

WHO?**Authorship**

Many early Christians doubted if The apostle John wrote Revelation. Possibly the apostle John as the author of the gospel of John and John the elder as the writer of Revelation. In Christian history they just chose to refer to him as John the Seer.

John the Apostle- The one whom Jesus loved

John is trying to clarify what is currently taking place and previewing what is to come. He is partly clarifying how the tragic events that are occurring make sense within the wider narrative of the ultimate win over evil.

WHAT?**Apocalyptic Literature**

Apocalyptic literature takes its name from the Apocalypse, or Revelation, of John in the New Testament. The word “apocalypse” derives from the Greek word for revelation (*apokalypsis*), although it is reserved for revelations of a decidedly supernatural character—they often take the form of visions, which are then explained to the visionary by an angel. The visions concern heavenly mysteries, such as God’s throne in heaven or the climax of history.

Because the end of history is accompanied by great upheavals, “apocalypse” has come to mean “catastrophe” in modern vernacular. The biblical apocalypses, however, entail a good deal more than destruction. Especially important is the belief in a coming judgment leading to eternal reward or damnation.

John is witness to an ‘unveiling’. He has been granted a glimpse of God’s glory, of the divine strategy and plan for the world. And he sees that God’s ultimate victory over the world will occur.

WHEN?**Dated**

There are two major options for dating Revelation: during the reign of the Roman emperor Nero (ad 54–68) and during the reign of Domitian (ad 81–96), when there was intense localized persecution by the Roman Empire. Irenaeus, a church father during the second century, connects Revelation with Domitian (Against Heresies 5.30.3), and many modern interpreters hold this view.

WHERE?

Written by John and is his account of the ‘revelation of Jesus Christ’ which he received on the island of Patmos. John is tasked with explaining his vision of the risen Jesus, heavenly worship, the ongoing war against the dragon, the fall of the Roman Empire, and the ultimate consummation of the creator’s purposes for the world. He is uniting a vision between heaven and earth.

What is a Prologue? (Example John 1)

The prologue explains

It is a brief synthesis of what you are about to hear or something presented

It is an introduction

In the Revelation prologue, we learn that an angel presented this message (mystery or unveiling of the mystery)

**(New Living Translation)
REVELATION PROLOGUE**

The revelation of Jesus Christ that God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, ² who testified to the word of God and to the testimony of Jesus Christ, whatever he saw. ³ Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear the words of this prophecy and keep what is written in it, because the time is near.

⁴ John: To the seven churches in Asia. Grace and peace to you from the one who is, who was, and who is to come, and from the **seven spirits before his throne**, ⁵ and from **Jesus Christ, the faithful witness, the firstborn from the dead and the ruler of the kings of the earth.**

To him who loves us and has set us free from our sins by his blood, ⁶ and made us a kingdom, priests to his God and Father—to him be glory and dominion forever and ever. Amen.

John Proclaims Him As	John Says He Did for Us	Jesus Proclaims He Is	Who is With Him 3:1, 4:5, 5:6
Names of Jesus 1:4	What He has Done 1:6	Proclaimed 1:8	Seven Fold Spirit 1:4
The One Who Is, Who Was, and is to Come	Freed us from our sins	Alpha & Omega "Greek" Beginning & End	Spirit of the Lord
The Faithful Witness	By shedding His blood	Lord God	Spirit of Wisdom
The First to Rise from the Dead	Made us a kingdom of priests	I AM (I AM Statements) Was, Is, and still to come	Spirit of Understanding
Ruler of all Kings of the World	Loves us enough to do these for us	The Almighty One	Spirit of Counsel
	He did this for "His Father"		Spirit of Power
	Gives the Glory back to His Father NOT Himself		Spirit of Knowledge
			Spirit of The Fear of the Lord

Where do we draw the meaning from in order to understand the Seven Fold Spirit of God?

Isaiah 11:2

“The Spirit of the Lord will rest on him- The Spirit of wisdom and of understanding, the Spirit of Counsel and of Power, The Spirit of Knowledge and of the Fear of the LORD.” The prophecy is that the Messiah would be empowered not by seven individual spirits

One of the most argued passages as to meaning and application:

REVELATION 1:7-8

“Look, he is coming with the clouds, Is 19:1 Zec 12:10 Jn 19:34-37

and every eye will see him,
even those who pierced him.

And all the tribes (or peoples) of the earth Ge 12:3 Ge 28:14 Zec 14:17
will mourn over him.

(Or will wail over him) Da 7:13 Zec 12:10”

So it is to be. Amen.

⁸ “I am the Alpha and the Omega,”^s says the Lord God, “the one who is, who was, and who is to come, the Almighty.”

Scripture References from Revelation 1:7-8

Isaiah 19:1

This is the burden against Egypt: Behold, the LORD rides on a swift cloud; He is coming to Egypt. The idols of Egypt will tremble before Him, and the hearts of the Egyptians will melt within them.

Zechariah 12:10

Then I will pour out on the house of David and on the people of Jerusalem a spirit of grace and prayer, and they will look on Me, the One they have pierced. They will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a firstborn son.

John 19:34-37

But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.” And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

Daniel 7:13

In my vision in the night I continued to watch, and I saw One like the Son of Man coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence.

Zechariah 12:11

On that day the wailing in Jerusalem will be as great as the wailing of Hadad-rimmon in the plain of Megiddo.

Matthew 16:27

For the Son of Man will come in His Father's glory with His angels, and then He will repay each one according to what he has done.

Matthew 16:28

Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in His kingdom."

Matthew 24:30

At that time the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of heaven, with power and great glory.

MUST SOON TAKE PLACE & BECAUSE THE TIME IS NEAR

John is Jewish and he is writing to the church, but he is writing a vision that the early Hebrew Christians would likely understand as they were familiar with Apocalyptic writings. The Hebrew term translated "near" often expressed a physical nearness rather than a temporal proximity.

Here are some examples from the prophets:

"For the day of the Lord is near in the valley of decision." **Joel 1:15 and 2:1** also refer to the day of the Lord as "near," but those verses could likely refer to a historical day of the Lord.

This verse refers to the eschatological (time of the end) day of the Lord, but the statement of nearness should be considered as interior to the prophecy, not as measured from Joel's time.

Isaiah 13:6: "Wail, for the day of the Lord is near." The day of the Lord in this chapter likely refers both to a historical judgment against Babylon **and to** the ultimate eschatological day of the Lord

Zephaniah 1:7, 14: "Be silent before the Lord GOD! For the day of the LORD is near.... The great day of the LORD is near, near and hastening fast." While verse 7 could refer to a historical day of the Lord, verse 14 clearly refers to the eschatological day

There are two possible scriptural explanations for the use of this terminology. First, "what human beings consider 'near' need not be the same for God, for whom a 'thousand years' are 'as a watch in the night' (**Ps. 90:4; cf. 2 Pet. 3:8-9**)"

It may be that the statement about nearness is "not from the standpoint of Isaiah's own day," but from the standpoint of those who experience the fulfillment of the prophecy. Or it may speak to "the total preparedness of that day to dawn whenever the Lord declares that the time has come"

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