

The Revelation of Jesus Christ

The word that is translated as “revelation” is the Greek word “apokolypsis.” The root word “kalypto” references a covering. It is prefixed the preposition “apo” meaning “off.” Put it together, and the word “revelation” expresses the idea of taking off the cover. In our modern time and culture, the Apocalypse is used to reference end time events. However, the word “revelation” does not by itself refer to the end of time. It is simply the idea of something that is previously unknown, but is then made known.

The concept of “revelation” references the knowledge of God that has been made known to man. In Old Testament times, prophecies were written concerning the coming Messiah. Prophets spoke about the blessings that would come to those who follow this Savior. For the most part, those who read these prophecies did not understand them. They were mysteries and unknown. (Eph. 3.5). These were things that were previously unknown, but they were now “*revealed*.” The things that Paul wrote were the things made known to him. He then shared that knowledge by writing these New Testament books (Eph. 3.4).

In what way was the knowledge of God concerning the coming Messiah made known? Paul explained that “*it has now been revealed by the Spirit to His holy apostles and prophets*” (Eph. 3.5). If you go back to John 14.26, Jesus promises His apostles that the Holy Spirit would come and “*teach them all things*.” In Acts 2, the Holy Spirit comes as promised, and from that point, the apostles are guided by the Spirit to reveal the word of God (Acts 1.4-8; 2.1-4). The Holy Spirit revealed the knowledge of God to the apostles and prophets who then wrote that revelation down. We have that revelation in the form of the Bible.

The revelation of Christ refers to the knowledge of Christ revealed to the apostles and written down for us (Rom. 16.25; Gal. 1.11,12). This knowledge is all that God desires for us to know including, but not exclusive to, those things that relate to the end of time (Rom. 2.5; 2 Thess. 1.7-9). CLP

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

November 2, 2025

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:30 PM

Do Not be a Complainer

It has been said that a perfect meal is one where there is something wrong. Why? It gives us a reason to complain. For some, it seems that they are not truly happy unless they have a reason to complain. Yet, did you know the Bible condemns complaining (Phil. 2.14)?

1 Corinthians 10 is a chapter about the temptations we face every day and how to overcome them (1 Cor. 10.12,13). In this context, we are told that the mistakes of those in Old Testament times were recorded to teach us what not to do (1 Cor. 10.6-11). Of interest, one of the examples of the sin from which we are to learn is the sin of complaining. We are told not to “*complain, as some of them also complained, and were destroyed by the destroyer*” (1 Cor. 10.10).

If you turn back to the Old Testament, you will find that the children of Israel had a very difficult life. They were slaves in Egypt. They were led to freedom only to wander in the wilderness for forty years. They were hungry, thirsty, and homeless. If anyone had reason to complain, they did. And they complained a lot (Ex. 15.24; 16.2; 17.3). Yet we are told that their complaining was evil (Num. 11.27). Why was their complaining sinful? They did not put their trust in God (Num. 14.22).

Life is difficult. When I am tempted to complain, I need to remember the example of Israel and their hardships. They were told not to complain, but to put their trust in God. I need to do the same.

WHO IS JOHN THE BAPTIST

JOHN 1:19-28

INTRODUCTION:

1. Jesus had friends while He lived on this earth, but none were closer than the apostle John. (John 11.5)
2. John the Baptist is not a description of a denominational affiliation but a description of what he did. [John 1.19-28]
3. What kind of preaching should we expect? Are you and I doing the same kind of preaching?

I. THE PREACHING OF JOHN

A. JOHN 1.19: “Now this is the *testimony* of John”

1. Testimony (marturia): “evidence given” (Strong). It is from this word that we get “martyr”. (cf. Mark 6.18,27)
2. When we share the gospel with others, do we see it as a message worth dying for? (Ps. 66.16; 1 Tim. 1.15)

B. JOHN 1.20,21: “He confessed and did not deny...”

1. Confess (homologeō): “To speak the same thing” (Vine). “*I am not the Christ*” (v. 20; cf. John 1.6-8)
2. He is not Elijah. (Mal. 4.4-6; Matt. 11.13,14)
3. He is not the Prophet. (Deut. 18.18,19; Acts 3.19-23)
4. We need preaching that emphasizes Christ and deemphasizes self. (John 12.21)

II. THE PURPOSE OF JOHN

- A. The purpose of John was to prepare hearts and minds to receive Christ. (John 1.22-24)
- B. John came to baptize. (John 1.25)
 1. John’s baptism was for remission of sins. (Mark 1.4)
 2. John came to prepare the way for Christ by preaching, and his message was one of baptism. (John 1.7)

III. THE PRIDE OF JOHN

- A. JOHN 1.26: “*I baptize with water, but there stands One among you whom you do not know.*”
- B. JOHN 1.27: “*It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.*”

CONCLUSION: Preaching like John involves preaching a message of Jesus and salvation through baptism.

THE EFFECTIVENESS OF PRAYER

You cannot call yourself a Christian and not believe in the power and effectiveness of prayer. The Bible is replete with not only the admonition to “*pray without ceasing*” (1 Thes. 5.17), but also with the promise that “*the effective, fervent prayer of a righteous man avails much*” (James 5.16). However, we must understand the difference between having our prayers answered and having our requests granted.

Our prayers come to the ears of a volitional God. He is One who makes His own decisions. Prayer is not to be viewed as the rub of a genie’s lamp where we are granted every wish and desire we express. Instead God has the ability and the right to decide whether or not our prayers will be granted. We need to know that God always hears and answers our prayers (1 Pet. 3.12). But sometimes the answer is “no.”

As Thanksgiving swiftly approaches, we are reminded to be thankful that we have a God who is loving and desirous to hear our prayers. He wants to give us the things we ask. This is no better illustrated by the parable of the persistent widow. As the widow constantly pestered the king seeking justice, the king finally gave in saying, “*because this widow troubles me I will avenger her lest, by her continual coming she wearies me*” (Luke 18.5). The point of this account is not to portray God as One who does not want to be pestered. If this wicked king gave the widow what she desired, how much more would a God who loves His children be willing to grant their request (Luke 18.7).

God wants to hear from us, However, the condition for which our requests are granted is on the basis His will (1 John 5.14,15). Too often we assume that God will give us what we ask. And when He does not, we begin to blame Him or even allow it to weaken our faith. What many fail to realize is that while our prayers may be heard, our desires may not be consistent with the will of God. We may desire that a loved one’s health improve, but God may have other plans. We may request the removal of temptation, but it may be that God wants to test our faith. Though our requests may not always be granted, this does not take away from God’s ability and desire to answer our prayers.

We have the promise that God answers our prayers. Yet faith is believing that God knows better than us. CLP