

# The Revelation

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## Revelation 1:7-11

### Vs. 7

- From this point on John can hardly write without referencing the Old Testament, and this in a time when the church was firmly pulling away from its Jewish roots. Thus, his message is the same as Christ's: a people's traditions may pass away, but the Word of God stands forever.
- Here John sets the theme of the book: the return of Christ and the ultimate salvation of the faithful.
- John recalls what Daniel spoke in Daniel 7:13-14 and what Jesus Himself said in Mark 13:26; 14:62 and Matthew 24:30; 26:64.
- To the faithful this will be a moment of great joy, but to the enemies of Jesus a time of great sorrow (Zechariah 12:10).
- “So it is to be!” Greek *nai*. “Amen!” Hebrew. A message for the world.

### Vs. 8

- Alpha and Omega: the first and last letters of the Greek alphabet, signifying completeness.
- God is He who is and was and is to come. He was before time, he is now, and He will be after time ends.
- The Almighty: Greek *pantokrator* – one who has dominion over ALL things. Occurs 7 times in the NT, 6 in The Revelation. (2 Cor. 6:18). The OT equivalent is “Lord of Hosts” (Ps. 24:1-10; Amos 9:5; Hosea 12:5)

### Vss. 9-11

- John offers no title for himself. Not Apostle, or Bond-servant of Christ. As he writes to the 7 churches he is just their brother and fellow sufferer.

- Where they all are is in tribulation (thlipsis: crushing pressure as if laying under a large stone). Where they are going is the Kingdom (basileia) and the road there is the road of perseverance (hupomone: conquering endurance). Matthew 24:13; 2 Tim. 2:12
- Patmos: St. Jerome ( late 300's AD) writes that John was banished to Patmos 14 years after the death of Nero under Emperor Domitian and released upon the emperor's death, so roughly from 94-96 AD. The island is 40 miles off the coast of Turkey. It is 10 miles long by 5 miles wide. It was a common place for political prisoners who were used as forced labor in the quarries.
- "I was in the Spirit on the Lord's Day..." – By the end of the first century the church was no longer worshipping on the Jewish Sabbath Day, Saturday, but on the Lord's Day, the day of His resurrection, Sunday. The second century (generation?) church manual, the Didache, instructs the church to "meet and break bread on the Lord's Day."
- Even in prison, suffering the worst kinds of torment for the cause of Christ I can still worship and be carried away and lifted up!" Ezekiel 3:12
- A voice like a trumpet: Exodus 19:16; Matt. 24:31; 1 Cor. 15:52
- Write what you see: We are required to share what we see, what we know, no matter the consequences. The greatest messages of God can come even in the most difficult of places, at the most difficult of times.