

**God Is Government**

**Isaiah 33:22**

**“For the LORD is our judge, the  
LORD is our lawgiver, the LORD is  
our KING; he will save us.”**

**TEACHINGS OF YESHUA HAMASHIACH  
BIBLICAL AND WORLD HISTORY MASTERCLASS**

**A Study of Revelation**

**Introduction to the Study of Revelation**

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## Summary of Revelation

- Contains its own title – “The Revelation of Jesus Christ” 1:1
- Revelation (Greek – apokalupsis meaning an uncovering, an unveiling or a disclosure
- The word describes the unveiling of spiritual truth (Romans 16:25, Galatians 1:12, Ephesians 1:17; 3:3)
- The revealing of the sons of God (Romans 8:19)
- Christ incarnation (Luke 2:32)
- His glorious appearing at His second coming (2 Thessalonians 1:7, Peter 1:7)
- Revelation refers to something, someone once hidden becoming visible – Yeshua the Christ
- This was given to Him (Christ) by God the Father communicated to the Apostle John by an angel(angels or magistrate – a messenger)
- Believers of the blessing contained within Revelation are promised to those who diligently read/study it (Revelation 1:3 and 22:7)

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## Author and Dates

- Four times the author identifies himself as John (1:1, 4, 9; 22:8)
- Witnesses to Apostle John authorship include
  - Justin Martyr (alive when John wrote Revelation)
  - Irenaeus (alive when John wrote Revelation)
  - Clement of Alexandria
  - Tertullian
- Only John’s Gospel and Revelation refer to Christ as the WORD (19:13; John 1:1)
- John’s gospel (19:37) translate Zec 12:10 differently than the Septuagint but in agreement
- Only Revelation and the Gospel of John describe Jesus as the Lamb (5:6, 8; John 1:29)
- Both describe Christ as a witness Revelation 1:5 and John 5:31, 32
- Revelation was written in the last decade of the 1<sup>st</sup> Century near the end of the reign of Emperor Domitian 81-96 A.D.
- Irenaeus writing in the second century declared Revelation was written toward the end of Domitian’s reign.
- Clement of Alexandria, Origen, Victorinus, Eusebius and Jerome affirm the Domitian date.

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## **Background and Settings**

- Revelation begins with John, The last surviving apostle, an old man in exile on a small barren island called Patmos located in the Aegean Sea Southwest of Ephesus.
- Roman authorities had banished John there because of his faithful preaching the gospel (1:9)
- John received a series of visions that laid out the future history of the world.
- John was arrested in Ephesus while ministering to the church there (1:11)
- John addressed the Revelation there (1:4)
- The church pastor had already been martyred (2:13)
- The “STORM” of persecution was about to break out on the 7 churches (2:10)
- John’s teaching about the Revelation provided “HOPE” to the churches – God’s in sovereign control of all the events of human history, and though evil often seems pervasive and wicked men all powerful with their ultimate doom being certain.
- The good news of Christ returning in all His glory to judge and rule.

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## Historical Theme

- Revelation is primary all prophetic.
- Revelation contains little historical material outside chapters 1-3.
- The 7 Churches to whom the letters were written were existing churches then in Asia Minor (modern Turkey)
- They were singled out because John had ministered to them
- Revelation visions and writings were all down after the death and resurrection of Christ
- Revelation is first and foremost a revelation about Christ (1:1)
- The book depicts Christ as risen, glorified Son of God ministering among all churches as the faithful witness, the firstborn of the dead, and the ruler of all kings of the earth (1:5).
  - The Alpha and Omega (1:8)
  - As the one who is and who was and who was to come – the Almighty (1:8)
  - But rose is alive forevermore (1:18)
  - As the Son of God (2:18)
  - As the one who is holy and true (3:7)
  - The faithful and true Witness, the Beginning of the creation (3:14)
  - The Lion of the tribe of Judah (5:5)
  - As the Lamb in Heaven (7:17)
  - As the Messiah who will reign forever (11:15)
  - As the Word of God (19:13)
  - As the majestic King of kings and LORD of lords, returning in splendor to conquer His foes (19:11)
  - As the root and the descendant of David, the bright and morning star (22:16)

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## Theological Theme

- The church is warned about sin and exhorted to holiness
- John’s pictures of worship in heaven both exhort and instruct believers
- In few other books the Bible is the ministry of angels so prominent
- Eschatology – the doctrine of last things
- We learn about
  - The final political setup of the world
  - The last battle of human history
  - The career and ultimate defeat of the Antichrist
  - Christ 1,000 –year earthly kingdom
  - The glories of heaven and the eternal state
  - The final state of the wicked and the righteous
- Daniel rivals this book in declaring the God providentially rules over the kingdoms of men and will accomplish His sovereign purposes regardless of human or demonic opposition.

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## Interpretive Challenges

- No other book in the New Testament poses more serious and difficult interpretive challenges than Revelation.
- The Book’s vivid imagery and striking symbolism have produced 4 main interpretive approaches
  - Preterist Approach
    - ❖ A description of first century events in Roman Empire.
    - ❖ This view conflicts with the Book’s own often claim to be prophecy (1:3; 22:7; 10, 18, 19)
    - ❖ It is impossible to see all the events in the Book as having been fulfilled – the second (or 33<sup>rd</sup>) coming of Christ.
  - Historicist Approach
    - ❖ A panoramic view of church history from apostolic to present
      - ✓ Seeing in symbolism such events as the barbarian invasions of Rome
      - ✓ The rise of the Roman Catholic Church
      - ✓ The structure of the individual popes
      - ✓ The emergence of Islam
      - ✓ The French Revolution
    - ❖ Interpretation robs Revelation of any meaning for those to whom it is written
    - ❖ It ignores the time limitations of the book on the unfolding of events (11:2; 12:6; 14, 13:5)

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## Interpretive Challenges

- No other book in the New Testament poses more serious and difficult interpretive challenges than Revelation.
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  - Idealist Approach
    - ❖ A timeless depiction of the cosmic (not with K) struggle between forces of good and evil.
    - ❖ This view restricts the book to historical allusions and predictive prophecy
    - ❖ Ignores Revelation’s prophetic character
    - ❖ Revelation becomes merely a collection of stories designed to teach spiritual truth.
  - Futuist Approach
    - ❖ Insists that the events of chapters 6-22 are yet future
    - ❖ These chapters literally and symbolically depict actual people and events yet to appear
    - ❖ Describes events surrounding the second coming of Christ (6-19)
    - ❖ The millennium and final judgment (20)
    - ❖ The eternal state (21, 22)
    - ❖ This view does justice to Revelation’s claim to be prophecy and interprets the book by the same grammatical-historical methods as chapters 1-3 and the rest of the scriptures.



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## The Book of Revelation Outline

1. The Things which You Have Seen (1:1-20)
  - A. The Prologue (1:1-8)
  - B. The Vision of the Glorified Christ (1:9-18)
  - C. The Apostle’s Commission to Write (1:19-20)
2. The Things which Are (2:1 - 3:22)
  - A. The Letter to the Church at Ephesus (2:1-7)
  - B. The Letter to the Church at Smyrna (2:8-11)
  - C. The Letter to the Church at Pergamum (2:12-17)
  - D. The Letter to the Church at Thyatira (2:18-29)
  - E. The Letter to the Church at Sardis (3:1-6)
  - F. The Letter to the Church at Philadelphia (3:7-13)
  - G. The Letter to the Church at Laodicea (3:14-22)
3. The Things which Will Take Place after These Things (4:1 – 22:21)
  - A. Worship in Heaven (4:1 – 5:14)
  - B. The Great Tribulation (6:1 – 18:24)
  - C. The Return of the King (19:1-21)
  - D. The Millenium (20:1-10)
  - E. The Great White Throne Judgment (20:11-15)
  - F. The Eternal State (21:1 – 22:21)