

**REVELATION EXPLAINED.
BREVE ET
PUNCTATIM. ET MULTUM
IN PARVO. ET SIMPLICITER**

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Revelation Explained. Breve et Punctatim. Et Multum in Parvo. Et Simpliciter by J. M. Connelly

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J. M. CONNELLY

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“REVELATION EXPLAINED.”

“BREVE ET PUNCTATIM.”

“ET MULTUM IN PARVO.”

“ET SIMPLICITER.”

BY REV. J. M. CONNELLY.

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1876.

PREFACE.

SOME say that no person can understand "Revelation," but this is absurd; for if no one can understand it, it is not a revelation at all, but a sealed mystery, falsely labeled, and let down from heaven to tantalize the world; and if any person is ever to understand the Apocalypse, it is high time we knew something about it now; for it was written nearly eighteen hundred years ago.

As the Apocalypse gives a symbolic history (in the future) of the leading events from the *apostolic day to the end of time*, I have felt excited to try to understand these events in their natural order, with the dates, and meaning of the symbols.

While studying Revelation, and lecturing on it before a number of congregations, I got an idea of its entire fulfillment, sufficient to put my own mind at rest. I then made out brief notes on it all, for my own benefit; I then thought I could easily enlarge the notes into a

comment and it would be a particular help to students of the Bible.

I have aimed at clearness, pointedness, and simplicity, omitting superfluous verbiage, opinions, quotations, names, etc., believing that the probable idea would be the best help to the reader to think for himself.

I have heretofore read "Newton," "Faber," "Scott," and "Fleming;" many of their views satisfied my mind so well that, I have adopted them; for a truth still remains a truth, no matter who else looks at it.

As to the more recent writers and speakers on Revelation, I so strongly suspected them of enthusiasm (not to say fanaticism), that they soon discouraged me, and I quit them. I believe I have the true meaning of the symbols, and of all the great events, and of most of the dates, or times of the fulfillment of the events, and where there may be an inaccuracy in the dates, they strike in the neighborhood of accuracy, and so our minds can rest here, and time and observation do the rest, for we have no prophets in this age of the world.

J. M. CONNELLY.

THE

REVELATION OF ST. JOHN.

CHAPTER I.

I. 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.

In old age, after much self-sacrifice, trouble, labor, and persecution, the Apostle John was banished to the Isle of Patmos. This put him in a suitable frame of mind to receive the last part of the revealed will of God to man. The same angel, probably of a very high order, is employed by our Saviour throughout the Apocalypse or Revelation. Any and every thing was not revealed to Christ, as "that prophet that should come into the world" (Mark, xiii. 32),

but only those things which pertain to the salvation of man.

This book reveals the leading events from the apostolic day to the end of time, as connected with the Church.

2. Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.

John, the only surviving apostle, carries this last message of Christ to his church, and testifies to the truth of it, and all things else that he saw.

3. 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.

The Apostle pronounces a blessing on all who read, hear, and obey this heavenly message; for that is the way to avail ourselves of its spiritual benefit, and lead others to do the same: for the time was at hand when they would begin to be fulfilled, and their fulfillment would prove the truth of them, as prophecy is a most incontro-

vertible argument against infidelity. As all time, compared with eternity, is as nothing, the whole book will soon be fulfilled. See verse 1.

4. John to the seven churches which are in Asia : Grace be unto you and peace from him which is, and which was, and from him which is to come ; and from the seven spirits which are before his throne.

John, as the bearer of this heavenly message, prefixes his name to it ; it is sent to the seven churches in Asia, *i. e.*, Asia Minor, or the western part of the whole division of Asia. The Apostle also opens his message with the apostolic benediction, praying for grace and inward peace to these churches ; and these gifts he asks from the self-existent and eternal God, the Father, the first person of the Triune God, who is, was, and is to come ; and from the seven spirits, *i. e.*, the Holy Ghost. Seven is a round number, as the seven days of the week ; hence it denotes perfection. This grace and peace are asked *απω* (from) *τον* (him) *'ο ον* (who is), *και* (and) *'ο εν* (who was), *και* (and) *'ο ερχιλομενος* (who is to come). The definite article is here used instead of the pronoun,

and the participle of the verb, in the first and last clauses; and Greek scholars can see the full force of this rare sentence, which, perhaps, refers to what the Lord said of himself at the burning bush (Ex. iii. 14, and John, viii. 56, 58).

5. And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood.

The Apostle, next, asks grace and peace from Jesus Christ, the second person of the Trinity, who is also the true and faithful witness of God's eternal truth, and the first begotten (or risen) from the dead to die no more; he is also the prince of the kings of the earth, because all things, secular as well as spiritual, in this world, are delegated to Christ, until the general judgment is concluded. He will then deliver up the mediatorial kingdom to the Father, that God may be all in all; but the Saviour's glorified human nature will always remain as the connecting link between Deity and the redeemed of mankind. The Saviour loved us all who will