrection there are no other resurrections. Jesus has primacy. Jesus as the firstborn is the absolute ruler and king of the universe.

## Rev. 1:10 The Lord’s Day

**SCRIPTURES:** Isa 58:13-14; Mark 2:27-28; Rev 4:2; 17:3; Rev 21:10; 2 Pet 1:20-21  
Isaiah 58:13 refers to **the Sabbath** as both “my holy day” and “the LORD’s holy day.”

**Rev. 1:19** the things which **you have seen**, and the things **which are**, and the things which **will take place after this**.

**This is not intended to form a timeline structure for the book, dividing the book into past, present, and future.** The three major components of the book: descriptive accounts of the visions, some interpretation of the symbols as needed, and at least a partial unveiling of future events to the extent that God wanted to reveal them to His people. The latter, of course, is the main purpose of the book as explicitly spelled out in the very first verse: “to show his servants what must soon take place.” Through the visions and an understanding of the symbols used, God wants to reveal the central role of Jesus Christ in the plan for human salvation as it would be worked out during the Christian era, the time between the first coming and the second coming of Jesus. Most of that period would still lie in the future for John’s first readers, and until the return of Christ the book of Revelation would continue to provide the church with insight, guidance, comfort, encouragement, reproof, correction, and instruction in righteousness, pointing them ahead to the final consummation of all things and exhorting the faithful to continue faithful and steadfast and the careless to repent and return to faithfulness so that the day of judgment would not find them unprepared. Knowing that God is actively engaged in the work of preparing a people for His kingdom should encourage the careless to realize that God not only exists but “he rewards those who earnestly seek him” (Heb 11:6).

### **1:9-3:22 – Primary focus is on 1st century**

Messages to the Seven Churches (Rev 1:9-3:22):

*Christ as the High Priest*

**The classical prophecy style** – written in the epistolary, straightforward language. This section deals primarily with the situation of the church in the time of John. The situations in the churches in Asia Minor in John’s day also serve as a types or symbols of the Christian church in different periods in history.