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Revelation is how God, the Creator of all things, makes himself known to us—his creatures. Without God

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speaking to us—in nature and in the Bible—we would have no way of knowing that he exists, who he is, what he has done to save us in Jesus Christ, or how we are to live and worship him.

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The Book of Revelation (also called the Apocalypse of John, Revelation to

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John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation."

~~Book of Revelation - Wikipedia~~

Revelation was written by the apostle John in about 96 C.E. While the book of Genesis tells how Paradise was lost, Revelation tells how Paradise will be regained.

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The Meaning of Revelation. by H. Richard Niebuhr. Format Book
Published New York, Macmillan, 1941.
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Islam: Understanding the Meaning of Revelation Today is a paper presented at the Korede Olawoyin program on

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Facebook Live on the 7th of June
2020, 1pm.

This reissue of a 20th century classic emphasizes an understanding of God's revelation that takes seriously both the Bible itself and modern ideas about the nature of history. Includes a new Foreword by Ottati, which sets Niebuhr's work in the context of his other writings and explores the significance of this book.

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a

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new Jerusalem. With an introduction
by Will Self.

This new title in the 'New Testament Library Series' provides a concise and confident guide through the complex passages of the book of 'Revelation'.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. (Rev. 1:3). Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. (Rev. 22:7). The author of the book of the revelation is Jesus Christ (Rev. 22:16). The Lord intended that this book should be read and studied especially by His people (Rev. 1:3). It is not a sealed book, as many suppose, but one which is open and easy to

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understand (Rev. 22:10). Bearing these facts in mind, we find the study of Revelation to be fascinating, illuminating and deeply profitable, instead of difficult and confusing. The messages in this volume constitute thirty-five radio sermons which were preached first over the Mutual Network and by foreign and short-wave stations around the world, from August, 1945, to April, 1946. The response to these radio messages was so enthusiastic and the evident desire for light on the book of the Revelation so general that we soon decided to print these studies on one volume. Hence this book. No attempt has been made to present an exhaustive verse-by-verse exposition of the book, but, rather, we have tried to present the general outline, the basic structure and the framework. We have dwelt at length on certain

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passages because they constitute the pillars of the book. Our purpose is to present clearly the general outline and structure, and then the details will fall naturally into their proper places. If certain simple rules are followed in reading and studying it, the book of the Revelation becomes clear, logical and easily understood. We present here a few rules which should be observed before studying the book: 1.

Revelation is not a dark book. It is a revelation. 2. It is not necessary for one to understand all the symbols and details if he is to gain a deeper knowledge of the book as a whole. One need not be able to identify every tree in the forest to appreciate the beauty of the forest as a whole. 3. Observe the rule of literal interpretation. The greatest curse of the Christian Church is the evil of

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spiritualizing the Bible. Although there are many symbols and signs in the book, as in every other book and in our daily conversation, the context indicates whether a passage is to be interpreted literally or symbolically. Interpret literally, except where the context or grammatical structure clearly indicates that the reference is a symbol or a sign. 4. Approach the Book with a “fresh” mind. Try to forget the views you have held concerning the Book because others have declared it to be mysterious and beyond our understanding. Thousands of believers never read Revelation, but carefully avoid it simply because someone told them it is a dark book and impossible to understand. Study the book for yourself. 5. Read the book prayerfully, realizing that the Holy Spirit who infallibly inspired the book is

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also the person Who must illuminate the book. Never read a portion of scripture without first asking Him for light and guidance. We submit for your help the following simple outline of Revelation. Remember these five rules as you study it. If you will memorize the outline thoroughly, and keep it clearly before your mind, you will have no trouble filling in the details. Grand Rapids, Michigan M. R. DeHaan

Of all the books of the Bible, few are as fascinating or as bewildering as Revelation. Its images grip the imagination: four grim horsemen, the Antichrist, the ten-horned beast, the ultimate battle at Armageddon, and, of course, 666, the “mark of the beast,” variously interpreted to signify everything from Hitler and Krushchev to credit cards and the Internet. Is the

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book of Revelation a blueprint for the future that needs decoding if we want to understand current events? Is it a book of powerful imagery, with warnings and promises for the church throughout the ages? Or is it essentially an imaginative depiction of historical events in the first century? Four Views on the Book of Revelation explores the four main views in which Revelation is understood: preterist, idealist, classical dispensationalist futurist, and progressive dispensationalist. The interactive Counterpoints forum allows each author not only to present his view, but also to offer brief commentary on other views presented. This evenhanded approach is ideal for comparing and contrasting stances in order to form a personal conclusion about the interpretation and meaning of

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Revelation. The Counterpoints series provides a forum for comparison and critique of different views on issues important to Christians. Counterpoints books address two categories: Church Life and Bible and Theology. Complete your library with other books in the Counterpoints series.

A Commentary on the Book of Revelation - Volume 2 The author presents a detailed study of the Book of Revelation emphasizing prophetic themes from the rest of the Bible which find their fulfillment in Revelation. To understand this controversial book, the author explores the many connections between the visions seen by the Apostle John and previous prophetic revelation given to Old Testament prophets such as Daniel, Ezekiel, and others. It is the

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author's conviction that an understanding of related passages elsewhere in the Bible is the most important key to unlocking the bewildering variety of interpretations which often accompany the study of the last book of the Bible. The commentary can be used in conjunction with a free companion internet course providing an additional 70 hours of audio instruction linked to almost 1,000 slides.

This monumental new study of the book of Revelation, part of The New International Greek Testament Commentary, will be especially helpful to scholars, pastors, students, and others who wish to interpret the Apocalypse for the benefit of the church.

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Winner of the 2016 Goldstein-Goren Award for the best book in Jewish Thought At once a study of biblical theology and modern Jewish thought, this volume describes a "participatory theory of revelation" as it addresses the ways biblical authors and contemporary theologians alike understand the process of revelation and hence the authority of the law. Benjamin Sommer maintains that the Pentateuch's authors intend not only to convey God's will but to express Israel's interpretation of and response to that divine will. Thus Sommer's close readings of biblical texts bolster liberal theologies of modern Judaism, especially those of Abraham Joshua Heschel and Franz Rosenzweig. This bold view of revelation puts a premium on human agency and attests to the grandeur of a God who accomplishes

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a providential task through the free will of the human subjects under divine authority. Yet, even though the Pentateuch's authors hold diverse views of revelation, all of them regard the binding authority of the law as sacrosanct. Sommer's book demonstrates why a law-observant religious Jew can be open to discoveries about the Bible that seem nontraditional or even antireligious.

A shocking, fascinating novel by the author of *The Insult and Divided Kingdom*.

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