THE REVELATION   
   
   
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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 I. ' Tue Revelation of Jesus I. THE Revelation of   
 2, Christ, \*which God gave unto him. Jesus Christ, which God   
 John ii | gave unto him, to shew   
 evil. to shew unto his servants what|unto is servants things   
   
 Cuar. I. 1—8.] Superscererton: in cordance with John vii. xiv. 10, xvii.   
 which the contents and Writer of the book 7,8. The man Christ Jesus, even in His   
 are declared, and the importance of its sub- glorified state, receives from the Father,   
 ject indicated by a blessing on those who hy his hypostatic union with Him, that   
 shall read and hear it. revelation which by His Spirit He imparts   
 ‘The Revelation (revelation imports the to His Church. For, Acts i. 7, the times   
 manifestation of holy mysteries by the and seasons are kept by the Father in His   
 enlightening of the leading faculties of the own power: and of the day and the hour   
 soul, either by divinely imparted dreams, knoweth no man, not the angels in heaven,   
 or in a waking vision by divine illumina- nor even the Son, but the Father only,   
 tion. Here, the word need not be taken Mark xiii. 82. I may observe, that the   
 in any but this its general sense, as in coincidence in statement of this deep point   
 2 Cor. xii. 1, it is plural; the par- of doctrine between the Gospel of St. John   
 ticular purpose of this revelation follows) and the Apocalypse, is at least remark   
 of Jesus Christ (how is this genitive to able), to shew (is this infinitive of the   
 De understood? Is our Lord the subject purpose dependent on the verb gave, or   
 or the object? Clearly here the former: on the substantive revelation? Is it the   
 for it is not Christ who is here revealed, purpose of God in giving, or the purpose   
 except in a remote sense: but Christ who of the revelation in revealing, that is   
 reveals, as is plain in what follows), asserted? At all events, Heinrichs is   
 which God (the Father) gave to Him wrong, who takes together, “which God   
 (Stern asks, “How are we to under- gave [empowered] Him to shew.” But of   
 stand this? Is not Christ very God, of. ‘the others, the construction with gave   
 one essence with the Father from eternity ? is the more probable, as being the more   
 Did He not, by virtue of the ommiscience usnal: “that He might shew,” &. And   
 of His divine nature, know as exactly as the verb shew must not here be confined   
 the Father, what should be the process of to its meaning of shewing in vision:   
 the world’s history, what the fate of the for then we must confine the reference of   
 Church? What purpose was served by a “his servants” to the Apocalyptic Seer   
 revelation from God to Jesus?” He pro- alone: but must be taken in its wider   
 ceeds to say that the words cannot refer sense of exhibiting as knowledge, inform-   
 merely to the revelation as made to us, ing of. So in Matt. xvi. 21) to His   
 but are clearly against such an interpreta- (Christ's, most. probably, as below in this   
 tion: and gives, at some length and very verse, and ch. ii. for thus the He is   
 well, that which in one form or other all kept to the same subject throughout)   
 will accept as the true explanation, in ac- servants (here meaning all Christians,