family: but it is God on the throne of government,  
instructing the servants of Jesus.  
 From the disclosure being *given by God* it is rendered  
certain, that *some part* of the book *contains new truth:*though it appears also (as the sequel will show) that a considerable portion of it had more or less been discovered to the prophets and apostles. But even where  
they were permitted to declare something of the same  
times, *this prophecy is far more complete*. This is the  
golden thread, on which may be strung all the pearls of  
former prophecy.  
 They are things which must take place *“shortly.”*  
From this word some have argued that the book must  
have begun to be accomplished soon after it was written:  
and hence that it contains a *continuous history of the  
Christian Church.* But the very same expression is used  
of an event, which, as all acknowledge, has yet to be  
accomplished. “The God of peace shall bruise Satan  
under your feet *shortly*” (Rom. xvi. 20). But this promise is in the very manner of prophecy; the style of  
Him with whom a thousand years are as one day.  
 A point of deep importance lies couched in the next  
words. “Unto His *servants*.” First, this warns us  
that we are *not* on the ground taken by the Epistles of  
Paul, where the writer addresses *the saints as the sons  
of God:* and the Most High is discovered to them as  
their *Father*.  
 The angel was sent to *“show”* unto the servants of  
God the future. The word employed denotes generally  
the manifesting a thing to the senses. And hence, after  
the admonitory addresses to the churches are finished,  
and the future begins to be treated of, the style changes.  
*Events* are seen to transpire.  
 I have chosen the word “represented,” in preference  
to “signified.” The Greek expression intends that the  
Revelation is peculiar in its mode of making known the