Revelation Introduction & Chapter 1:1-3

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Introductory Info:

Author: the Apostle John (Obvious to us now, but not initially)

> Revelation 1:1 NKJV - 1 The Revelation of Jesus Christ, which God gave Him to show His servants--things which must shortly take place. And He sent and signified [it] by His angel **to His servant John**,
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> Revelation 1:9 NKJV - 9 **I, John,** both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.
>
> *Canonical Authority and Authorship. — The inquiry as to the canonical authority of the Revelation resolves itself into a question of authorship. Was St. John, the apostle and evangelist, the writer of the Revelation? The evidence adduced in support of his being the author consists of*
> *(1) the assertions of the author, and*
> *(2) historical tradition.*
> *(1) The author's description of himself in the 1st and 22nd chapters, Rev_1:1; Rev_22:8-10, is certainly equivalent to an assertion that he is the apostle. He names himself simply as John, without prefix or addition; he is also described as a servant of Christ, one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ. He is in Patmos for the word of God and the testimony of Jesus Christ.*
> *He is also a fellow sufferer with those whom he addresses, and the authorized channel of the most direct and important communication that was ever made to the Seven Churches of Asia, of which churches, John the apostle was, at that time, the spiritual governor and teacher. Lastly, the writer was a fellow servant of angels and a brother of prophets. All these marks are found united in the apostle John, and in him alone of all historical persons.*
> *(2) A long series of writers testify to St. John's authorship: Justin Martyr, (circa, 150 A.D.), Eusebius, Irenaeus (A.D. 195), Clement of Alexandria, (about 200), Tertullian, (207), and Origen, (233). All the foregoing writers, testifying that the book came from an apostle, believed that it was a part of Holy Scripture. The book was admitted into the list of the Third Council of Carthage, A.D. 397.*
>
> From Smith Bible Dictionary

When written:

> *Although the fixing of the date of Revelation presupposes conclusions as to its composition and purpose, it may here be said that in all probability the book reached its present form in the latter part of* ***the reign of Domitian (A.D. 81–96).***
>
> From Hastings Bible Dictionary
>
> *Time and place of writing. — The date of the Revelation is given, by the great majority of critics, as* ***A.D. 95-97.*** *Irenaeus says: "It, (that is, the Revelation), was seen not very long time ago, but almost in our own generation, at the close of Domitian's reign. Eusebius also records that, in the persecution under Domitian, John the apostle and evangelist was banished to the Island Patmos for his testimony of the divine word. There is no*

mention, in any writer of the first three centuries, of any other time or place, and the style in which the messages to the Seven Churches are delivered, rather suggests the notion that the book was written in Patmos.

From Smith Bible Dictionary

***Most Bible scholars date the book of Revelation to the mid-90s AD**, very late in John's life (c. 6-100 AD). They conclude this, in part, from Irenaeus of Lyons (c. 130-202 AD), a mid-second century bishop, who wrote that John received "the Revelation" near the end of Roman Emperor Domitian's reign (96 AD). Irenaeus was a disciple of the martyred bishop Polycarp (65-155 AD), who was himself, according to church tradition, a disciple of the apostle John. Other early church leaders, including Christian philosopher Justin Martyr (100-165 AD) and the bishop Melito of Sardis (died c. 180 AD), also attributed authorship to the apostle. All of this by itself provides great primary source authority that John authored Revelation.*

From https://groundworkonline.com/blog/who-wrote-the-book-of-revelation

Where written:

Revelation 1:9 NKJV - 9 I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was **on the island that is called Patmos** for the word of God and for the testimony of Jesus Christ.

Companion in tribulation - put there by Emperor Domitian

Google AI

Emperor Domitian is known for his autocratic rule, which was characterized by a "reign of terror" against his critics, and for being popular with the army and the general public due to his building projects and military support. He was also known for his attempts to promote a cult of personality around himself, demanding to be called "master and god," which angered the Roman Senate. His reign ended with his assassination in 96 AD.

Yes, Roman emperor Domitian persecuted Christians, though the extent and nature of the persecution are debated by historians. His persecution is often linked to the enforcement of a poll tax on Jews that was applied to Jewish Christians, the suppression of those who didn't worship him as a god, and **the banishment** or execution of high-profile Christians. The book of Revelation is traditionally linked to this period, suggesting the persecution was particularly harsh.

Was John boiled in oil?

Early Christian writer Tertullian (155–240 AD) is the source of the story that Emperor Domitian (emperor from 81 to 96 AD) plunged John into boiling oil in front of an audience at the Colosseum. John emerged unscathed and everyone in attendance is said to have converted to Christianity after witnessing John's miraculous survival. Other attempts to kill John apparently failed, so he was banished to the Isle of Patmos.

If Tertullian's tale is true, it would have been written more than 100 years after the fact. Tales tend to grow taller with time. John surely would have written down a miracle as astonishing as this, but we have no first-hand record of it.
From Quora.com

In Revelation 1:9 John says he is companion of tribulation:

Revelation 1:9 NKJV - 9 I, John, both your brother and **companion in the tribulation** and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

So we see that John does say he was a companion of tribulation. Why would he not speak more of his tribulation? Here are some possible reasons:

- He did not want to take people's focus off of Christ and the message of the kingdom and the prophecy God was revealing in the book of Revelation.

- John knew it was prophesied by Jesus that His followers would suffer persecution and tribulation. He accepted that as the price for the special calling of being a follower of Jesus:
    - Matthew 24:9 NKJV - 9 "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake.
    - John 16:33 NKJV - 33 "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

- By this time John knew the other disciples had already given their lives, and so in comparison to their sacrifice, he did not feel his persecution was worthy to be mentioned. He was (indeed) a humble servant.

Theme of the book?

Some commentaries will say it is on Jesus Christ and getting to know him as the glorified and resurrected spirit being.

Verse one says Things which must shortly come to pass…
Verse three says it is a book about prophecy ie that hear the words of this prophecy

Revelation 1:9-11, 19 NKJV - 9 I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

10 **I was in the Spirit on the Lord's Day**, and I heard behind me a loud voice, as of a trumpet,

This is not talking about the day “Sunday”:

> 1 Thessalonians 5:1-6 NKJV - 1 But concerning the times and the seasons, brethren, you have no need that I should write to you. 2 For you yourselves know perfectly that **the day of the Lord** so comes as a thief in the night.
>
> > Luke 12:39-40 NKJV - 39 "But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.
> > 40 "Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."
> >
> > 2 Peter 3:10 NKJV - 10 But the **day of the Lord** will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.
>
> 3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. 4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief. 5 You are all sons of light and sons of the day. We are not of the night nor of darkness. 6 Therefore let us not sleep, as others [do], but let us watch and be sober.

11 saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send [it] to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." ...
19 "Write the things which you have seen, and the things which are, and the things which will take place after this.

> Written to the churches. Revealing what will happen in the end days and the day of the Lord.

Revelation 1:1-3 KJV - 1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:

Revelation = G602 = ἀποκάλυψις apokálypsis, ap-ok-al'-oop-sis; from G601; disclosure:—appearing, coming, lighten, manifestation, be revealed, revelation. **The KJV translates Strong's G602 in the following manner:** revelation (12x), be revealed (2x), to lighten (with G1519) (1x), manifestation (1x), coming (1x), appearing (1x).

Outline of Biblical Usage:

I. laying bare, making naked
II. a disclosure of truth, instruction
    A. concerning things before unknown
    B. used of events by which things or states or persons hitherto withdrawn from view are made visible to all
III. manifestation, appearance

From Thayer's Greek Lexicon: a disclosure of truth, instruction, concerning divine things before unknown — especially those relating to the Christian salvation — given to the soul by God himself, or by the ascended Christ, especially through the operation of the Holy Spirit (1 Corinthians 2:10), and so to be distinguished from other methods of instruction;

Of who to who?

God the Father to Jesus Christ, to an angel then to John then to the Church (His servants)

Servant = δοῦλος doûlos, doo'-los; from G1210; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency):—bond(-man), servant. **The KJV translates Strong's G1401 in the following manner:** servant (120x), bond (6x), bondman (1x). Used 14x in Revelation.

Outline of Biblical Usage:

I. a slave, bondman, man of servile condition
    A. a slave
    B. metaph., one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men
    C. devoted to another to the disregard of one's own interests
II. a servant, attendant

Revelation 22:6 KJV - 6 And he said unto me, These sayings [are] faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his **servants**[G1401] the things which must shortly be done.

Shortly come to pass =

Revelation 22:6 NKJV - 6 Then he said to me, "These words [are] faithful and true." And the Lord God of the holy prophets sent His angel to show His servants the things which **must shortly take place**.

This is different from what Daniel was told.. ie that his book was sealed until the time of the end.

Daniel 12:4, 8-10 KJV - 4 But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased. ...

> 8 And I heard, but I understood not: then said I, O my Lord, what [shall be] the end of these [things]?
> 9 And he said, Go thy way, Daniel: for the words [are] closed up and sealed till the time of the end.
> 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

God and Jesus Christ inherit eternity… Their perspective is different than ours.

> 2 Peter 3:8-9 NKJV - 8 But, beloved, do not forget this one thing, that **with the Lord one day [is] as a thousand years, and a thousand years as one day.** 9 The Lord is not slack concerning [His] promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

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

Three things that John recorded:

1. The Word of God
2. The testimony of Jesus Christ
3. What he saw - in vision and in the spirit.

3 Blessed [is] he that <u>readeth</u>, and they that <u>hear</u> the words of this prophecy, and <u>keep</u> those things which are written therein: for the time [is] at hand.

> Revelation 22:7 NKJV - 7 "Behold, I am coming quickly! Blessed [is] he who keeps the words of the prophecy of this book."

From Barclay's Daily Study Bible:

> We may note that there are seven blesseds in the Revelation.
>
> (i) There is the blessed we have just studied.
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> (ii) Blessed are the dead who die in the Lord henceforth (Rev_14:13).
>
> (iii) Blessed is he who is awake, keeping his garments (Rev_16:15).
>
> (iv) Blessed are those who are invited to the marriage supper of the Lamb (Rev_19:9).
>
> (v) Blessed is he who shares in the first resurrection (Rev_20:6).
>
> (vi) Blessed is he who keeps the words of the prophecy of this book (Rev_22:7).

(vii) Blessed are those who do his commandments (Rev_22:14). We may call it the blessedness of those who hear and obey.

Such blessedness is open to every Christian.

UCG Australian Elder Ken Murray sums up the blessings in Revelation this way:

> The seven blessings of Revelation show a full spiritual journey:
>
> 1. Hearing and obeying God's Word.
> 2. Dying faithfully in the Lord.
> 3. Watching and staying pure in Christ's Character.
> 4. Being invited to Christ's Covenant marriage supper.
> 5. Rising in glory in the first resurrection.
> 6. Keeping His prophecy and living by God's truth.
> 7. Doing His commandments and entering the city of God.
>
> Together, these reveal the complete plan of salvation of God, from calling and conversion to glorification and eternal life as sons and daughters in God's Family, forever. (See link to entire sermon notes below.)

Additional Resources:

Ambassador Bible College - Introduction to Revelation by Darris McNeely
https://www.ucg.org/course/ambassador-bible-college/world-news-prophecy-daniel-and-revelation/25-world-news-prophecy-introduction-revelation

UCG Australian Elder Ken Murray Sermon Notes for *"The Seven Blessings of Revelation"*:
https://ucg-mt.org/wp-content/uploads/2025/11/KenMurray-THE-SEVEN-BLESSINGS-OF-REVELATION.pdf