

Behold | Sermons through the Revelation

Sermon #3: Revelation 1:8-10 | The Beginning of the Revelation

Revelation 1:8 | The Alpha and the Omega

- The Alpha and the Omega appears four times in the book of Revelation.
 - Rev. 1:8 - with **the beginning and the ending**.
 - Rev. 1:11 - with **the first and the last**.
 - Rev. 21:6 - with **the beginning and the end**.
 - Rev. 22:13 - with **the beginning and the end**.
- Who is this?
 - Revelation 1:17 defines *the Son* (the voice of v. 11) as **the first and the last**.
 - In Revelation 2:8, the One which **was dead, and is alive** (i.e.: Jesus Christ) is introduced as **the first and the last**.
 - Isaiah 48:11-13 and 44:6 both speak of the first and the last, and both are in reference to the Redeemer, Messiah.
 - In Revelation 21:6, the **beginning and the end** voice must be of the Father because of verse 7. No one is the son of Christ.
 - In Revelation 1:8, the **beginning and the ending** is also defined as **the Lord, which is, and which was, and which is to come, the Almighty** (words descriptive of the Father).
 - Revelation 22:13, both **the beginning and the end** and **the first and the last** are seen together.
- Summary: The Alpha and the Omega can be the Father or the Son. The beginning and the end is the Father. The first and the last is the Son.

Revelation 1:9-10 | The Writer and the Revelation

- John introduces himself as both **brother** and **companion**.
 - Companion is *fellow partaker*. συγκαινωνός [synkoinonos] - *together in common*.
 - With his readers, he has in common-
 - **Tribulation** - in this instance, likely just suffering in general. However, an argument could be made that his expectation is “the tribulation,” because John was of the Jewish nation for whom the tribulation was designed.
 - **The kingdom** - as a member of the nation to whom the kingdom was promised, John held this in common with other Jews (though not with the Body of Christ, which does not have a direct connection with the Kingdom).
 - **The patience of Jesus Christ**. This is not *patience for Jesus*, but it is “the patience that Jesus has, and in which John is a **brother, and companion**.”

- John’s physical location
 - He is **in the isle that is called Patmos**. An island in the Aegean Sea.
 - He is there **for the word of God, and for the testimony of Jesus Christ**. It is *assumed* that he was in prison in a cave, but this is by tradition, not Scripture (the same tradition tells us that John was banished to Patmos because he was put in a boiling vat of oil in the Colosseum in Rome, but suffered no injuries, leading the entire audience to accept Jesus as their Savior). The *plain sense* of verse 9 looks like imprisonment, but it could be that he was there for evangelistic reasons.
- John’s spiritual location
 - John says, **I was in the Spirit on the Lord’s day**.
 - It is assumed by most that John was “in worship on Sunday,” but this is an assumption from our own experience rather than the words themselves.
 - A literal translation from the Greek would be, “I became in spirit on the Lord’s day.”
 - 1 Corinthians 9:20 has the same Greek word in the same tense: **to the Jews I became as a Jew...**
- Though the Greek phrase "εν Πνευματι" [en pneumatī] could be interpreted **in the Spirit** (as here), it is often *in spirit*. There is no definite article in the Greek.
 - Matthew 22:43 **How then doth David in spirit call him Lord...**
 - Revelation 4:2 **I was in the spirit, and, behold, a throne was set in heaven...**
 - Revelation 17:3 **he carried me away in the spirit...** (the same phrase in Rev. 21:10).
- The **Lord’s day** is presumed by modern readers to be Sunday, but modern readers are not the standard of interpretation.
 - There is no solid evidence of regular Sunday worship until well after the time of John.
 - There is no recorded usage of the term *Lord’s Day* until the 4th Century.
 - If not Sunday, what could the term refer to? In context, it most appears to be a reference to *the Day of the Lord*, which is, in short, the Tribulation.

Next week: **A Great Voice**