

THE REVELATION

FEBRUARY 11, 2024

Chapter 1:6-9

2. Our Place (1:6a-b)

a) As a Kingdom (1:6a)

Rev 1:6a and He has made us to be a kingdom,

John also told the Churches that they had a special place in Jesus' plan. Together, they were part of His kingdom. It was not something still to take place in the future, it was already done. John's selected word was *basileia*. The word "kingdom" does fit as a meaning in this context, but we ought to think about it with a larger meaning such as a *royal power*. Why? Because we are the children of the King, living under His care, in His kingdom, whether in heaven or eventually back on earth. That sense of royalty becomes clearer with the next phrase.

b) As a Priesthood (1:6b)

Rev 1:6b priests to His God and Father;

The original Greek actually says we are a *basileia hiereus* or translated *kingdom of priests*. By putting the kingdom and priest together we see the royalty. As Christians we are a kingdom of priests, or, as Peter said, "a royal priesthood" (1 Peter 2:9). Every Christian has a place as a royal priest to God the Father, which is the title of the first Person of the Trinity. When John says, "to His God and Father," he means that Jesus recognizes God with the title of "Father." Jesus will hold the title of "God the Son" and the Holy Spirit will hold the title of "God the Spirit." All three make up the one essence of God in three persons. We, as priests in Jesus' kingdom, are, in fact, priests to Jesus' God, Whom He recognized as the Father.

3. Our Praise (1:6c-d)

a) For His Glory (1:6c)

Rev 1:6c to Him be the glory

John gave glory to Jesus when he said, "to Him be the glory." It is his praise as well as a call to the Churches to honor Jesus by giving Him praise. As a result, it also gives praise to the Father.

b) For His Dominion (1:6d)

Rev 1:6d and the dominion forever and ever. Amen.

Why did John say we needed to give Jesus a word of praise? Because He is worthy of that glory and dominion. What does dominion mean? It means *strength or might*. No one exists who is stronger

or mightier than Jesus. Furthermore, for all the past and for all the present as well as for all the future, He is worthy of our praise in His “dominion forever and ever. Amen.” The word “Amen” means *truly*. Truly means *accurately*!

J. The Second Benediction of the Book (1:7)

1. Look Up (1:7a)

Rev 1:7a **BEHOLD, HE IS COMING WITH THE CLOUDS,**

Now, in his second benediction to the seven Churches John said, “BEHOLD, HE IS COMING WITH THE CLOUDS.” He might as well have said, “Look up!” Get ready! Look to the heavens! He’s coming again! Watch for the clouds! Look up – He is coming.

2. Look All (1:7b)

Rev 1:7b *and every eye will see Him,*

John also said, “and every eye will see Him.” He will not be hidden away in a cattle stall this second time. People will not need to seek Him out from the distant kingdoms or the pastures nearby. No angel will have to say to anyone, “Go see!” Yes, the angel will screech the trumpet sound and Jesus will make His entry by breaking through the clouds and everyone in the world will see Him arrive. Look All – He is coming.

3. Look Back (1:7c)

Rev 1:7c *even those who pierced Him;*

John, a Jew himself, must include “even those who pierced Him.” That statement is a direct reference to the Jews. They wanted Him dead. They killed him. They then had to lie when He came to life. They have lied about His resurrection to this day. But the day is coming when the Jews will have to look back and admit their mistake. Millions of Jews through the last 2000 years have denied the LORD and failed to accept Him as their Savior! What a tragedy! You who pierced Him - look back – He is coming!

4. Look Out (1:7d)

Rev 1:7d *and all the tribes of the earth will mourn over Him.*

Speed ahead to the day when Jesus will break through the eastern skies, when people from every tribe, nation, and ethnicity will gather to fight Him when He arrives. In three words, all the millions of people who will be against Him will begin to rot where they stand. John knew that and said, “and all the tribes of the earth will mourn over Him.” Why? What are the three words He will say? They are, “It is done!” Look out – He is coming!

5. Look Ahead (1:7e)

Rev 1:7e *Even so. Amen.*

Then John ended this second benediction with these words, “Even so. Amen.” What does that really mean? It could be said, “*This is it and it is accurate!*” In other words, John was saying to the seven Churches, look ahead – He is coming! And, nothing in this world can be done to stop Him.

III. The Introduction of the Participants (1:8-9)

A. An Overview of the Lord (1:8a-b)

1. Who is this Lord (1:8a)

Rev 1:8a "I am the Alpha and the Omega," says the Lord God,

The Lord introduced Himself to the seven Churches. Who is this LORD? He did not need to introduce Himself to John for John knew the LORD very well! Here on earth, they were cousins. Jesus invited him to be one of His Apostles. He sat next to the LORD at the last supper. He took care of Jesus' mother in Ephesus until she died. John knew Him well!

To the Churches of Asia Jesus said, "I am the Alpha and the Omega," says the Lord God." *Alpha* the first letter of the Greek alphabet, *Omega*, the last letter. He is the beginning and the end of all knowledge. He is also the LORD God – the *Kurios theos*. He is God and He was directing this message of truth to the seven Churches of Asia.

2. Where is this Lord (1:8b)

Rev 1:8b "who is and who was and who is to come, the Almighty.

So, He is the LORD God, but where is this LORD "who is and who was and who is to come, the Almighty." Where is this LORD? He has always been here; He is here now; He will be coming back to earth soon and He will be here to stay forever! He is the Almighty. This REVELATION is Jesus' story about His coming and He is going to tell it to the seven Churches.

B. An Overview of John (1:9)

1. Who John Is (1:9a-d)

a) His Participation in the Community (1:9a)

Rev 1:9a I, John, your brother

But then there was John, the cousin of Jesus, but also a brother in the faith of Jesus Christ with all the members of the seven Churches. He was a participant in the community of faith in the LORD. He was John, the sole surviving Apostle who had seen Jesus ascend from the Mount of Olive and, at this point, he has the privilege of communicating the story of Jesus' return and he will distribute it to these Churches. It will be preserved and passed down to all the generations of Churches and church members to come.

b) His Participation in the Trouble (1:9b)

Rev 1:9b and fellow partaker in the tribulation

John was not different from the members of the seven Churches for he was a "fellow partaker in the tribulation." Domitian was the Roman Emperor and he was ruthless. No one in his empire was immune from his wrath. John was in trouble with him. Members in these seven Churches were in trouble with him. For 14 years Domitian had reigned terror on the empire. John knew about tribulation. He was experiencing what the members of the Churches were in fear of experiencing.

c) His Participation in the Kingdom (1:9c)

Rev 1:9c and kingdom

But in spite of the tribulation, they were living through in that day, they were all still part of the LORD's kingdom.

d) His Participation in the Persistence (1:9d)

Rev 1:9d and perseverance ~~which are~~ in Jesus,

But in spite of the tribulation they were experiencing, they were still able to live in the “perseverance in Jesus.” Domitian could not take that away from them. He could not take their salvation away. He could not beat it out of them, cut it off them or drive a spear through it to kill the salvation of their souls. They were safe.

2. Where John Was (1:9e-g)

a) The Residence (1:9e)

Rev 1:9e was on the island called Patmos,

But, because of Domitian, John had a new home, “on the island called Patmos.” Patmos was a small island in the Aegean Sea, on the east side of Greece, about ten miles long and six miles wide, located about thirty-seven miles southwest of Miletus. The Romans used it to house political exiles. John's mention of the island in this passage means that he was a prisoner, having been sent there for preaching the gospel. Eusebius, an early church historian and theologian, wrote that John was sent to Patmos by Emperor Domitian in A.D. 95 and released after about a year. That historical entry gives us the date of REVELATION. Why was John released? Domitian was assassinated by three senators on September 18, 96 AD. His successor, Nerva, was more amiable and released most of the political exiles. Why was John a political exile? Why was John thought to be political at all? We must not forget that all the Caesars, including Domitian, were considered gods, but John had only One God. Therefore, John was politically at odds with Domitian, who punished him, and those who would not worship him as god.

You can visit the Island of Patmos today. Visitors can make their way about halfway up a mountain in the middle of the island and enter the *Cave of the Apocalypse*. It is now a place considered a *World Heritage site* and recognized as the place where this prophecy was delivered to John.

b) The Reason (1:9f)

Rev 1:9f because of the word of God

What did Domitian have against John? John was guilty of being loyal to one thing. He said he was in prison on the island of Patmos “because of the word of God.” That is the first reason - the truth found only in the word of God. That is one of the two things that landed him in prison on that little island.

c) The Relationship (1:9g)

Rev 1:9g and the testimony of Jesus.

The second reason is that it dealt with a relationship that John daily spoke of in “the testimony of Jesus.” In other words, Domitian did not like that John gave a witness about Jesus and asked people to make Him LORD of their lives. Domitian wanted to be their god, not some dead Jew.