

# The Revelation of Jesus Christ.

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"I will come again, and receive you unto Myself"	JESUS
"Whom having not seen ye love"	PETER.
"Be patient therefore, brethren"	JAMES.
"We shall see Him as He is"	JOHN.

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# THE REVELATION OF JESUS CHRIST.

“The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that He saw.”—REV. i. 1, 2.

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**S**CRIPTURE is the word of God; Scripture *alone* announces His purpose; Scripture *alone* discloses its fulfilment. Scripture and Christ—the former the written, and the latter the living word of God—are the divine means whereby God and His purposes are, or can be, known to man. This knowledge reached men in a threefold way: (1) They searched out what the Spirit of Christ signified; (2) Their understandings were opened; (3) The

Holy Ghost was bestowed to lead them into the *whole* truth. But by whichever of these three means, the Scriptures are the vehicle by which the knowledge reaches us. Man's wisdom is out of court; man does not know God. All, therefore, of God is God-bestowed, and God-taught when bestowed. There is no such thing among men as a knowledge of God first-hand. The only first-hand knowledge of God is Christ. No man knoweth the Father but the Son, and he to whom the Son shall reveal Him (Matt. xi. 27; John i. 18), and the knowledge of Christ does not reach all men first-hand. He made Himself known to His apostles, and what He manifested to them they have written, as the Lord said to His Father, "All that shall believe on Me through their word." (John xvii.)

It is well, therefore, ere we begin our study of this precious record of Christ's glories, that we should have carefully gone over the foundation on which we are building. Now let us put forth another statement. Man, whether in Eden, in the world, in the judgment, or in the glory of God, has but one standard by which he can be estimated ; that one standard is the person of Jesus Christ. All questions, everything that the mind of the new man can conceive, save the God and Father of our Lord Jesus Christ, find their answer in the person of Jesus Christ. Therefore, let it be clearly understood, in this day of shameful denial, that the person of Jesus Christ revealed in the Scriptures of Truth (the sixty-six Books of the Bible, the word of God by the power of the Holy Ghost), is the only solution to this Book, which

is a Revelation of Jesus Christ given to Him by God.

Now, this expression, "Which God gave unto Him," it is deeply important to have divinely clear in our minds at the outset. Jesus Christ is God : "I and the Father are one" (John x. 30) ; and God says of Him, "Thy throne, O God." (Heb. i. 8.) This, however, is not the character He is presented in in this Book. Jesus Christ is Man. He says, "Neither am I come of Myself, but He [God] has sent Me" (John viii. 42), and God says of Him, "Thou art My Son, to-day have I begotten Thee." (Heb. v. 5.) We have seen, therefore, on God's word and His own, that He is God ; and we have seen, on God's testimony and His own, that He is Man. It is as Man we have to consider Him in this Book : Jesus Christ.

Jesus—"a Saviour," Christ—"God's anointed." Jesus—His name as the humbled Man. Christ—His name as the exalted Man. Jesus—the antitype of Joshua, bringing His people into the heavenly places. Christ—antitype of David, bringing the people into Zion. Jesus—the name of sweetness and fragrance to the wearied and fevered pilgrim stretched on the dusty highway of this world. Christ—the name of power when said pilgrim has put on incorruptibility, and the kingdoms of this world are become the kingdom of Jehovah and of His Christ, and true even now by the Holy Ghost *sent down*. The revelation of JESUS CHRIST; repeat the lovely names, dear fellow-partaker of the long-suffering, till the glories of it sparkle on your forehead and on the fringes of your

garments. "Our beauty Thou, our glorious dress!"

Well, God has given this revelation of Jesus Christ to Jesus Christ that He might show unto His "bondsmen" [this word is better, because they are His *property* as well as His *servants*] what must shortly take place. Of course, "shortly" is a divine, not a human "shortly." Peter instructs us on this by telling us that a thousand years are as one day, and one day as a thousand years. Any way, such a thing as "slackness," "delay," "yea and nay," are qualities unknown to God, and are found only among men. "His patience" explains all to those who keep it *with Him*. W. R. H.

(From "*Revelation of Jesus Christ*.")

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