CHAP. I. **1—3.**] SUPERSCRIPTION: in  
which the contents and Writer of the book  
are declared, and the importance of its subject indicated by a blessing on those who  
shall read and hear it.

**{1} The Revelation** (**revelation** imports the  
manifestation of holy mysteries by the  
enlightening of the leading faculties of the  
soul, either by divinely imparted dreams,  
or in a waking vision by divine illumination. Here, the word need not be taken  
in any but this its general sense, as in  
2 Cor. xii. 1, where it is plural; the particular purpose of this revelation follows)  
**of Jesus Christ** (how is this genitive to  
be understood? Is our Lord the subject  
or the object? Clearly here the former:  
for it is not Christ who is here revealed,  
except in a remote sense: but Christ who  
reveals, as is plain in what follows),  
**which God** (the Father) **gave to Him**  
(Stern asks, “How are we to understand this? Is not Christ very God, of  
one essence with the Father from eternity?  
Did He not, by virtue of the omniscience  
of His divine nature, know as exactly as  
the Father, what should be the process of  
the world’s history, what the fate of the  
Church? What purpose was served by a  
revelation from God to Jesus?” He proceeds to say that the words cannot refer  
merely to the revelation as made to *us*,  
but are clearly against such an interpretation: and gives, at some length and very  
well, that which in one form or other all  
will accept as the true explanation, in accordance with John vii. 16, xiv. 10, xvii.  
7,8. The man Christ Jesus, even in His  
glorified state, receives from the Father,  
by his hypostatic union with Him, that  
revelation which by His Spirit He imparts  
to His Church. For, Acts i. 7, the times  
and seasons are kept by the Father in His  
own power: and of the day and the hour  
knoweth no man, not the angels in heaven,  
nor even the Son, but the Father only,  
Mark xiii. 32. I may observe, that the  
coincidence in statement of this deep point  
of doctrine between the Gospel of St. John  
and the Apocalypse, is at least remarkable), **to shew** (is this infinitive of the  
purpose dependent on the verb **gave**, or  
on the substantive **revelation**? Is it the  
purpose of God in giving, or the purpose  
of the revelation in revealing, that is  
asserted? At all events, Heinrichs is  
wrong, who takes together, *“which God  
gave* [empowered] *Him* to shew.” But of  
the others, the construction with **gave**  
is the more probable, as being the more  
usual: “that He might shew,” &c. And  
the verb **shew** must not here be confined  
to its stricter meaning of shewing in vision:  
for then we must confine the reference of  
*“his servants”* to the Apocalyptic Seer  
alone: but must be taken in its wider  
sense of exhibiting as knowledge, informing of. So in Matt. xvi. 21) **to His**(*Christ's*, most probably, as below in this  
verse, and ch. ii. 20: for thus the **He** is  
kept to the same subject throughout)  
**servants** (here meaning all Christians,