

Revelation 1 Commentary

PREVIOUS

NEXT

Apostle John on Isle of Patmos

LINKS TO
Revised Commentary on Revelation 1
Dr Bruce Hurt

NOTE: The revision includes all of the information on this page with many additional notes.

[Revelation 1:1](#)
[Revelation 1:2](#)
[Revelation 1:3](#)
[Revelation 1:4](#)
[Revelation 1:5](#)
[Revelation 1:6](#)
[Revelation 1:7](#)
[Revelation 1:8](#)
[Revelation 1:9](#)
[Revelation 1:10](#)
[Revelation 1:11](#)
[Revelation 1:12](#)
[Revelation 1:13](#)
[Revelation 1:14](#)
[Revelation 1:15](#)
[Revelation 1:16](#)
[Revelation 1:17](#)
[Revelation 1:18](#)
[Revelation 1:19](#)
[Revelation 1:20](#)

REVELATION OF JESUS CHRIST
THE BIG PICTURE

REVELATION 10-22
EVENTS OF THE END TIMES

HISTORICAL SETTING OF REVELATION

Click charts to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
[Another Chart](#) from Charles Swindoll

NOTE - These comments on **Revelation 1** and **Revelation 2** are separate and distinct from the main Revelation Commentary by Tony Garland which has verse by verse comments on the entire book of the Revelation. For those studies click Revelation 1 Commentary and Revelation 2 Commentary or see the complete index on the Verse by Verse listing.

Revelation 1:1 The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must

NET Revelation 1:1 The revelation of Jesus Christ, which God gave him to show his servants what must happen very soon. He made it clear by sending his angel to his servant John,

NLT Revelation 1:1 This is a revelation from Jesus Christ, which God gave him to show his servants the events that must soon take place. He sent an angel to present this revelation to his servant John,

ESV Revelation 1:1 The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John,

NIV Revelation 1:1 The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John,

GNT Revelation 1:1 ποκ λυφισ ησο Χριστο ν δωκεν ατ θε ς δε ξαι το ς δο λοις α το δε γεν σθαι ν τ χει, κα σ μανεν ποστε λα ς δι το γγ λου α το τ δο λ α το ω νν ,

KJV Revelation 1:1 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:

ASV Revelation 1:1 The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John;

CSB Revelation 1:1 The revelation of Jesus Christ that God gave Him to show His slaves what must quickly take place. He sent it and signified it through His angel to His slave John,

NKJ Revelation 1:1 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,

NRS Revelation 1:1 The revelation of Jesus Christ, which God gave him to show his servants what must soon take place; he made it known by sending his angel to his servant John,

YLT Revelation 1:1 A revelation of Jesus Christ, that God gave to him, to shew to his servants what things it behoveth to come to pass quickly; and he did signify it, having sent through his messenger to his servant John,

- **Revelation:** Da 2:28,29 Am 3:7 Ro 16:25 Ga 1:12 Eph 3:3
- **which God:** Joh 3:32 8:26 12:49
- **to show:** Rev 22:6 Ps 25:14 Joh 15:15
- **must:** Rev 1:3,19 4:1 22:10, 2Pe 3:8
- **and he:** Rev 22:6,16 Da 8:16 9:21,23
- **John:** Rev 1:4,9 21:2
- Interpretative Views of Revelation
- See Also Tony Garland's Comments on Revelation 1

GOD TAKES THE LID OFF THE FINAL CHAPTER OF PLANET EARTH

The Revelation of Jesus Christ - Note first that the title is not "The Revelations (plural)," nor is the title "The Revelation of John." The title of the last book of the Bible, the Revelation of Jesus Christ. The title speaks volumes telling this is the **revelation**, uncovering (exposing to view by removing the covering), unveiling or disclosure of Jesus Christ, especially of the truths about Him and His victory over all God's enemies. The book of **Revelation** contains truths that have been concealed, but have now been revealed and made fully known. As an aside, note that although the Revelation nowhere directly quotes the Old Testament, 278 of its 404 verses allude to Old Testament prophetic truths. Thus the Revelation in fact amplifies what was only initially suggested in the Old Testament. Isn't it amazing that a book that God says is an unveiling is one of the books most cloaked in confusion and mystery as the result of the manifold interpretations! Notice the irony in the fact that to many the revelation is not a revealing but a mystery.

Scholars debate whether the is from Jesus Christ or is about Jesus Christ (objective genitive), but taking the entire book in context, it is clear this is revelation from Jesus and about Jesus. Jesus passes on the truth from His Father that He "wins" the victory and He reclaims and restores the planet earth.

Notice that the Greek word for **Revelation**, **apokalupsis**, is the **antithesis** of **apocrypha** which is from the Greek word **apokrupto** meaning hide away and so in Latin "*apocrypha scripta*" means "hidden writings." The **Revelation of Jesus Christ**, far from being "*hidden words*" are in fact "*revealed words!*"

Revelation (602)(**apokalupsis** from **apó** = from + **kalúpto** = cover, conceal, English = apocalypse) literally means cover from and so the idea is to remove that which conceals something and exposing to open view that which was heretofore not visible, known or disclosed. It means to make manifest or reveal a thing previously secret or unknown. It describes removing of a veil (an unveiling) or covering thus exposing to open view what was concealed. In all its uses, **revelation** refers to something or someone, once hidden, becoming visible and now made fully known.

It is 2020 as I write and the global pandemic with COVID19 which feels like an apocalypse and makes one think about some of the horrible plagues coming in the Revelation. As bad as it is now with Coronavirus, this is nothing compared to the the Seal, Trumpet and Bowl Judgments.

Lehman Strauss on **apokalupsis** - The word is used once only in the Gospel records (Luke 2:32+) where it is translated "lighten," referring to one of the purposes of the Incarnation, namely, to draw away the veil of darkness covering the Gentiles as prophesied in Isaiah 25:7. The same word appears frequently in the Epistles and is translated "manifestation" (Romans 8:19), "coming" (1 Corinthians 1:7), "revealed" (2 Thessalonians 1:7), "appearing" (1 Peter 1:7), "revelation" (1 Peter 1:13). This book is therefore all about the manifestation, the coming, the appearing of Jesus Christ. He shall come in like manner as He was seen going up into Heaven (Luke 24:50-52 cf. Acts 1:10-11). At His next "appearing" on the earth, "every eye shall see Him" (Revelation 1:7). It will be His glorious apocalypse. (Ibid)

This book is not intended to be a veiled document full of mysterious symbols,
but an unveiling and clarification of things which have heretofore not been revealed by God.

-- [Tony Garland](#)

It is sad to read comments by respected evangelical authors like **Kistemaker** who says that "The Book of Revelation appears not to accomplish what its title promises, confusing its readers by all the images, figures, and numbers they encounter. ([NT Commentary](#)) I strongly disagree with this well known scholar for if Kistemaker is correct, the title of the book is not accurate. God is not a God of confusion but of order. Even from a logical standpoint it would make little sense that in His final Word to man, God would not bring "order" out of the chaos of this sinful world. Indeed by definition the inspired word (not a title given by men) clearly states that this book is an unveiling of Jesus Christ. God accomplishes what He intends in the Revelation for as His servant Joshua (Joshua 23:14) said centuries earlier "not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed" and this statement is true in regard to "the Revelation of Jesus Christ".

John MacArthur also strongly refutes Kistemaker's conclusion that "**the Revelation**" does not accomplish what its writer promises writing that "The late British prime minister Winston Churchill once described the former Soviet Union as "a riddle wrapped in a mystery inside an enigma."many Christians view the book of Revelation in much the same way. Bewildered by its mystifying symbolism and striking imagery, many believers (including some pastors, who never preach through Revelation) avoid serious study of the book. Even John Calvin, the greatest commentator of the Reformation, who wrote commentaries on the other books, did not attempt to write a commentary on Revelation." MacArthur goes on to explain that "Far from being the mysterious, incomprehensible book many imagine it to be, Revelation's purpose is to reveal truth, not to obscure it. That fact is evident in its title, "The Revelation of Jesus Christ" (Rev 1:1), primarily in His second coming glory. Apokalupsis ("Revelation") could be translated "an uncovering," "an unveiling," or "a disclosure."... In each case, apokalupsis describes something (or someone) that was formerly hidden, but now becomes visible. Revelation unveils truths about Jesus Christ, and makes clear features of prophetic truth only hinted at in the Old Testament and other New Testament books. This clarity is often obscured by a rejection of the principles of literal interpretation in favor of an allegorical or spiritualizing hermeneutical method (Ed note: click here for comments on Revelation commentaries). Such approaches attempt to place Revelation's account in the past and present rather than the future. But once the plain meaning of the text is denied, an interpreter is left to his own imagination, and the truths of this book are lost in a maze of human inventions void of authenticity."... Many people are confused by the book of Revelation, viewing it as a mysterious, bizarre, indecipherable mystery. But nothing could be further from the truth. Far from hiding the truth, the book of Revelation reveals it. This is the last chapter in God's story of redemption. It tells how it all ends. As the account of the Creation in the beginning was not vague or obscure, but clear, so God has given a detailed and lucid record of the ending. **It is unthinkable to believe that God would speak with precision and clarity from Genesis to Jude, and then when it comes to the end abandon all precision and clarity.** Yet, many theologians today think Revelation is not the precise record of the end in spite of what it says. They also are convinced that its mysteries are so vague that the end is left in confusion. As we shall see in this commentary, this is a serious error that strips the saga of redemption of its climax as given by God." (MacArthur, J. Revelation 1-11. Chicago: Moody Press or - this work is also highly recommended for it's lucid, literal, balanced interpretation)

W. A. Criswell, long-time pastor of the First Baptist Church of Dallas, gave the following explanation as to why Christ must yet be revealed in glory:

The first time our Lord came into this world, He came in the veil of our flesh. His deity was covered over with His manhood. His Godhead was hidden by His humanity. Just once in a while did His deity shine through, as on the Mount of Transfiguration, or as in His miraculous works. But most of the time the glory, the majesty, the deity, the wonder and the marvel of the Son of God, the second person of the Holy Trinity, were veiled. These attributes were covered over in flesh, in our humanity. He was born in a stable. He grew up in poverty. He knew what it was to hunger and to thirst. He was buffeted and beaten and bruised. He was crucified and raised up as a felon before the scoffing gaze of the whole earth. The last time that this world saw Jesus was when it saw Him hanging in shame, misery and anguish upon the cross. He later appeared to a few of His believing disciples, but the last time that this unbelieving world ever saw Jesus was when it saw Him die as a malefactor, as a criminal, crucified on a Roman cross. That was a part of the plan of God, a part of the immeasurable, illimitable grace and love of our Lord. "By His stripes we are healed."

But then is that all the world is ever to see of our Saviour—dying in shame on a cross? No! It is also a part of the plan of God that some day this unbelieving, this blaspheming, this godless world shall see the Son of God in His full character, in glory, in majesty, in the full-orbed wonder and marvel of His Godhead. Then all men shall look upon Him as He really is. They shall see Him holding in His hands the title-deed to the Universe, holding in His hands the authority of all creation in the universe above us, in the universe around us, and in the universe beneath us; holding this world and its destiny in His pierced and loving hands. (Expository Sermons on Revelation [Grand Rapids: Zondervan, 1969], 1:16–17) (Quoted by John MacArthur)

Tony Garland adds that a major source of difficulty in understanding the Revelation "is the variety of interpretations resulting from those who undertake to study the book and explain it to others. "It is doubtless true that no other book, whether in sacred or profane literature, has received in whole or in part so many different interpretations." (Beckwith) Many of these interpretations are more enigmatic than the book itself. "The literary genius G.K. Chesterson once quipped, 'Though St. John the Evangelist saw many strange monsters in his vision, he saw no creatures so wild as one of his own commentators.' " (Randall Price) This variety of interpretive results has been damaging to the cause of Christ and was certainly not His intention when He first gave it to His servant John.

THE PURPOSE OF THE BOOK "TO SHOW"

Which God gave Him to show to His bond-servants - The verb **show** means God desires to make this truth clear by bringing it to light. His ultimate recipient (see pattern below) are those men and women who are His bond-servants. So one reason some do not understand the Revelation is because they are not His bond-servants. They are not born again. They lack the indwelling Spirit of Truth to illuminate the Word of Truth. As Garland says "who hear His voice (John 10:3, 16, 27; Acts 22:14; Heb. 3:7, 15; Heb 4:7) and respond in faith. Those who lack faith in the Son are unable to comprehend what is shown here (the he quotes MacArthur). "This is why unbelievers find the book of Revelation incomprehensible; it was not intended for them. It was given by the Father to the Son to show to those who willingly serve Him. Those who refuse to acknowledge Jesus Christ as Lord cannot expect to comprehend this book. "A natural man," explains Paul, "does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised" (1Cor. 2:14⁺).

In John's Gospel Jesus Himself gives us a clear clue about how we can know and understand the Revelation...

If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. (Joh 7:17ESV)

Henry Morris - Thus the first prerequisite to ascertaining God's leading in some matter, or the truth about some doctrinal question, is a genuine willingness to believe the truth and to follow God's will before they are made known, even if the answer goes against one's preference.

THOUGHT - If you are not willing to obey the truth you know, you are not likely to know the truth of the Revelation.

Lehman Strauss says "If the Revelation is a closed book to the majority of God's children, it is quite possible that for this very reason it is so. Eight times in the book we find the admonition, "He that hath an ear, let him hear" (Rev 2:7, 11, 17, 29; 3:6, 13, 22; 13:9). It takes the circumcised ear of a willing bonds slave of Jesus Christ to hear with the understanding the truths set forth in this book (see Exodus 21:1-6 cf. Jeremiah 5:21; 6:10). It was never God's intention to hold back the meaning of the Revelation, but rather to show, to exhibit, to make known its meaning. All who willingly submit to Christ will have little difficulty with this book. ([The Book of the Revelation: Outlined Studies](#))

The pattern of the Revelation

1. Begins with God
2. Gave it to Jesus Christ
3. Jesus communicated to His angel
4. Jesus' angel communicated it to His bond-servant John
5. John wrote it down to who God's bond-servants.

Show (1166)(**deiknuo**) means to show and has the sense of (1) to draw attention to, to point out, to show, to make known, to exhibit something (by visual, auditory, gestural, or linguistic means) so that it can be apprehended by the senses, to cause to see (Mt 4:8, Lk 4:5, Mt 8:4) or (2) to show so as to prove something is true or to make clear by evidence or reasoning. Show in the sense of demonstrate or prove as in Jas 3:13). To exhibit or present to the view of others. To explain the meaning or significance of something by demonstration. Note the concentration of **deiknuo** in the most "graphic" NT book, the Revelation, or the revealing = Rev. 1:1; Rev. 4:1; Rev. 17:1; Rev. 21:9; Rev. 21:10; Rev. 22:1; Rev. 22:6; Rev. 22:8. How interesting that in the "revealing" we repeatedly encounter the verb to **show**, and specifically to show what God's plan is for the consummation of this age. Note that it is the **bondservants** who will be shown these heretofore previously unrevealed truths! Little wonder that many do not understand (and/or are frightened by the book of the Revelation, for they are not His bondservants, but in fact are "earth dwellers"!). Note especially that 5 of the 33 "**showings**" are related to heaven! God wants us to see this preview of coming attractions, that we might be motivated to live accordingly. Mark it down that what you are looking for will determine how you live, for this world or the next

Bondservant (Slave, servant) (1401)(**doulos** from **deo** = to bind) an individual bound to another in servitude and conveys the idea of the slave's close, binding ties with his master, belonging to him, obligated to and desiring to do his will and in a permanent relation of servitude. In sum, the will of the **doulos** is consumed in the will of the master. A bondservant is one who surrendered wholly to another's will and thus devoted to another to the disregard of his own interest. Believers in Jesus Christ are not their own but had been bought with the price of the blood of Christ and are now the property of Christ, His exclusive slaves. No man can serve two masters (Mt 6:24+). Believers once were slaves of **Sin** (viewed as an entity, a "master" or "king") by birth in Adam's likeness (Ro 5:12), but now in covenant with Christ they have become slaves of Christ by the new birth. Bond-servants have no will of their own, no business of their own, no time of their own and to dedicated to their Master, Christ; dependent upon His Spirit to obey His will.

He had no rights

No right to a soft bed, and a well-laid table.

No right to a home of His own, a place where His own pleasure might be sought.

No right to choose pleasant, congenial companions, those who could understand Him and sympathize with Him.

No right to shrink away from filth and sin, to pull His garments closer around Him and turn aside to walk in cleaner paths.

No right to be understood and appreciated; no, not by those upon whom He had poured out a double portion of His love.

No right even never to be forsaken by His Father, the One who meant more than all to Him.

His only right was silently to endure shame, spitting, blows; to take His place as a sinner at the dock; to bear my sins in anguish on the cross.

He had no rights. And I?

A right to the "comforts" of life? No, but a right to the love of God for my pillow.

A right to physical safety? No, but a right to the security of being in His will.

A right to love and sympathy from those around me? No, but a right to the friendship of the One who understands me better than I do myself.

A right to be a leader among men? No, but the right to be led by the One to whom I have given my all, led as is a little child, with its hand in the hand of its father.

A right to a home, and dear ones? No, not necessarily, but a right to dwell in the heart of God.

A right to myself? No, but oh, I have a right to Christ.

All that He takes I will give.

All that He gives I will take.

He, my only right!

He, the one right before which all other rights fade into nothingness.

I have full right to Him.

Oh, may He have full right to me!

(Mabel Williamson)

REVELATION: THE "DIVINE TACHOMETER"

A **tachometer** is an instrument for measuring speed, revolutions per minute (RPM) displayed on a dial. Tachometer comes from Greek **táchos** for "speed") and **métron** for "measure". In short a **tachometer** measures velocity, how fast a car is going. When the motor is off the tachometer is not moving. But once the motor is turned on the tachometer moves. By the same token, when the events of Revelation begin to take place, they will move speedily. The divine tachometer will be spinning fast. When the first Seal on the scroll is broken by Jesus, the events in the Revelation of Jesus Christ begin to move quickly and irrevocably toward the consummation of this present age in which we now live.

The things which must soon take place - What are **the things**? The prophetic passages, especially Revelation 6-19 and then Revel 22. Notice the verb **must** which means the events in Revelation are not *maybe* but *must*, not *optional* but *integral* to the consummation of God's redemptive plan for the ages. God said that certain things must take place, so if God said it that settles it, whether we understand these things or not! "The things which transpire here are not without Scriptural foundation and this is the very reason they must take place." (Garland)

Must (necessary, ought) (1163) (**dei** from **deo** = to bind or tie objects together, put in prison and also root of **doulos**, bond-servant) refers to what is not optional but needful (binding) out of intrinsic necessity or inevitability. **Dei** refers to inward constraint which is why it is often translated '**must**'. **Dei** describes that which is under the necessity of happening or which must necessarily take place, and as stated above, conveys a sense of inevitability. To express the sense of necessity **dei** is translated "one ought", "one should", "one has to" or "one must". In English dictionaries **must** means to be obliged and expresses both physical and moral necessity or insistence. **Must** speaks of something that should not be overlooked or missed. In the Scriptures prophecies are often described as that which must happen indicating they are guaranteed to transpire. For example Jesus declares "You will be hearing of wars and rumors of wars. See that you are not frightened, for those things **must** take place, but that is not yet the end." (Mt 24:6+, cf Mt 16:21, Acts 1:16 - "had to be fulfilled"; 2 Cor 5:10+; 2 Pe 3:11+).

Soon (quickly) (5034) (**tachos**) with speed, haste, swiftness; adverbially as in Lk 18:8+ ("*en tachei*") means without delay, at once, speedily. **Tachos** is used in the first and last chapter of the Revelation of Jesus Christ, here in the first verse of the first chapter (Rev 1:1+) and then in the last chapter John recording "And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel **to show to His bond-servants the things which must soon take place**" (Rev 22:6+) The idea of **tachos** is better understood as meaning swiftly. In other words, when God acts it will be swift. So once God begins to act (in the presence context of 7 seals, 7 trumpets, 7 bowls) He will move fast and accomplish His purposes in a relatively short time.

Lehman Strauss says "When the things in this book come to pass, they will "speedily happen." God has borne along with men patiently, and while some ridicule the prophecies of this book, they fail to see that God is longsuffering (2 Peter 3:9+). But the end will come, and when it does it will be marked by suddenness and swiftness. The events will come to pass speedily. Thus the purpose of the Revelation is to show beforehand those things that will speedily happen."

And He sent and communicated it by His angel to His bond-servant John - He refers to Jesus Who provides "an explanation for something that is enigmatic." (BDAG) That is a good description of the Revelation which explains something that is [enigmatic](#)

(perplexing, ambiguous, inexplicable) to the unbelieving world and sadly still enigmatic to many believers because of the plethora of proposed interpretations! Remember that Scripture has only one literal meaning, although it can have multiple interpretations.

Communicated (made clear) ([4591](#)) ([semaino](#) from **semma** = a mark or sign) has a basic meaning of intentionally producing an impression and thus signaling or signifying something, to make known, to report, to communicate (Acts 25:27 = "indicate the charges", Rev 1:1 = served to communicate and give a prophecy). John uses [semaino](#) three times in describing how Jesus would die (Jn 12:33, 18:32) and how Peter would die (John 21:19). In the context of making known before it means to prophetically foretell (Jn 12:33 - Jesus predicting His death). In the Lxx of Nu 10:9 the idea is to give a public sign or signal. In the Lxx uses in Ezekiel the idea was to sound an alarm, blow a trumpet (Ezek 33:3, 33:6, cf Jer 4:5).

THOUGHT - Now think about the words used even in opening verse - **revelation, show, communicated**. What do these say about the God's heart regarding this last book of the Bible? Do they not reiterate that the desire of God is that we know the truths in this great book. God knows that if we know these truths, they will impact the way we live, seeking to redeem the short time left (Eph 5:16+), diligently striving to "to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world," (Php 2:15+) so that we might obey Jesus' command to "Let your light shine before men in such a way that they may see your good works, and glorify your Father Who is in heaven." (Mt 5:16+)

Lehman Strauss on John - There is no question that the John mentioned in the Revelation is the son of Zebedee and Salome and the brother of James (Mark 1:19-20; 15:40). His occupation was that of a fisherman (Matthew 4:21). He heard John the Baptist preach and became a follower of Jesus Christ (John 1:35, 40). He was one of the three whom Jesus took with Him on several special occasions (Matthew 17:1; 26:37; Mark 5:37). John also was one of the two sent by Christ to prepare the Passover (Luke 22:8). He is referred to as "that disciple whom Jesus loved" (John 13:23; 20:2; 21:7, 20), and is mentioned three times in the Acts (Acts 3:1; 4:13; 8:14). He wrote five books of the New Testament, and only he uses Christ's title of "the Word" (Logos). (See John 1:1, 14; 1 John 1:1; 5:7; Revelation 19:13). ([The Book of the Revelation: Outlined Studies](#))

Who wrote the book of the Revelation? Peter writes that "no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." (2 Pet 1:21+) Revelation was written by a man moved by the Spirit, a man who identifies himself as John....

I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. (Revelation 1:9)

I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. (Revelation 22:8)

Dr Adrian Rogers answers the question "[What Profit is Prophecy?](#)"

I am always amazed by people who say we shouldn't study prophecy. Some fear we will go off into fanaticism. Others think prophecy is simply "pie in the sky by and by." Still others feel prophecy is unrelated to reality. But one-fourth of the Bible is given over to prophecy! Did the Holy Spirit make a mistake? Of course not! There is an incredible, wonderful blessing in the study of prophecy. Here are six benefits of prophecy:

(1) Prophecy Will Lead You to Praise

[Revelation 1:3](#) says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." In a world that seems to be filled with random acts of violence and terrorism, we need to see that God has a plan and the God of that plan is worthy to be praised.

If you know prophecy, you can sit back and say, "I've already looked in the back of the book for the answers. The kingdoms of this world will become the kingdoms of our Lord and His Christ."

(2) Prophecy Will Help You Make Sense Out of Suffering

If you get all of your theology from your circumstances, you'll be hopelessly confused. [Romans 8:18](#) says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us."

Through prophecy, we understand that God is not finished yet. The tragedies of this earth will be turned into the triumphs of heaven.

(3) Prophecy Will Lead You to Rejoice in God's Justice

Paul wrote, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" ([1 Corinthians 4:5](#)).

If you are a student of prophecy, you understand that things don't end here on earth with man's judgment. God will have the last word in the judgment halls of eternity.

Prophecy allows us to understand the mystery of history, make sense of our suffering, and rejoice in God's justice as prophetic events unfold.

(4) Prophecy Will Cause You to Pray

Prophecy leads to intercession. The last prayer in the Bible is [Revelation 22:20](#): "even so, come, Lord Jesus." Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" ([Matthew 6:10](#)). When God prophesies that something is going to happen, somehow we see those events unfold as His children pray. I cannot explain how God's ultimate sovereignty works with our prayers, but I know it does from the pages of His Word.

(5) Prophecy Will Lead You to Purity

[1 John 3:2-3](#) says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That is prophecy! If you really believe that Jesus Christ is coming again, you are going to live a clean life. We ought never to take our eyes off the fact that Jesus is coming.

(6) Prophecy Will Lead You to Proclamation

[Revelation 19:10c](#) says, "the testimony of Jesus is the spirit of prophecy." All prophecy is a witness to the truth that Jesus is coming back — that people need to be ready for His return.

What are you doing to warn people to flee from the wrath to come? Paul knew that there was an everlasting hell (see [2 Corinthians 5:10-11](#)). It's not enough for us to sit around and try to discover the divine mysteries of prophecy. We need to bring people to Jesus Christ!

The real test of whether you believe Bible prophecy is if you have your feet on the sidewalk of soul-winning instead of your head in the clouds of prophecy. If you believe Jesus is coming back, you will have a burning passion to bring people to Him.

Jesus came as an evangelist. And He's called you to do the same. Will you pray, "Lord, lay some soul upon my heart and win that soul through me"?

Is there profit in prophecy? Praise the Lord, there is! What a wonderful thing to know that we are soon going to meet the King of kings and Lord of lords.

Revelation 1:2 who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.

NET Revelation 1:2 who then testified to everything that he saw concerning the word of God and the testimony about Jesus Christ.

NLT Revelation 1:2 who faithfully reported everything he saw. This is his report of the word of God and the testimony of Jesus Christ.

ESV Revelation 1:2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

NIV Revelation 1:2 who testifies to everything he saw--that is, the word of God and the testimony of Jesus Christ.

GNT Revelation 1:2 ὁ μαρτυροῦν τὸ ἄκουσμα τοῦ θεοῦ καὶ τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ ἃ εἶδεν.

KJV Revelation 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

ASV Revelation 1:2 who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw.

CSB Revelation 1:2 who testified to God's word and to the testimony about Jesus Christ, in all he saw.

NKJ Revelation 1:2 who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

NRS Revelation 1:2 who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.

YLT Revelation 1:2 who did testify the word of God, and the testimony of Jesus Christ, as many things also as he did see.

- bare: Rev 1:9 6:9 12:11,17 Joh 1:32 12:17 19:35 21:24 1Co 1:6 2:1 1Jn 5:7-11 3Jn 1:12
- and of all: Rev 1:19 Joh 3:11 Ac 4:20 22:15 26:16 1Jn 1:1 4:14

Who testified to the word of God - John testifies that this was His testimony not something he had heard from someone else. Revelation is a "first person account," from an eyewitness who is telling us **all he saw**.

Testified (witnessed, gain approval) (3140) **martureo** from **mártus** = witness = one who has information or knowledge of something and can bring to light or confirm something. English = **martyr**) in its most basic sense refers to a legal witness. Thus the verb **martureo** means to be a witness, to testify, to give evidence, to give testimony, to bear record, to affirm that one has seen or heard or experienced something. The words testified related to fact, not opinion, as in a courtroom setting. **Webster's 1828** says that to **testify** means "To make a solemn declaration, verbal or written, to establish some fact; to give testimony for the purpose of communicating to others a knowledge of something not known to them." **Martureo** is a used more often by John than by any other writer. - Jn. 1:7; Jn. 1:8; Jn. 1:15; Jn. 1:32; Jn. 1:34; Jn. 2:25; Jn. 3:11; Jn. 3:26; Jn. 3:28; Jn. 3:32; Jn. 4:39; Jn. 4:44; Jn. 5:31; Jn. 5:32; Jn. 5:33; Jn. 5:36; Jn. 5:37; Jn. 5:39; Jn. 7:7; Jn. 8:13; Jn. 8:14; Jn. 8:18; Jn. 10:25; Jn. 12:17; Jn. 13:21; Jn. 15:26; Jn. 15:27; Jn. 18:23; Jn. 18:37; Jn. 19:35; Jn. 21:24; 1 Jn. 1:2; 1 Jn. 4:14; 1 Jn. 5:6; 1 Jn. 5:7; 1 Jn. 5:9; 1 Jn. 5:10; 3 Jn. 1:3; 3 Jn. 1:6; 3 Jn. 1:12; Rev. 1:2; Rev. 22:16; Rev. 22:18; Rev. 22:20

and to the testimony of Jesus Christ - "John bore witness to the word of God and to the testimony of Jesus Christ. Those phrases appear together again in 1:9 (cf. 12:17), and are used synonymously, since "the testimony of Jesus is the spirit of prophecy" (19:10). The word of God expressed in the book of Revelation is the testimony about the coming glory of Jesus Christ given to His church (cf. 22:16) and recorded by His faithful witness, John." (MacArthur)

Even to all that he saw - So at the outset we learn that the Revelation is a very "visual" book.

John MacArthur writes that "The Gospels are also about Jesus Christ, but present Him in His first coming in humiliation; the book of Revelation presents Him in His second coming in exaltation. Every vision and description of Him in Revelation is one of majesty, power, and glory." (MNTC-Rev)

Illustration of the Importance of Being a Witness - WHEN the Titanic went under, three messages had been sent that said to watch out for the icebergs. Because everything looked all right, the folks taking the message never passed it on. They never sent the warning out to people who needed to hear and, as a result, over fifteen hundred people lost their lives. The folks who knew kept quiet. Another tragedy of the Titanic was that the lifeboats, designed to carry people away from the sinking ship, were only half full. People who had made it to safety in the lifeboats didn't want to turn around and go pick up people who were dying. They didn't want to take the risk of panicking people flipping over their boat. So the people who were saved and safe kept on going. Fifteen hundred people didn't have to die, but they did. The folks who were saved didn't want to go back because it was risky. Sharing the Gospel has risks—the risk of rejection, the risk of being made fun of, the risk of being called "holier than thou," the risk of being called "Reverend," the risk of being avoided, the risk of being asked questions you don't know the answer to. Yes, there are risks, but when someone is dying, offering them the gift of salvation is worth the risk. (Tony Evans)

Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

NET Revelation 1:3 Blessed is the one who reads the words of this prophecy aloud, and blessed are those who hear and obey the things written in it, because the time is near!

NLT Revelation 1:3 God blesses the one who reads the words of this prophecy to the church, and he blesses

all who listen to its message and obey what it says, for the time is near.

ESV Revelation 1:3 Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

NIV Revelation 1:3 Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

GNT Revelation 1:3 μακ ριος ν α γ ι ν σ κ ω ν κ α ο κ ο ν τ ε ς τ ο ς λ γ ο υ ς τ ς π ρ ο φ η τ ε α ς κ α τ η ρ ο ν τ ε ς τ ν α τ γ ε γ ρ α μ μ ν α, γ ρ κ α ι ρ ς γ γ ς.

KJV Revelation 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

ASV Revelation 1:3 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.

CSB Revelation 1:3 The one who reads this is blessed, and those who hear the words of this prophecy and keep what is written in it are blessed, because the time is near!

NKJ Revelation 1:3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

NRS Revelation 1:3 Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near.

YLT Revelation 1:3 Happy is he who is reading, and those hearing, the words of the prophecy, and keeping the things written in it -- for the time is nigh!

- Blessed: Rev 22:7 Pr 8:34 Da 12:12,13 Lu 11:28
- for: Rev 22:6,10,12,20 Ro 13:11 Jas 5:8,9 1Pe 4:7 2Pe 3:8

THE PROMISED BLESSING

Blessed is he who reads - Far from "frightening" you as so many say, the **Revelation of Jesus Christ** will bless you if you read it. But you must read with an open mind and a willingness to be taught by the Spirit of truth. You will not understand everything John describes (no one else does either), but you will understand enough to experience blessing. However, the promise of blessing is predicated on the next two phrases. As an aside before you read a host of commentaries on the Revelation, spend time reading the words of the Revelation, asking the Spirit of truth to illuminate the truth of this book to your heart and mind and soul. Note that read, hear and heed are all in the present tense calling for these actions to be our lifestyle. Revelation should never be "one and done," but should be read again and again! And why not? Is it not encouraging to read that Jesus wins? When trials and afflictions assail us it is the sure hope that Jesus will be triumphant over all evil and evildoers which enables us to keep on keeping on! When was the last time you read the Revelation? Read it and be encouraged and filled with hope for your future!

Blessed (3107) **makarios** from root **makar**, but others say from **mak** = large or lengthy) means to be happy, but not in the usual sense of happiness based on positive circumstances. From the Biblical perspective **Makarios** describes the person who is free from daily cares and worries because his every breath and circumstance is in the hands of His Maker Who gives him such an assurance (such a "blessing"). **Makarios** was used to describe the kind of happiness that comes from receiving divine favor.

Makarios is used seven times in the Revelation - **Seven Beatitudes in the Revelation**:

1. Revelation 1:3 **Blessed** is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.
2. Revelation 14:13 And I heard a voice from heaven, saying, "Write, **Blessed** are the dead who die in the Lord from now on!" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them."
3. Revelation 16:15 ("Behold, I am coming like a thief. **Blessed** is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.")
4. Revelation 19:9 Then he *said to me, "Write, **Blessed** are those who are invited to the marriage supper of the Lamb." And he *said to me, "These are true words of God."
5. Revelation 20:6 **Blessed** and holy is the one who has a part in the first resurrection; over these the

second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

6. Revelation 22:7 "And behold, I am coming quickly. **Blessed** is he who heeds the words of the prophecy of this book."
7. Revelation 22:14 **Blessed** are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.

And those who hear the words of the prophecy - Prophecy in this context means primarily events yet to come to pass (exception is Rev 2-3 addressed churches in John's day). In other words, John's incredible words are not just to be **in one ear and out the other**. It is one thing to hear with one's ears, but quite another to hear with one's heart and/or to believe what is heard! The implication is that you are to believe what you read. James says it this way "putting aside all filthiness and all that remains of wickedness (CONFESS YOUR SINS), in humility receive (**dechomai** = PUT THE WELCOME MAT OUT FOR) the word implanted, which is able (HAS THE SUPERNATURAL POWER) to save your souls (James 1:21+)

Prophecy (4394)(**propheteia** from **pró** = before or forth + **phemí** = to tell, to speak) has the literal meaning of speaking forth, with no connotation of prediction or other supernatural or mystical significance. **Propheteia** can refer to either spoken or written words. **Vine** writes that "Though much of OT prophecy was purely predictive, see Micah 5:2, e.g., and cp. John 11:51, prophecy is not necessarily, nor even primarily, fore-telling. It is the declaration of that which cannot be known by natural means, Mt 26:68, it is the forth-telling of the will of God, whether with reference to the past, the present, or the future, see Ge 20:7; Dt. 18:18; Rev 10:11; Rev 11:3."

Propheteia is used 19 times in the NT with seven uses in the Revelation

1. Revelation 1:3 Blessed is he who reads and those who hear the words of the **prophecy**, and heed the things which are written in it; for the time is near.
2. Revelation 11:6 These have the power to shut up the sky, so that rain will not fall during the days of their **prophesying**; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire.
3. Revelation 19:10 Then I fell at his feet to worship him. But he *said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of **prophecy**."
4. Revelation 22:7 "And behold, I am coming quickly. Blessed is he who heeds the words of the **prophecy** of this book."
5. Revelation 22:10 And he *said to me, "Do not seal up the words of the **prophecy** of this book, for the time is near.
6. Revelation 22:18 I testify to everyone who hears the words of the **prophecy** of this book: if anyone adds to them, God will add to him the plagues which are written in this book;
7. Revelation 22:19 and if anyone takes away from the words of the book of this **prophecy**, God will take away his part from the tree of life and from the holy city, which are written in this book.

And heed the things which are written in it- Again to quote James "**prove** (**present imperative** see **our need to depend on the Holy Spirit to obey**) yourselves doers of the word, and not merely hearers who delude themselves." (James 1:22+) To **heed** means to be a **doer** of what you have heard.

Jesus said "On the contrary, blessed are those who **hear** the word of God and **observe** it." (Luke 11:28+)

Heed (observe) (5083)(**tereo** from **teros** - a guard or warden) means to keep an eye on, to keep something in view, to hold firmly, to attend carefully, or to watch over it (watchful care - Jesus' prayer to His Father for His disciples - Jn 17:11). **Tereo** speaks of watching over, of taking care of, of guarding something which is in one's possession keeping it from loss or injury. It means to watch as one would some precious thing. The idea is to observe attentively, to heed, to keep watch over and to retain in custody.

Tereo with the idea of **obey** - Mt 19:17, Mt 23:3 (tereo = observe), Mt 28:20, Jn 8:51, 52 (one who keeps Jesus' Word = a believer = one who will never see the second death in hell), Jn 9:16 (keep = observe the Sabbath), Jn 14:15 (description of a genuine disciple - love is not just with one's lips but is validated by one's life lived in loving obedience to God), Jn 14:21, 23, 24 (no love = no obedience = not a believer - Note Jesus is not talking about legalistic obedience but Spirit enabled obedience which is the only obedience that pleases the Father!), Jn 15:10 (used twice), Jn 15:20 (used twice), Jn 17:6 (the 11 disciples), Acts 15:5, 1Ti 6:14, James 2:10, 1Jn 2:3, 4, 5, 3:22, 1Jn 3:24, 1Jn 5:2, 3, Rev 1:3 (heed), Rev

2:26, 3:3, 3:8, 3:10, 12:17, 14:12, Rev 22:7 (heeds), Rev 22:9.

All the uses of **tereo** in the Revelation many reiterating the importance of obedience in the last days (we are IN the last days beloved!) and even alluding to the fact that it will cost to keep/heed the Word of Truth!

1. Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and **heed** the things which are written in it; for the time is near.
2. Revelation 2:26 'He who overcomes, and he who **keeps** My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;
3. Revelation 3:3 'So remember what you have received and heard; and **keep** it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.
4. Revelation 3:8 'I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have **kept** My word, and have not denied My name.
5. Revelation 3:10 'Because you have **kept** the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth.
6. Revelation 12:17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who **keep** the commandments of God and hold to the testimony of Jesus.
7. Revelation 14:12 Here is the perseverance of the saints who **keep** the commandments of God and their faith in Jesus.
8. Revelation 16:15 ("Behold, I am coming like a thief. Blessed is the one who stays awake and **keeps** his clothes, so that he will not walk about naked and men will not see his shame.")
9. Revelation 22:7 "And behold, I am coming quickly. Blessed is he who **heeds** the words of the prophecy of this book."
10. Revelation 22:9 But he *said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who **heed** the words of this book. Worship God."

Written (1125)(**grapho** from root **graph-** = primarily means to scratch on or engrave as on an ornament, reports, letters, etc; **English** = graph, graphic, etc) means to engrave or inscribe with a pen or stylus characters or letters on a surface which can be wood, wax, metal, leather, stone, parchment, dirt (John), paper, etc. **Written** is in the **perfect tense** signifying it was **written** in the past and stands written, that is with ongoing, permanent authority (cf Mt 24:35).

Uses of **grapho** in the Revelation

1. Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are **written** in it; for the time is near.
2. Revelation 1:11 saying, "**Write** in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."
3. Revelation 1:19 "Therefore **write** the things which you have seen, and the things which are, and the things which will take place after these things.
4. Revelation 2:1 "To the angel of the church in Ephesus **write**: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this:
5. Revelation 2:8 "And to the angel of the church in Smyrna **write**: The first and the last, who was dead, and has come to life, says this:
6. Revelation 2:12 ("And to the angel of the church in Pergamum **write**: The One who has the sharp two-edged sword says this:
7. Revelation 2:17 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name **written** on the stone which no one knows but he who receives it.'
8. Revelation 2:18 "And to the angel of the church in Thyatira **write**: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:
9. Revelation 3:1 "To the angel of the church in Sardis **write**: He who has the seven Spirits of God and the seven stars, says this: 'I know your deeds, that you have a name that you are alive, but you are dead.
10. Revelation 3:7 "And to the angel of the church in Philadelphia **write**: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:
11. Revelation 3:12 'He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will **write** on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

12. Revelation 3:14 "To the angel of the church in Laodicea **write**: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:
13. Revelation 5:1 I saw in the right hand of Him who sat on the throne a book **written** inside and on the back, sealed up with seven seals.
14. Revelation 10:4 When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken and do not **write** them."
15. Revelation 13:8 All who dwell on the earth will worship him, everyone whose name has not been **written** from the foundation of the world in the book of life of the Lamb who has been slain.
16. Revelation 14:1 Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father **written** on their foreheads.
17. Revelation 14:13 And I heard a voice from heaven, saying, "**Write**, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them."
18. Revelation 17:5 and on her forehead a name was **written**, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."
19. Revelation 17:8 "The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been **written** in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.
20. Revelation 19:9 Then he *said to me, "**Write**, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God."
21. Revelation 19:12 His eyes are a flame of fire, and on His head are many diadems; and He has a name **written** on Him which no one knows except Himself.
22. Revelation 19:16 And on His robe and on His thigh He has a name **written**, "KING OF KINGS, AND LORD OF LORDS."
23. Revelation 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were **written** in the books, according to their deeds.
24. Revelation 20:15 And if anyone's name was not found **written** in the book of life, he was thrown into the lake of fire.
25. Revelation 21:5 And He who sits on the throne said, "Behold, I am making all things new." And He *said, "**Write**, for these words are faithful and true."
26. Revelation 21:27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are **written** in the Lamb's book of life.
27. Revelation 22:18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are **written** in this book;
28. Revelation 22:19 and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are **written** in this book.

Strauss - No book in the Bible has an introduction and a conclusion quite like this one. It commences with a promised blessing (Rev 1:3) and closes with a promised blessing (Rev 22:7). Altogether there are seven beatitudes, the word "blessed" appearing seven times. It is the same word used by our Lord in the Sermon on the Mount (Matthew 5:1-11). The beatitudes of the Revelation provide seven texts for an interesting study:

- The Blessed Challenge (1:3)
- The Blessed Comfort (14:13)
- The Blessed Cautiousness (16:15)
- The Blessed Calling (19:9)
- The Blessed Conquest (20:6)
- The Blessed Cherishing (22:7)
- The Blessed Conformity (22:14)

In the text before us there are three requisites necessary to receiving the promised blessing. First, "Blessed is he that readeth." The reader here is no doubt the lector, the one whose duty it was to read publicly in the synagogue or church (Luke 4:16-20; Acts 13:14, 27; 15:21; 2 Corinthians 3:15). Paul might have had this in mind when he said to Timothy, "Give attendance to reading" (1 Timothy 4:13). In the early days of the Church before the invention of the printing press, a limited number of handwritten copies necessitated

a public reader to go from church to church. There is no doubt in my mind, however, that the promised blessing is to all who take up this book and read it with regularity and reverence.

Secondly, the blessing is promised to those that "hear the words of this prophecy." It is, as we have already stated, the open (or circumcised) ear that is required. This admonition is of such tremendous import, it appears at the very commencement, and again at the close of the Book (22:18).

Thirdly, the blessing is promised to all who "keep those things which are written therein." F. W. Grant said, "This 'keeping' is observing them in such a way that our practical conduct shall be governed by them." To keep is to give heed to, as of keeping our Lord's commandments (John 14:15; 15:10; 17:6; 1 John 2:3-5; 3:22-24; Revelation 2:26; 3:8, 10; 12:17; 14:12; 22:7, 9).

for (gar) - Term of explanation. John explains that there is some urgency in reading, hearing and heeding this message. It is not a message you want to discard to read at a later time. Read it today. Heed it today. Your today and your tomorrow will be blessed forever and ever.

the time is near - What time? The time of the end of this present evil age (Gal 1:4+), which will end with the triumphant return of Jesus Christ as King of kings and Lord of lords (Rev 19:11-16+). His return is always imminent, and so the time is always "**near**." Are you ready to meet Him? Do you know Him as your Savior/Redeemer/Friend or do you know Him only as Judge? There is no middle ground -- you are either for Him or against Him and this truth will become crystal clear (every eye will see Him - Rev 1:7+, cf Php 2:10-11+) when He returns, but then it will be too late. If you know Jesus only as Judge, then today is your day of salvation, today is the acceptable time (2 Cor 6:2) and you dare not put off receiving Him as your Savior, Redeemer and Friend, Who will rescue you from the wrath to come (1 Th 1:10+).

Most of the world (including sadly many in the professing church) will continue to scoff at John's words that the **time is near**, even as Peter prophesied they would ask

"Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation." (2 Pet. 3:4+)

Paul wrote almost 2000 years ago warning the saints at Rome regarding the shortness of time

Do this, knowing the **time** (**kairos**) that it is **already the hour** for you to awaken from sleep; for **now** salvation is **nearer** to us than **when** we believed. 12 **The night is almost gone, and the day is near.** Therefore let us lay aside the deeds of darkness and put on the armor of light. 13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But **put on** (**aurist imperative** see [our need to depend on the Holy Spirit to obey](#)) the Lord Jesus Christ, and **make no provision** (**present imperative with a negative** see [our need to depend on the Holy Spirit to obey](#)) for the flesh in regard to its lusts. (Ro 13:11-14+)

Time (season, opportunity, epoch) (2540)(**kairos**) refers not to clock time as we normally think of it (that is the Greek chronos), but refers to a season of time, a given period of time. Think of fruit on a tree. The tree only bears fruit in a certain season. The "fruit" in this context is the appearance of our Savior in His "season." And John says the "fruit tree" is ripening (so to speak) and will soon bear fruit! For some this will be a day of great joy but for most of mankind (sadly) it will be a time of dread and gloom for all who have rejected God's free gift of salvation by grace through faith. When this tree bears fruit so to speak, it will be too late to believe in Jesus! Dear honest skeptic, don't procrastinate, for your eternity hangs in the balance and you are being kept back from the flames of eternal torment by nothing but a "spider's web" of grace! And when the web of grace "breaks," it will be too late!

Kairos in the Revelation:

1. Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the **time** is near.
2. Revelation 11:18 "And the nations were enraged, and Your wrath came, and the **time** came ("THE FRUIT WAS RIPE TO BE HARVESTED") for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."
3. Revelation 12:12 "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short **time**." (IN CONTEXT - 3.5 YEARS - THE GREAT TRIBULATION - 1260 DAYS - 42 MONTHS - TIME, TIMES AND HALF A TIME).

4. Revelation 12:14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a **time** and **times** and half a **time**, from the presence of the serpent. (IN CONTEXT - 3.5 YEARS - THE GREAT TRIBULATION - 1260 DAYS - 42 MONTHS - TIME, TIMES AND HALF A TIME).
5. Revelation 22:10 And he said to me, "Do not seal up the words of the prophecy of this book, for the **time** is near.

Revelation 1:4 John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

NET Revelation 1:4 From John, to the seven churches that are in the province of Asia: Grace and peace to you from "he who is," and who was, and who is still to come, and from the seven spirits who are before his throne,

NLT Revelation 1:4 This letter is from John to the seven churches in the province of Asia. Grace and peace to you from the one who is, who always was, and who is still to come; from the sevenfold Spirit before his throne;

ESV Revelation 1:4 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne,

NIV Revelation 1:4 John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne,

GNT Revelation 1:4 ω ννης τα ς πτ κλησ αι ς τα ς ν τ σ · χ ρι ς μ ν κα ε ρ νη π ν κα ν κα ρ χ μενο ς κα π τ ν πτ πνευμ των ν πιον το θρ νου α το

KJV Revelation 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

ASV Revelation 1:4 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

CSB Revelation 1:4 John: To the seven churches in Asia. Grace and peace to you from the One who is, who was, and who is coming; from the seven spirits before His throne;

NKJ Revelation 1:4 John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

NRS Revelation 1:4 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne,

YLT Revelation 1:4 John to the seven assemblies that are in Asia: Grace to you, and peace, from Him who is, and who was, and who is coming, and from the Seven Spirits that are before His throne,

- John: Rev 1:1
- to the: Rev 1:11,20 2:1,8,12,18 3:1,7,14 Ac 19:10 1Pe 1:1
- Grace: Ro 1:7 1Co 1:3 2Co 1:2 1Pe 1:2
- him: Rev 1:8 Ex 3:14 Ps 90:2 102:25-27 Isa 41:4 57:15 Mic 5:2 Joh 1:1 Heb 1:10-13 13:8 Jas 1:17
- from the: Rev 3:1 4:5 5:6 Zec 3:9 4:10 6:5 1Co 12:4-13

John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

Revelation 1:5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood--

NET Revelation 1:5 and from Jesus Christ— the faithful witness, the firstborn from among the dead, the ruler over the kings of the earth. To the one who loves us and has set us free from our sins at the cost of his own blood

NLT Revelation 1:5 and from Jesus Christ. He is the faithful witness to these things, the first to rise from the dead, and the ruler of all the kings of the world. All glory to him who loves us and has freed us from our sins by shedding his blood for us.

ESV Revelation 1:5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood

NIV Revelation 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

GNT Revelation 1:5 καὶ πρὸς Χριστὸν, μάρτυρα, πιστῶν, πρωτότοκον τῶν νεκρῶν καὶ ἀρχὴν τῶν βασιλευσῶν τῆς γῆς. Τὸ γὰρ ἐν ἑαυτῷ καθάρισεν ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἐν τῷ ἰδίῳ αἵματι,

KJV Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

ASV Revelation 1:5 and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

CSB Revelation 1:5 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,

NKJ Revelation 1:5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,

NRS Revelation 1:5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,

YLT Revelation 1:5 and from Jesus Christ, the faithful witness, the first-born out of the dead, and the ruler of the kings of the earth; to him who did love us, and did bathe us from our sins in his blood,

- who is: Rev 3:14 Ps 89:36,37 Isa 55:4 Joh 3:11,32 8:14-16 18:37 1Ti 6:13 1Jn 5:7-10
- and the first: Ac 26:23 1Co 15:20-23 Col 1:18
- and the prince: Rev 11:15 17:14 19:16 Ps 72:11 89:27 Pr 8:15,16 Da 2:2 7:14 Mt 28:18 Eph 1:20-22 1Ti 6:15
- him: De 7:8 23:5 Joh 13:1,34 15:9 Ro 8:37 Ga 2:20 Eph 2:4 5:2,25-27 1Jn 4:10
- washed: Rev 7:14 Zec 13:1 Joh 13:8-10 Ac 20:28 1Co 6:11 Heb 9:14 1Pe 1:19 1Jn 1:7

and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood

Revelation 1:6 and He has made us to be a kingdom, priests to His God and Father--to Him be the glory and the dominion forever and ever. Amen.

NET Revelation 1:6 and has appointed us as a kingdom, as priests serving his God and Father-- to him be the glory and the power for ever and ever! Amen.

NLT Revelation 1:6 He has made us a Kingdom of priests for God his Father. All glory and power to him forever and ever! Amen.

ESV Revelation 1:6 and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

NIV Revelation 1:6 and has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever! Amen.

GNT Revelation 1:6 καὶ ποίησεν ἡμᾶς βασιλεῖς, ἑρετῆς θεοῦ καὶ πατρὸς αὐτοῦ, αὐτῷ δὲ ἔσται ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]. ἡμῶν.

KJV Revelation 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

ASV Revelation 1:6 and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

CSB Revelation 1:6 and made us a kingdom, priests to His God and Father-- the glory and dominion are His forever and ever. Amen.

NKJ Revelation 1:6 and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

NRS Revelation 1:6 and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

YLT Revelation 1:6 and did make us kings and priests to his God and Father, to him is the glory and the power to the ages of the ages! Amen.

- made: Rev 5:10 20:6 Ex 19:6 Isa 61:6 Ro 12:1 1Pe 2:5-9
- to him: Rev 4:11 5:12-14 Ps 72:18,19 Da 4:34 Mt 6:13 Joh 5:23 Php 2:11 1Ti 6:16 Heb 13:21 1Pe 4:11 5:11 2Pe 3:18 Jude 1:25

and He has made us to be a kingdom, priests to His God and Father--to Him be the glory and the dominion forever and ever. Amen.

Revelation 1:7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.

NET Revelation 1:7 (Look! He is returning with the clouds, and every eye will see him, even those who pierced him, and all the tribes on the earth will mourn because of him. This will certainly come to pass! Amen.)

NLT Revelation 1:7 Look! He comes with the clouds of heaven. And everyone will see him-- even those who pierced him. And all the nations of the world will mourn for him. Yes! Amen!

ESV Revelation 1:7 Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

NIV Revelation 1:7 Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

GNT Revelation 1:7 ὁ ρχεται μετ τ ν νεφελ ν, κα ψεται α τ ν π ς φθαλμ ς κα ο τινες α τ ν ξεκ ντησαν, κα κ ψονται π α τ ν π σαι α φυλα τ ς γ ς. να , μ ν.

KJV Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

ASV Revelation 1:7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

CSB Revelation 1:7 Look! He is coming with the clouds, and every eye will see Him, including those who pierced Him. And all the families of the earth will mourn over Him. This is certain. Amen.

NKJ Revelation 1:7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

NRS Revelation 1:7 Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen.

YLT Revelation 1:7 Lo, he doth come with the clouds, and see him shall every eye, even those who did pierce him, and wail because of him shall all the tribes of the land. Yes! Amen!

- he cometh: Rev 14:14-16 Ps 97:2 Isa 19:1 Da 7:13 Na 1:3 Mt 24:30 26:64 Mk 13:26 14:62 Lu 21:27 Ac 1:9-11 1Th 4:17
- and every: Rev 22:4 Nu 24:17 Job 19:26,27 33:26 1Th 1:10 1Jn 3:2 Jude 1:14
- and they: Ps 22:16 Zec 12:10 Joh 19:34,37 Heb 6:6 10:29
- and all: Rev 6:15-17 18:15-19 Mt 24:30 Lu 23:28-30
- Even So: Rev 18:20 19:1-3 22:20 Jud 5:31 Ps 68:1

BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of

the earth will mourn over Him. So it is to be. Amen.

Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

NET Revelation 1:8 "I am the Alpha and the Omega," says the Lord God— the one who is, and who was, and who is still to come— the All-Powerful!

NLT Revelation 1:8 "I am the Alpha and the Omega-- the beginning and the end," says the Lord God. "I am the one who is, who always was, and who is still to come-- the Almighty One."

ESV Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

NIV Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

GNT Revelation 1:8 γ ε μι τ λ φ α κ α τ , λ γ ει κ ρ ι ο ς θ ε ς , ν κ α ν κ α ρ χ μ ε ν ο ς , π α ν τ ο κ ρ τ ω ρ .

KJV Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

ASV Revelation 1:8 I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

CSB Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "the One who is, who was, and who is coming, the Almighty."

NKJ Revelation 1:8 "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."

NRS Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

YLT Revelation 1:8 'I am the Alpha and the Omega, beginning and end, saith the Lord, who is, and who was, and who is coming -- the Almighty.'

- **Alpha:** Rev 1:11,17 Rev 2:8 Rev 21:6 Rev 22:13 Isa 41:4 Isa 43:10 Isa 44:6 Isa 48:12
- **which is:** Rev 1:4
- **the Almighty:** Rev 4:8 11:17 16:14 19:15 21:22 Ge 17:1 28:3 35:11 43:14 48:3 Ge 49:25 Ex 6:3 Nu 24:4 Isa 9:6 2Co 6:18

JESUS CHRIST IS EVERYTHING FROM "A TO Z"

Related Passages:

Revelation 21:6 Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

Revelation 22:13 "I am the Alpha and the Omega, the first and the last, the beginning and the end."

I am the Alpha and the Omega," says the Lord God

Elmer Towns on the "Alpha and Omega." - This is the Greek expression of a Hebrew idiom that implies completeness. The Jews took the first and last letters of their alphabet to emphasize and express the entirety of a thing. Alpha is the first letter of the Greek alphabet; omega is the last. A similar English expression is "everything from A to Z." In a sense, this title includes all of the more than 700 names and titles of Jesus (see Appendix where the names and titles of Jesus are listed alphabetically). ([The Names of Jesus](#))

Who is and Who was and Who is to come- NET has "the One Who is, and Who was, and Who is still to come." This description speaks of present, past and future. In effect it covers all of time. Jesus is saying He always was and will always be. He is claiming eternity. It is surprising that the designation "**Eternal God**" occurs only twice in the Bible - Deut 33:27 and Romans 16:26+.

Towns agrees that "There could be no more specific statement of the deity and eternity of Christ. This title of Christ parallels

Moses' great affirmation of faith, "From everlasting to everlasting, thou art God" (Psalm 90:2+). Jesus is eternally contemporary, the "I am" of all times. The writer of the Hebrews speaks of "**Jesus Christ the same yesterday, and today, and for ever**" (Hebrews 13:8+). ([The Names of Jesus](#))

Moses wrote:

Before the mountains were born Or You gave birth to the earth and the world, **Even from everlasting to everlasting, You are God.** (Ps 90:2)

Spurgeon - God was, when nothing else was. He was God when the earth was not a world but a chaos, when mountains were not upheaved, and the generation of the heavens and the earth had not commenced. In this Eternal One there is a safe abode for the successive generations of men. If God himself were of yesterday, he would not be a suitable refuge for mortal men; if he could change and cease to be God he would be but an uncertain dwelling place for his people. The eternal existence of God is here mentioned to set forth, by contrast, the brevity of human life.

John Calvin comments - The everlastingness of which Moses speaks is to be referred not only to the essence of God, but also to his providence, by which he governs the world. He intends not merely that he is, but that he is God.

Martin Luther - Such a God (he says) have we, such a God do we worship, to such a God do we pray, at whose command all created things sprang into being. Why then should we fear if this God favours us? Why should we tremble at the anger of the whole world? If He is our dwelling place, shall we not be safe though the heavens should go to wrack? For we have a Lord greater than all the world. We have a Lord so mighty that at his word all things sprang into being. And yet we are so fainthearted that if the anger of a single prince or king, nay, even of a single neighbour, is to be borne, we tremble and droop in spirit. Yet in comparison with this King, all things beside in the whole world are but as the lightest dust which a slight breath moves from its place, and suffers not to be still. In this way this description of God is consolatory, and trembling spirits ought to look to this consolation in their temptations and dangers.

Related Resources:

- [Eternal](#)

The Almighty - NET has Jesus is "the All-Powerful." NLT has "the Almighty One." This Name is Jesus' ["militant"](#) Name, the Name which assures His victory over ALL anti-God forces! In other words, this Name speaks of Jesus' final victory over the enemies of God as John describes in Rev 19:15 "From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the **Almighty** ([pantokrator](#))."

Elmer Towns suggests (and I tend to agree - see my note below) that in using the Name **Almighty** or Pantokrator "Possibly John was thinking in the context of El Shaddai, an Old Testament title of God usually translated "God Almighty." Are you trusting the Almighty with your problems in life?

Almighty (3841) ([pantokrator](#) from **pás** = all + **kratos** = strength or might, especially manifested power, the power to rule or control) is literally the ruler over all or the One Who controls all things and Who has power over everything. The One in total control! Pantokrator thus describes God's sovereign, omnipotent, irresistible power. Note that **Vine** gives the derivation of **pantokrator** as from pas = all + kratoe = to hold or to have strength. Tony Garland adds that "The Almighty" [*ho pantokrator*] is derived from *ho panton kraton* which means the One Who holds all. (Re 1:8-note) **Krateo** means to hold or cling to is derived from **kratos** and gives the picture of being in the grip of Him in Whose hand are all things. God is the Almighty One, the One Who has His hand in everything and on everything! If believers are in the hands of a God like that (and they are), nothing can pluck them away.

My times are in thy hand:

I'll always trust in thee;

And, after death, at thy right hand

I shall for ever be.

In light of the fact that 9/10 NT uses of **Pantokrator** are in **The Revelation**, clearly **Pantokrator** is the characteristic title for God in the book which records the consummation of God's victory over sin and the evil one Satan and His awesome control over all the universe and all history. In this final chapter of God's plan of the ages, God brings to consummation His initial covenant promises made and affirmed to Abraham, Isaac

and Jacob as He revealed Himself to them as El Shaddai some 4000+ years earlier in the book of beginnings, Genesis (see Genesis 17:1; 28:3; 35:9; 48:3; Ex 6:3). Although, [EL Shaddai - God Almighty](#) is not translated (in the [Septuagint](#)) with **Pantokrator** in these 6 uses in Genesis or in Exodus 6:3+, it is nevertheless notable that the Name [EL Shadda](#) by which God first revealed Himself to the patriarchs is related to the same Name, **Pantokrator**, by which He brings to final fulfillment the covenant promises made to the patriarchs! God is the same yesterday, today and tomorrow. The Names **El Shaddai** and **Pantokrator** undergird the assurance every believer should have that He is able to fulfill every one of His promises, so that "**not one word of all the good words which Jehovah spoke has failed**" (Joshua 23:14)

Richards adds that "**Pantokrator** signifies the unmatched greatness of God, who has power over all humankind and every competing authority (Ep 1:19, 20, 21-see notes [Ep 1:19](#); [20](#); [21](#)). Occurrences of this word predominate (9 of the 10 uses) in Revelation. **There they pick up the OT theme of God's final, decisive intervention in history, when He acts to destroy this world's kingdoms and to establish His own** (EDITORIAL NOTE: Thus fulfilling His covenant promises to the the patriarchs and the Nation of Israel, which is *not* the church but the actual nation that will be composed of 100% believing Jews at the return of the Messiah, when as Paul states "all Israel will be saved" - see note [Romans 11:26](#)). As the Almighty, God makes promises to people and commits his own power to see these promises carried out. This God is ever-present, hovering over history and free to act within it, even though his authority may be unacknowledged by those who do his will. Ultimately, he will undertake a great, final intervention. Then every competing power will be visibly crushed, and God's hidden authority will be overwhelmingly visible. When this happens, the irresistible power that makes God almighty will be known and acknowledged by all (cf. Php 2:9, 10, 11-notes [Php 2:9](#); [10](#); [11](#); [Re 19:6-note](#)). ([Richards, L O: Expository Dictionary of Bible Words: Regency](#)) (Bolding added)

Pantokrator - 10v - 2 Co. 6:18; Rev. 1:8; Rev. 4:8; Rev. 11:17; Rev. 15:3; Rev. 16:7; Rev. 16:14; Rev. 19:6; Rev. 19:15; Rev. 21:22

Pantokrator - over 170x in the Septuagint most often translate the triumphant, militant Name [Jehovah Sabaoth, LORD of hosts \(of armies\)](#) - 2 Sam. 5:10; 2 Sam. 7:8; 2 Sam. 7:25; 2 Sam. 7:27; 1 Ki. 19:10; 1 Ki. 19:14; 1 Chr. 11:9; 1 Chr. 17:7; 1 Chr. 17:24; 1 Chr. 29:12; Job 5:17; Job 8:5; Job 11:7; Job 15:25; Job 22:17; Job 22:25; Job 23:16; Job 27:2; Job 27:11; Job 27:13; Job 32:8; Job 33:4; Job 34:10; Job 34:12; Job 35:13; Job 37:22; Jer. 3:19; Jer. 5:14; Jer. 15:16; Jer. 23:16; Jer. 25:27; Jer. 31:35; Jer. 32:14; Jer. 32:18; Jer. 33:11; Jer. 44:7; Jer. 49:18; Jer. 50:34; Jer. 51:5; Jer. 51:57; Hos. 12:5; Amos 3:13; Amos 4:13; Amos 5:8; Amos 5:14; Amos 5:15; Amos 5:16; Amos 5:27; Amos 9:5; Amos 9:6; Amos 9:15; Mic. 4:4; Nah. 2:13; Nah. 3:5; Hab. 2:13; Zeph. 2:10; Hag. 1:2; Hag. 1:5; Hag. 1:7; Hag. 1:9; Hag. 1:14; Hag. 2:4; Hag. 2:6; Hag. 2:7; Hag. 2:8; Hag. 2:9; Hag. 2:11; Hag. 2:23; Zech. 1:3; Zech. 1:4; Zech. 1:6; Zech. 1:12; Zech. 1:13; Zech. 1:14; Zech. 1:16; Zech. 1:17; Zech. 2:8; Zech. 2:9; Zech. 2:11; Zech. 3:7; Zech. 3:9; Zech. 3:10; Zech. 4:6; Zech. 4:9; Zech. 5:4; Zech. 6:12; Zech. 6:15; Zech. 7:3; Zech. 7:9; Zech. 7:12; Zech. 7:13; Zech. 8:1; Zech. 8:2; Zech. 8:3; Zech. 8:4; Zech. 8:6; Zech. 8:7; Zech. 8:9; Zech. 8:11; Zech. 8:14; Zech. 8:17; Zech. 8:18; Zech. 8:19; Zech. 8:20; Zech. 8:21; Zech. 8:22; Zech. 8:23; Zech. 9:14; Zech. 9:15; Zech. 10:3; Zech. 11:4; Zech. 12:4; Zech. 12:5; Zech. 13:7; Zech. 14:16; Zech. 14:17; Zech. 14:20; Zech. 14:21; Mal. 1:4; Mal. 1:6; Mal. 1:8; Mal. 1:9; Mal. 1:10; Mal. 1:11; Mal. 1:13; Mal. 1:14; Mal. 2:2; Mal. 2:4; Mal. 2:7; Mal. 2:8; Mal. 2:12; Mal. 2:16; Mal. 3:1; Mal. 3:5; Mal. 3:7; Mal. 3:10; Mal. 3:11; Mal. 3:12; Mal. 3:14; Mal. 3:17; Mal. 4:1; Mal. 4:3

The Almighty by Charles Roll - The strength of Christ's might and the majesty of His stability transcend all other and all else in the ability and authority, for His is omnipotent. At this point we are to consider Christ as the competent, independent, self-sufficient One in His almightiness. The grand title which appears forty-eight times in the Old Testament is here applied to our Redeemer. The magnificence of the name in its depth of meaning and degree of might, defies the capacity of our reasoning powers. Superficially we comprehend its import, but actually we do not. The almighty is supremely real, dispassionately true and faultlessly just; yet withal infinitely tender and graciously kind, as revealed in the Book of Job, where the title occurs thirty-one times.

His almightiness is expressed alike in the material, physical, spiritual and judicial realms. This feature may also be applied to His sublimity of thought, stability of mind, sovereignty of will, sufficiency of wisdom, security of power, suitability of grace and serenity of peace, in all of which He is the Almighty. When we pause to ponder His enormous energy, His prodigious power, His stupendous strength and marvelous might, these ponderous qualities of ableness, with their tremendous potential, cause us to tremble at the thought of meeting such forces in exercise; but when we turn and learn of the blended qualities of goodness demonstrated in the character of divine activity, we behold the gracious care, generous pity, gorgeous gifts and glorious love which are lavished so freely, and our fears depart for we view His heart. This is exactly what Job longed for when, discouraged and downcast, he concluded God had decided to despise the work of His hands (Job 10:3), hands which he knew to be characterized by wisdom and strength (Job

12:9-13). Job was definitely corrected in his mistaken ideas by Elihu who declared, "Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom" (Job 36:5).

All things emanate from His creative wisdom and are maintained by His sustaining strength. Round about us many demonstrations illustrate the magnanimity of God as expressed by Elihu. for instance, the sun is too majestic to despise a worm, the ocean is too gigantic to disdain a sprat, the rain is too prolific to disregard a leaf, and "behold, God is mighty, and despiseth not any." He is "mighty in battle" (Psalm 24:8). "I am poor and needy; yet the Lord thinketh upon me" (Psalm 40:17).

Revelation 1:9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

NET Revelation 1:9 I, John, your brother and the one who shares with you in the persecution, kingdom, and endurance that are in Jesus, was on the island called Patmos because of the word of God and the testimony about Jesus.

NLT Revelation 1:9 I, John, am your brother and your partner in suffering and in God's Kingdom and in the patient endurance to which Jesus calls us. I was exiled to the island of Patmos for preaching the word of God and for my testimony about Jesus.

ESV Revelation 1:9 I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.

NIV Revelation 1:9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.

GNT Revelation 1:9 γ ω ννης, δελφ ς μ ν κα συγκοινων ς ν τ θλ ψει κα βασιλε κα πομον ν ησο , γεν μην ν τ ν σ τ καλουμ ν Π τμ δι τ ν λ γον το θεο κα τ ν μαρτυρ αν ησο .

KJV Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

ASV Revelation 1:9 I John, your brother and partaker with you in tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

CSB Revelation 1:9 I, John, your brother and partner in the tribulation, kingdom, and endurance that are in Jesus, was on the island called Patmos because of God's word and the testimony about Jesus.

NKJ Revelation 1:9 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.

NRS Revelation 1:9 I, John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus.

YLT Revelation 1:9 I, John, who also am your brother, and fellow-partner in the tribulation, and in the reign and endurance, of Jesus Christ, was in the isle that is called Patmos, because of the word of God, and because of the testimony of Jesus Christ;

- **John:** Rev 1:4
- **fellow partaker:** Rev 2:9,10 7:14 Joh 16:33 Ac 14:21-22 Ro 8:17 1Co 4:9-13 Php 1:7 4:14 2Ti 1:8 2:3-12
- **in the tribulation:** Rev 3:10 13:10 14:12 Ro 2:7,8 5:3,4 8:25 2Th 1:4,5 3:5 Heb 10:36 Jas 5:7,8
- **the word of God:** Rev 1:2 6:9 11:7 12:11,17 19:10

John on Patmos

JOHN IDENTIFIES HIMSELF AND WITH HIS READERS

I, John - **John** for the third time (Rev 1:1,4) identifies himself. The use of the first person singular pronoun (I) identifies John as the

human author and is repeated in Rev 22:8+ (cf other use of "I" in Rev 21:2+). Compare Daniel's use of the first person (Da 4:13, Da 7:2, 4, 6, 7, 8, 9, 11, 13, 16, 19, 21, 28, et al) This combination of the first person pronoun and the name is not restricted to prophetic writings because Paul uses it five times (2 Cor. 10:1; Gal. 5:2; Eph. 3:1; Col. 1:23; Philem. 19). We also see this pattern once by Jesus in Rev 22:16.

MacArthur suggests why John added "I" - John was astounded that, despite his utter unworthiness, he had the inestimable privilege of receiving this monumental vision.

These same words are found in Rev 22:8 "**I, John**, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things."

Lehman Strauss writes that "Notice, it is not "The Revelation of St. John the Divine." There is no authority for this designation. Moreover, John refers to himself as "*your brother, and companion in tribulation*" (Revelation 1:9). He was a saint in the sense that all true Christians are saints, but he would be the last person to refer to himself as "divine." He was the chosen instrument to be the human penman of the book, but he was not divine." ([The Book of the Revelation: Outlined Studies](#))

Robertson points out that there is "One article with adelphos and sunkoinōnos unifying the picture. The absence of apostolos here does not show that he is not an apostle, but merely his self-effacement, as in the Fourth Gospel, and still more his oneness with his readers.

your brother - John was a member of the inner circle of the twelve disciples, the one specially beloved by Jesus, an apostle who authored the powerful Gospel by his name and three epistles. And yet here we see a mark of his great humility, not giving us any of his "credentials" but identifying himself as brother to the believers in the 7 churches which will receive his letter. The suffering of brothers in Christ is a unique relationship.

Brother (80)(**adelphos** from **a** = denotes unity + **delphus** = a womb) literally means brother referring to a physical brother or figuratively as in the present context referring to a brother in the spiritual sense, born by the same Spirit into the family of God.

and fellow partaker - Companion is one who associates with another, in this case participating with the other believers. John goes on to describe three aspects of fellow participation with the believers who read this letter. John is identifying himself with the believers to who he is writing and not writing as from a pedestal or elevated status but as a sharer in their sufferings. Paul uses the same word (sugkoinonos) in his letter to the Philippians

For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are **partakers** (sugkoinonos) of grace with me. (Phil. 1:7+)

Grant Osborne comments that "It was common in epistles to use the more official title "apostle" (as Paul does), but John has always avoided such, using no title in 1 John and "elder" in 2 and 3 John. Here he obviously wishes to demonstrate commonality and shared experience. Such language was frequently utilized by Jesus (e.g., Mark 10:29–30) and the early church (note the "household" imagery throughout the Pastorals) for the church as a family unit, as "brothers and sisters" of one another."

This description recalls Paul's words

But God has so composed the body (OF CHRIST) giving more abundant honor to that member which lacked, 25 so that there may be no division in the body, but that the members may have the same care for one another. 26 And **if one member suffers, all the members suffer with it**; if one member is honored, all the members rejoice with it. 27 Now you are Christ's body, and individually members of it (1 Cor 12:24-27)

Fellow partaker (4791)(**sugkoinonos** from **sun/syn** = with + **koinonos** = partaker, sharer) is one who takes part in something along with another. A fellow participant. A partner. "Everywhere the word group (**koinonos**) appears it connotes the idea of community togetherness and mutual participation in the family of God and Christ. Such "fellowship" is first with God and then with one another." (Osborne) Four uses in NT - Rom. 11:17; 1 Co. 9:23 = "I do all things for the sake of the gospel, so that I may become a **fellow partaker** of it."; Phil. 1:7; Rev. 1:9

In (en) - This preposition **in** includes all three following descriptions (tribulation, kingdom, perseverance). Osborne quotes Thomas (1992: 84–85) who "points out how the grammatical combination κοινωνοῦ also occurs in Mt. 23:30 and Gal. 6:6 and is a key element of NT teaching on discipleship (1 Th. 1:6; 2 Cor. 1:7; Phil. 3:10; 1 Pet. 2:21; 4:13; 5:1). It connotes the idea of "sharing in" the life of Christ and of Christian leaders who provide us with examples." It follows that all three descriptions are related to one another, and so "the suffering in "persecution" and "endurance" occurs as part of the believers' share in God's "kingdom." (Osborne)

Robertson - So there is only one article (tēi) with thlipsei (tribulation), basileiāi (kingdom), hupomonēi (perseverance), ideas running all through the book. Both the **tribulation** and the **kingdom** were present realities and called for **perseverance** [hupomonē] being "the spiritual alchemy" according to Charles for those in the kingdom (see Luke 8:15; James 5:7).

the tribulation - He is not referring to the "[Great Tribulation](#)" (nor [Daniel's Seventieth Week](#)) at the end of this present evil age, but is describing the afflictions which are promised to the person who has received Christ as Savior and Lord. As Paul wrote to Timothy "Indeed, all who desire to live godly in Christ Jesus **will be persecuted.**" (2 Ti 3:12+). At this time in the first century AD, the Roman Caesars claimed divinity and were honored by the pagans as "Lord." This is something Christians could never acquiesce to and as a result they were often subjected to affliction. At the time of this writing the Roman emperor was Domitian (81-96 AD) who considered Christianity a threat to his Empire and this resulted in tribulation for believers. John was on the Island of Patmos because he had been exiled by the Roman Empire. The same word for **tribulation** is used twice in Jesus' description of the church at Smyrna (Rev 2:9,10+) to describe the persecution the believers suffered because of their belief in Christ. Jesus had warned His disciples (and us) ""These things (Jn 14-16) I have spoken to you, so that in Me you may have peace. In the world you have tribulation (THIS IS HIS PROMISE), but take courage (THIS IS HIS ENCOURAGEMENT); I have overcome the world (THIS IS VICTORY - cf 1 Jn 5:4-5+)."

Tribulation (2347)(**thlipsis** from **thlibo** = to crush, press together, squash, hem in, compress, squeeze in turn derived from **thláo** = to break) originally expressed sheer, physical pressure on a man. Thlipsis is a strong term which does not refer to minor inconveniences, but to real hardships. Medically **thlipsis** was used of the pulse (pressure). It is a pressing together as of grapes. It conveys the idea of being squeezed or placed under pressure or crushed beneath a weight. When, according to the ancient law of England, those who willfully refused to plead guilty, had heavy weights placed on their breasts, and were pressed and crushed to death, this was literally **thlipsis**. The iron cage was **stenochoria** (see below). Figuratively **thlipsis** pictures one being "crushed" by intense pressure, difficult circumstances, suffering or trouble pressing upon them from without. Thus persecution, affliction, distress, opposition or tribulation, all press hard on one's soul. **Thlipsis** does not refer to mild discomfort but to great difficulty. In Scripture the **thlipsis** is most often used of outward difficulties, but it is also used of emotional stress and sorrows which "weighs down" a man's spirit like the sorrows and burden his heart.

The English word "**tribulation**" is derived from the Latin word **tribulum** (literally a thing with teeth that tears), which was a heavy piece of timber with spikes in it, used for threshing the corn or grain. The **tribulum** was drawn over the grain and it separated the wheat from the chaff. As believers experience the "tribulum" of tribulations, and depend on God's grace, the trials purify us and rid us of the chaff.

Thlipsis - 5x in Revelation -Rev. 1:9; Rev. 2:9; Rev. 2:10; Rev. 2:22; Rev. 7:14

And kingdom - Here **kingdom** refers the Kingdom of God (and of His Son Who is King of that Kingdom - cf Rev 19:16), and which stood in direct opposition to the pagan Kingdom of Rome which was under the dominion of the prince of the power of the air, Satan (Eph 2:2+). Paul describes our new **kingdom** status as believers writing that God "has rescued us from the domain of darkness, and transferred us to the **kingdom** of His beloved Son, in Whom we have redemption, the forgiveness of sins." (Col 1:13-14+).

And perseverance - As discussed above this description is intimately related to the first two descriptions, **tribulation** and **kingdom**, because it describes patiently enduring affliction and suffering (**tribulation**) which is the lot of all who have been delivered from "from darkness to light and from the dominion of Satan to God (**Kingdom**)." (Acts 26:18+). Notice that this is not believers simply having an attitude of "grin and bear" the suffering, but is in fact a gift from God "Who gives perseverance and encouragement." (Ro 15:5+, read also Col 1:11+ where hupomone or steadfastness is the result of divine strengthening). As Richison says this Greek word "carries the ideas of tenacity. God gives those who walk by faith a bulldog-like tenacity of soul." And where does this "tenacity," this perseverance come from in context? The last phrase says it is **in Jesus**. He is the ultimate Source through His Spirit's provision of supernatural power to persevere under afflictions that come on us because we bear His Name (see also 1 Th 1:3+ = "steadfastness of hope in our Lord Jesus Christ", 2 Th 3:5 = "steadfastness of Christ").

Luke links these ideas together in Acts 14:21-22+ writing "After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith (AKA **PERSEVERANCE**), and saying, "Through many **tribulations** we must enter the **kingdom** of God."

Perseverance (5281)(**hupomone** from **hupo** = under + **meno** = stay, remain, abide) literally means abiding under. The root idea of **hupomone** is to remain under some discipline, subjecting one's self to something which demands the submission of one's will to something against which one naturally would draw away from. It portrays a picture of steadfastly and unflinchingly bearing up under a heavy load and describes that quality of character which does not allow one to surrender to circumstances or succumb under trial. The picture is that of

steadfastness, constancy and endurance. It has in it a forward look, the ability to focus on what is beyond the current pressures (eg Jesus "Who for the joy set before Him [endured](#) [verb form hupomeno] the Cross despising the shame" see notes on [Hebrews 12:2](#)).

which are in Jesus - In Jesus, because we are IN covenant with Him, He is our Provider and our Protector and ultimately our Prize! Nothing can separate us from the love of God which is in Christ Jesus! (Ro 8:39+) "All this is possible only "in Jesus" (en Iēsou), a phrase on a par with Paul's common en Christōi (in Christ), repeated in Rev 14:13. Cf. Rev 3:20 and 2 Th 3:5."

Island of Patmos
Click to Enlarge
(Article)

Was on the island called Patmos - More literally "I came to be." "Patmos is a rocky sparsely settled island some ten miles long and half that wide, one of the Sporades group in the Aegean Sea, south of Miletus." (Robertson)

Because - Term of explanation. What is John explaining? In context he is explaining why he is on Patmos and it was not for a vacation. John gives us two reason for his presence on Patmos.

Of the word of God and the testimony ([marturia/martyria](#)) of Jesus - Two reasons are given for John's exile on Patmos (1) the Word of God which he undoubtedly was proclaiming which countered the word of Caesar. Richison adds "John came under persecution for taking a stand on the Word of God. He was faithful to the Word. He did not compromise it." (2) Second, the testimony of Jesus which refers to John's testimony about Jesus (which is obviously related to the Word of God). The NLT paraphrases it "I was exiled to the island of Patmos for preaching the word of God and for my testimony about Jesus." (Rev 1:9NLT)

This reminds me of Paul's words to Timothy

Therefore (BECAUSE OF WHAT TIMOTHY HAD BEEN GRANTED - 2 Ti 1:7+) do not be ashamed of **the testimony** ([marturion/martyrion](#)) of our Lord or of me His prisoner, but **join with me in suffering** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) for the gospel (HOW IS THIS POSSIBLE?) according to the **power** ([dunamis](#)) of God, (2 Timothy 1:8+) (Compare the ability to persevere **IN JESUS** as described above).

Strauss comments that John "himself was sent in chains as a prisoner to the small and dreary island called Patmos, about twenty-five miles off the coast of Asia Minor, in the Aegean Sea. It was while he was there that God turned his **bondage** into a **blessing**. **The Patmos of persecution became to John the open door for service. The chains of pagan Rome bound his body but they could not bind his soul. Shut off from the rest of the world, he entered into a communion with his Lord he had never known before.**" ([Ibid](#))

Revelation 1:10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet,

NET Revelation 1:10 I was in the Spirit on the Lord's Day when I heard behind me a loud voice like a trumpet,

NLT Revelation 1:10 It was the Lord's Day, and I was worshiping in the Spirit. Suddenly, I heard behind me a loud voice like a trumpet blast.

ESV Revelation 1:10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet

NIV Revelation 1:10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet,

GNT Revelation 1:10 γεν μην ν πνε ματι ν τ κυριακ μ ρ κα κουσα π σω μου φων ν μεγ λην ς σ λπιγγος

KJV Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

ASV Revelation 1:10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

CSB Revelation 1:10 I was in the Spirit on the Lord's day, and I heard a loud voice behind me like a trumpet

NKJ Revelation 1:10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,

NRS Revelation 1:10 I was in the spirit on the Lord's day, and I heard behind me a loud voice like a trumpet

YLT Revelation 1:10 I was in the Spirit on the Lord's-day, and I heard behind me a great voice, as of a trumpet, saying,

- **I was in the Spirit**: Rev 4:2 17:3 21:10 Mt 22:43 Ac 10:10-33 2Co 12:2-4
- **on the Lord's day**: Joh 20:19,26 Ac 20:7 1Co 16:2
- **like the sound of a trumpet**: Rev 4:1 Rev 10:3-8

I was in the Spirit on the Lord's day- "In one sense the faithful are always 'in the Spirit;' they are 'spiritual' (1 Cor. 3:1, 15); are 'led by the Spirit' (Rom. 8:14); 'walk in the Spirit' (Gal. 5:16, 25). But here, and at Rev 4:2; Rev 21:10 (cf. Ezek. 40:2, 'in the visions of God'), the words are used in an eminent and peculiar sense; they describe not the habitual condition of faithful men, but an exceptional state, differing from the other not in degree only, but in kind; a condition in which there is a suspension of all the motions and faculties of the natural life; that a higher life may be called, during and through this suspension, into a preternatural activity. It is the state of trance or ecstasy, that is, of standing out of oneself," (Trench)

and I heard behind me a loud voice like the sound of a trumpet,

Question - [What is the Lord's day?](#)

Answer: The Lord's day (as distinguished from the day of the Lord) is Sunday. The term Lord's day is used only once in Scripture. Revelation 1:10 says, "I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet." Since the apostle John does not elaborate on the meaning of "Lord's day," we can assume that his target audience, first-century Christians, were already familiar with the expression.

Some have assumed that the Lord's day is the New Testament equivalent of the Sabbath. The Sabbath day was instituted by God for the nation of Israel to commemorate His deliverance of them from Egypt (Deuteronomy 5:15). Sabbath began Friday at sunset and ended Saturday at sunset and was to be a day of complete rest from all labor, symbolic of the Creator's resting on the seventh day (Genesis 2:2-3; Exodus 20:11; 23:12). The Sabbath was a special sign to the Israelites that they had been set apart as followers of the most High God. Their keeping of the Sabbath would help distinguish them from the nations around them. However, nowhere in Scripture is the Sabbath ever referred to as the Lord's day. The term Sabbath was still in use within the Jewish community in New Testament times and is referred to as such by Jesus and the apostles (Matthew 12:5; John 7:23; Colossians 2:16).

Sunday was the day that Jesus Christ rose from the dead, an act that forever separated Christianity from any other religion (John 20:1). Since that time, believers have gathered on the first day of the week to celebrate His victory over sin and death (Acts 20:7; 1 Corinthians 16:2). Even though the Sabbath day was designated by God as a holy day, Jesus demonstrated that He was Lord over the Sabbath (Matthew 12:8). Jesus stated that He had come not to abolish but to fulfill the whole Law. Rule-keeping could not justify anyone; only through Jesus could sinful humanity be declared righteous (Romans 3:28). Paul echoes this truth in Colossians 2:16-17 when he writes, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ."

The Lord's day is typically thought of as Sunday, but it is not a direct counterpart to the Jewish Sabbath—in other words, Sunday is not the "Christian Sabbath." Although we should set aside a day for rest and honoring the Lord who died and rose for us, we are not under the Law (Romans 6:14-15). As born-again followers of Jesus, we are free to worship Him on any day that our conscience determines. Romans 14 gives clear explanation of how Christians are to navigate those subtle gray areas of discipleship. Verses 4 and 5 say, "One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God."

Some Messianic Jews want to continue regarding the Sabbath day as holy because of their Jewish heritage. Some Gentile Christians join their Jewish brothers and sisters in keeping the Sabbath as a way to honor God. Worshiping God on the Sabbath is acceptable—again, the day of the week is not the most important issue—but the heart motivation behind that choice is crucial. If legalism or law-keeping motivates the choice to observe the Sabbath, then that choice is not made from a right heart condition (Galatians 5:4). When our hearts are pure before the Lord, we are free to worship Him on Saturday (the Sabbath) or Sunday (the Lord's day). God is equally pleased with both.

Jesus warned against legalism when He quoted Isaiah the prophet: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules" (Matthew 15:8-9; cf. Isaiah 29:13). God is not interested in our keeping of rituals, rules, or requirements. He wants hearts that are on fire with His love and grace on the Sabbath, on the Lord's day, and on every other day (Hebrews 12:28-29; Psalm 51:15-17). (Source: GotQuestions.org)

Revelation 1:11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and

NET Revelation 1:11 saying: "Write in a book what you see and send it to the seven churches— to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

NLT Revelation 1:11 It said, "Write in a book everything you see, and send it to the seven churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

ESV Revelation 1:11 saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

NIV Revelation 1:11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

GNT Revelation 1:11 λεγο σης, βλ πεις γρ φων ε ς βιβλ ον κα π μπον τα ς πτ κκλησ αις, ε ς φεσον κα ε ς Σμ ρναν κα ε ς Π ργαμον κα ε ς Θυ τειρα κα ε ς Σ ρδεις κα ε ς Φιλαδ λφειαν κα ε ς Λαοδ κειαν.

KJV Revelation 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

ASV Revelation 1:11 saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

CSB Revelation 1:11 saying, "Write on a scroll what you see and send it to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

NKJ Revelation 1:11 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."

NRS Revelation 1:11 saying, "Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

YLT Revelation 1:11 'I am the Alpha and the Omega, the First and the Last;' and, 'What thou dost see, write in a scroll, and send to the seven assemblies that are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.'

- I am: Rev 1:8,17
- What: Rev 1:19 2:1 10:4 14:13 19:9 21:5 De 31:19 Isa 30:8 Jer 30:2 Hab 2:2
- seven: Rev 1:4 2:1,8,12,18 3:1,7,14
- Ephesus: Ac 18:19-21,24 19:1-41 20:17 1Co 15:32 16:8 Eph 1:1 1Ti 1:3
- Laodicea: Col 4:15,16

saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Revelation 1:12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands;

NET Revelation 1:12 I turned to see whose voice was speaking to me, and when I did so, I saw seven golden lampstands,

NLT Revelation 1:12 When I turned to see who was speaking to me, I saw seven gold lampstands.

ESV Revelation 1:12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands,

NIV Revelation 1:12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,

GNT Revelation 1:12 Κα π στρεψα βλ πειν τ ν φων ν τις λ λει μετ μο , κα πιστρ ψας ε δον πτ λυχν ας

χρυσος

KJV Revelation 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

ASV Revelation 1:12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

CSB Revelation 1:12 I turned to see whose voice it was that spoke to me. When I turned I saw seven gold lampstands,

NKJ Revelation 1:12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,

NRS Revelation 1:12 Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands,

YLT Revelation 1:12 And I did turn to see the voice that did speak with me, and having turned, I saw seven golden lamp-stands,

- see: Eze 43:5,6 Mic 6:9
- I saw: Rev 1:13,20 2:1 Ex 25:37 Zec 4:2

Then I turned to see the voice that was speaking with me.

And having turned I saw seven golden lampstands- This is clearly figurative language but just as clearly has a literal meaning which is discerned by comparing Scripture with Scripture. So comparing Revelation 1:12 with Revelation 1:20 it is crystal clear that **"the seven lampstands are the seven churches"**

Revelation 1:13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.

NET Revelation 1:13 and in the midst of the lampstands was one like a son of man. He was dressed in a robe extending down to his feet and he wore a wide golden belt around his chest.

NLT Revelation 1:13 And standing in the middle of the lampstands was someone like the Son of Man. He was wearing a long robe with a gold sash across his chest.

ESV Revelation 1:13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest.

NIV Revelation 1:13 and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

GNT Revelation 1:13 κα ν μ σ τ ν λυχνι ν μοιον υ ν νθρ που νδεδυμ νον ποδ ρη κα περιεζωσμ νον πρ ς το ς μαστο ς ζ νην χρυσ ν.

KJV Revelation 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

ASV Revelation 1:13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

CSB Revelation 1:13 and among the lampstands was One like the Son of Man, dressed in a long robe and with a gold sash wrapped around His chest.

NKJ Revelation 1:13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

NRS Revelation 1:13 and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest.

YLT Revelation 1:13 and in the midst of the seven lamp-stands, one like to a son of man, clothed to the foot, and girt round at the breast with a golden girdle,

- **like:** Rev 14:14 Eze 1:26-28 Da 7:9,13 10:5,6,16 Php 2:7,8 Heb 2:14-17 Heb 4:15
- **clothed:** Da 10:5
- **and girded:** Rev 15:6 Ex 28:6-8 Ex 39:5 Lev 8:7 Isa 11:5

CLOTHING OF ONE LIKE THE SON OF MAN

And in the middle of the lampstands- Note the strategic location of the glorified Christ -- in the middle of the lampstands, indicating He is the middle of these seven churches. His location in the middle indicates He has contact with all seven churches and that they should have contact with Him. One is reminded of Paul's description of Christ in Colossians 2:19 and not holding fast to the head (CHRIST), from Whom the entire body (CHURCH), being supplied and held together by the joints and ligaments, grows with a growth which is from God. In Eph 4:15-16 we read "but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body (THE CHURCH), being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body (THE CHURCH) for the building up of itself in love."

I saw one like a son of man - This is a clear reference to Daniel's description "I kept looking in the night visions, And behold, with the clouds of heaven One **like a Son of Man** was coming, And He came up to the Ancient of Days And was presented before Him." (Da 7:13)

Clothed in a robe reaching to the feet - **Robe reaching to the feet** is one Greek word, **poderes** (pous = foot + aro = to adjust), found only here and descriptive of a garment that reaches to the feet.

And girded across His chest with a golden sash - This parallels the description of the garments of the high priest as described in Lev 8:7+ "He put the tunic on him and girded him with the sash, and clothed him with the robe and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied it to him." Indeed, Jesus is "**great high priest who has passed through the heavens.**" (Heb 4:14).

Revelation 1:14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire.

NET Revelation 1:14 His head and hair were as white as wool, even as white as snow, and his eyes were like a fiery flame.

NLT Revelation 1:14 His head and his hair were white like wool, as white as snow. And his eyes were like flames of fire.

ESV Revelation 1:14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire,

NIV Revelation 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

GNT Revelation 1:14 ὁ κεφαλῆ αὐτοῦ καὶ αὐτῶν τῶν ὀφθαλμῶν λευκὰ ὡς ὄχιον λευκὸν ὡς χιόνιον καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός

KJV Revelation 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

ASV Revelation 1:14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

CSB Revelation 1:14 His head and hair were white like wool-- white as snow-- and His eyes like a fiery flame.

NKJ Revelation 1:14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire;

NRS Revelation 1:14 His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire,

YLT Revelation 1:14 and his head and hairs white, as if white wool -- as snow, and his eyes as a flame of fire;

- **and his hair:** Da 7:9 Mt 28:3

- **and his eyes:** Rev 2:18 Rev 19:12 Da 10:6

Related Passage:

Daniel 7:9 I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire.

Revelation 2:18 "And to the angel of the church in Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:

His head and His hair were white like white wool, like snow- In Da 7:9 there is a similar description of the Ancient of Days, God the Father. The description in this passage refers to the Son of God. Given the truth of that the Son is coequal, coexistent, and coeternal with the Father, it should not be surprising to see similar descriptions. **R L Thomas** agrees writing that the similar descriptions "is in line with his Christological practice of granting to the Second Person of the Trinity attributes and titles previously reserved for the Father (cf.Rev 1:18; 2:8; 5:12; 22:13) (Swete)."

John Walvoord points out that "It is evident that His ultimate glory was veiled in order to make possible a ministry to His disciples in scenes on earth. After His ascension into heaven, Christ never appeared again apart from His glory. In Acts 7:56+, Stephen saw Christ standing at the right hand of the Father in the midst of the glory of God. In the appearance of Christ to Paul recorded in Acts 9:3-6+, the glory of Christ was such that Paul was blinded. A similar experience befell the Apostle John in Revelation 1:12-20, where John fell at the feet of Christ as one dead when he beheld the glory of Christ in His resurrection.

Spurgeon says that "When we see in the picture his head and his hair white as snow, we understand the antiquity of his reign."

Adam Clarke - "This was not only an emblem of in antiquity, but it was evidence of his glory; for the whiteness of splendour of his head and hair doubtless proceeded from the rays of light and glory which encircled his head, and darted from it in all directions."

and His eyes were like a flame of fire- This simile speaks of the penetrating, perfect discernment of Christ.

Lehman Strauss writes that "John had seen His eyes filled with tears when He wept at the grave of Lazarus (John 11:35), but these are the eyes of the Judge before whom all things are laid bare (Hebrews 4:13). This speaks of His omniscience."

Revelation 1:15 His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters.

NLT Revelation 1:15 His feet were like polished bronze refined in a furnace, and his voice thundered like mighty ocean waves.

ESV Revelation 1:15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.

NIV Revelation 1:15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

GNT Revelation 1:15 κα ο π δεσ α το μοιοι χαλκολιβ ν ς ν καμ ν πεπυρωμ νης κα φων α το ς φων δ των πολλ ν,

KJV Revelation 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

ASV Revelation 1:15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

CSB Revelation 1:15 His feet were like fine bronze as it is fired in a furnace, and His voice like the sound of cascading waters.

NKJ Revelation 1:15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters;

NRS Revelation 1:15 his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters.

YLT Revelation 1:15 and his feet like to fine brass, as in a furnace having been fired, and his voice as a sound of many waters,

- **his feet:** Rev 2:18 Eze 1:7 40:3 Da 10:6
- **his voice:** Rev 14:2 19:6 Ps 93:4 Isa 17:13 Eze 43:2

GLOWING FEET THUNDERING VOICE

Related Passage:

Ezekiel 1:7 Their legs were straight and their feet were like a calf's hoof, and they gleamed like burnished bronze.

His feet were like burnished bronze, when it has been made to glow in a furnace-

Strauss says **burnished bronze** "speaks of righteous judgment for which He firmly stands. It is upon those feet of beauty that He came preaching the gospel of peace, the glad tidings (Isaiah 52:7; Romans 10:15). But when He comes again He shall tread down all abominations and crush those who hate Him."

and His voice was like the sound of many waters.

Strauss on His voice - This is the voice of power and authority that shall roar from on high upon His habitation (Jeremiah 25:30). It is the voice that is full of majesty (Psalm 29:4). When He comes again all that are in the graves shall hear His voice (John 5:28). To the unbeliever it will be the voice of final judgment. To His own His voice will give confidence and joy (1 Thessalonians 4:16-18).

Revelation 1:16 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

NET Revelation 1:16 He held seven stars in his right hand, and a sharp double-edged sword extended out of his mouth. His face shone like the sun shining at full strength.

NLT Revelation 1:16 He held seven stars in his right hand, and a sharp two-edged sword came from his mouth. And his face was like the sun in all its brilliance.

ESV Revelation 1:16 In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

NIV Revelation 1:16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

GNT Revelation 1:16 καὶ ἔχων ἐν τῇ δεξιῇ χειρὶ αὐτοῦ ἑπτὰ ἀστέρας καὶ ἐκ τοῦ στόματος αὐτοῦ ὄμφρα ἄστρομοῦ ἔξεν κτορευομένη καὶ ψιφία τοῦ ἑλισσομένου ἐν τῷ ὄντι αὐτοῦ.

KJV Revelation 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

ASV Revelation 1:16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

CSB Revelation 1:16 He had seven stars in His right hand; a sharp double-edged sword came from His mouth, and His face was shining like the sun at midday.

NKJ Revelation 1:16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

NRS Revelation 1:16 In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

YLT Revelation 1:16 and having in his right hand seven stars, and out of his mouth a sharp two-edged sword is proceeding, and his countenance is as the sun shining in its might.

- **He held:** Rev 1:20 Rev 2:1 Rev 3:1 Rev 12:1 Job 38:7 Da 8:10 12:3

- **out of His mouth:** Rev 2:12,16 Rev 19:15,21 Isa 11:4 Isa 49:2 Eph 6:17 Heb 4:12
- **and His face was like:** Rev 10:1 Isa 24:23 60:19,20 Mal 4:2 Ac 26:13

In His right hand He held seven stars -

Spurgeon - What do you see in Christ's right hand? Seven stars; yet how insignificant they appear when you get a sight of his face! They are stars, and there are seven of them; but who can see seven stars, or, for the matter of that, seventy thousand stars, when the sun shineth in his strength? How sweet it is, when the Lord himself is so present in a congregation that the preacher, whoever he may be, is altogether forgotten! I pray you, dear friends, when you go to a place of worship, always try to see the Lord's face rather than the stars in his hand; look at the sun, and you will forget the stars."

and out of His mouth came a sharp two-edged sword -

Augustine called the two-edged sword "the old and the new law," but this is a **clear example of allegorizing or spiritualizing** the text. There is no Scripture to support this interpretation.

and His face was like the sun shining in its strength-

Revelation 1:17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last,

NET Revelation 1:17 When I saw him I fell down at his feet as though I were dead, but he placed his right hand on me and said: "Do not be afraid! I am the first and the last,

NLT Revelation 1:17 When I saw him, I fell at his feet as if I were dead. But he laid his right hand on me and said, "Don't be afraid! I am the First and the Last.

ESV Revelation 1:17 When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last,

NIV Revelation 1:17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last.

GNT Revelation 1:17 Κα τε ε δον α τ ν, πεσα πρ ς το ς π δας α το ς νεκρ ς, κα θηκεν τ ν δεξι ν α το π μ λ γων, Μ φοβο · γ ε μι πρ το ς κα σχατος

KJV Revelation 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

ASV Revelation 1:17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

CSB Revelation 1:17 When I saw Him, I fell at His feet like a dead man. He laid His right hand on me and said, "Don't be afraid! I am the First and the Last,

NKJ Revelation 1:17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last.

NRS Revelation 1:17 When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, "Do not be afraid; I am the first and the last,

YLT Revelation 1:17 And when I saw him, I did fall at his feet as dead, and he placed his right hand upon me, saying to me, 'Be not afraid; I am the First and the Last,

- **I fell:** Eze 1:28 Da 8:18 10:8,9,17-19 Hab 3:16 Mt 17:2-6 Joh 13:23 Joh 21:20
- **And he:** Da 8:18 10:10
- **Do not be afraid:** Ge 15:1 Ex 14:13 20:20 Isa 41:10 Da 10:12 Mt 28:4 Mk 16:5,6 Lu 24:37-39
- **I am:** Rev 1:8,11 Rev 2:8 Rev 22:13 Isa 41:4 Isa 44:6 Isa 48:12

**JOHN'S OVERWHELMED BY VISION
OF OUR AWESOME CHRIST**

When I saw Him, I fell at His feet like a dead man - John had a view of the risen Christ and fell down in awe, overcome by the vision of the glorified Christ.

THOUGHT - As we grow in the grace and knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18+), we will also have an increasing awareness of His presence and power. We will grow in our reverence and awe of and for Him. And we will live "fallen at His feet" lives (so to speak), living as bond-servants increasingly submitted to His Word and His Will. Our faith will increase for "faith comes by hearing and hearing by the Word of Christ." Our obedience will become more and more a delight and less a sense of duty and certainly not a sense of drudgery. In effect will be experientially obeying Paul's command in Ro 13:14+ "**put on** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) the Lord Jesus Christ, and **make no provision** ([present imperative with a negative](#)) for the flesh in regard to its lusts."

Trench "This falling, as is evident, is no voluntary act of homage on the part of St. John, but an involuntary expression of the effect produced upon him by that awful vision which he saw....The unholy, and all flesh is such, cannot endure immediate contact with the holy, the human with the divine. ...The beloved disciple, who looked upon, and whose hands had handled, the Word of life (1 John 1:1), who had lain in his Lord's bosom in the days of his flesh, could as little as any other endure the revelation of his majesty, or do without that 'Fear not,' with which that Lord at once reassures him."

THOUGHT - Compare a similar reaction by mortal men in many Scriptures - Gen. 3:8; 17:3; Exod. 3:6; Num. 16:22; 22:31; Josh. 5:14; Judg. 6:22; 13:6, 20, 22; 1 Chron. 21:20; 2 Chron. 7:3; Job 4:12-15; 42:5, 6; Isai. 6:5; Ezek. 1:28; 3:23; 43:3; 44:4; Dan. 7:15; 8:17; 10:7-9, 15; Tob. 12:16; Matt. 17:6; 28:4, 5; Mark 16:5, 8; Luke 1:12, 29; 2:9; 5:8; Lk 24:5; John 18:6; Acts 9:4; 10:4.

This recalls the lyrics of a popular Christian song [I Can Only Imagine...](#)

I can only imagine what it will be like
When I walk, by your side
I can only imagine what my eyes will see
When you face is before me
I can only imagine
I can only imagine

Surrounded by You glory
What will my heart feel
Will I dance for you Jesus
Or in awe of You be still
Will I stand in your presence
Or to my knees will I fall
Will I sing hallelujah
Will I be able to speak at all
I can only imagine

C H Spurgeon - WE long, sometimes, to behold Christ in his glory. Certainly, it is one of our brightest hopes that we shall see him as he is. Every true believer can say, with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." But, brethren, as we are now constituted, we are quite unfit for the vision of our Master's glory. It was well that, when he was on earth, he veiled himself in the form of man, for when he did uplift the veil a little, as he did on the mountain of transfiguration, the sight, though it was but a glimpse, was too much for Peter, and James, and John. They were overpowered by it, they fell asleep even upon the holy mount; and even when they were awake, they knew not what to say. And as we now are, if we could be favoured with a sight of Christ in his glory, it would be too much for us also. It was too much even for John, and we are far inferior to him; our eyes are not as clear and strong as his eyes were; yet he could not endure that wondrous vision. The grey old saint in Patmos had been familiar with his Master more years than most of us have known him; he had laid his head upon the Saviour's bosom,—a privilege accorded to none beside himself; he had stood at the cross, and seen the blood and water flow from that dear heart that loved him so well; and yet, though he was "that disciple whom Jesus loved," when even he had a sight of his glorified Master, he fell at his feet as dead. The full glory of Christ is too much for us to behold while we are here on the earth, so ask not to have it yet, dear friends. By-and-by, when you are fitted for it, and Christ has prepared a place for you, his prayer shall be fulfilled in your happy experience, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." He might say to each one of you, "Not yet, my child, not yet may you see me as I am; your eyes are not yet fit for such a sight as that." ([The Ever-Living Christ](#))

And He placed His right hand on me, saying - Holiness personified touching a sinful man (Saved but still a sinner). Is this not amazing grace indeed!

THOUGHT - First, he laid his right hand upon him; and that is where your comfort and mine must always come from,—from the hand that was crucified for us. There streams from that pierced hand a wondrous power that makes the weakest strong. A touch of it proves how near Christ is to us. We know, when he touches us, that he is man as well as God; and the familiar touch, which brings him so consciously near our spirit, makes us glad and joyous, and we become strong again. ([Spurgeon](#))

Trench on the right hand "The right hand being ever contemplated in Scripture as the hand of power alike for God (Deut. 33:2; Isai. 48:13; Acts 7:55) and for man (Gen. 48:14; Zech. 3:1; Matt. 5:30), it is only fit that with the right hand of the Lord he should be thus strengthened and revived (cf. Isai. 41:10)."

At the **transfiguration** John had fallen on his face

Matthew 17:6-7 When the disciples heard this, they fell face down to the ground and were terrified. And Jesus came to them and **touched them** and said, "**Get up, ([aorist imperative](#)) and do not be afraid ([present imperative with a negative](#)).**"

Do not be afraid - [Phobeo](#) in [present imperative with a negative](#) was a command to stop an action in process - stop being afraid.

Trench - This same 'Fear not' is uttered on similar occasions to Daniel (10:12), to Peter (Luke 5:1), to the Three at the Transfiguration, of whom John himself was one (Matt. 17:7); to the holy women at the sepulchre (Matt, 28:5; Mark 16:6). Nor is this reassurance confined to words only; the Lord at the same time lays his hand upon him,—something parallel to which goes along with more than one 'Fear not' of those referred to just now (cf. Jer. 1:9; Isai. 6:7); and from the touch of that hand the Seer receives strength again, and is set, no doubt, upon his feet once more (Ezek. 1:28; 2:1, 2; Acts 26:16).

THOUGHT - ARE YOU FEARFUL DEAR SAINT? Jesus would say to you as "he did to John, "Fear not." The Master is saying that to each one of you who believe in him, but especially to such of you as are very faint and weak, and who feel that you are soon to die. He is drawing near to you, sisters and brothers, who are shortly to lay aside the frail tabernacle of this mortal body. The glintings and gleamings of the glory yet to be revealed overcome you; but he whispers in your ear, "Fear not; I am the first and the last: I am he that liveth, and was dead." All these words are full of good cheer to spirits that faint away with expectation of the coming of the King, and to hearts that are ravished with desire for the company of the Best beloved. ([C H Spurgeon](#))

I am the first and the last - He is before anything else. **I am** is *ego eimi* signifying I am continually.

Trench comments "He is from eternity to eternity, so that there is no room for any other. All creation comes forth from Him (John 1:1-3), all creation returns to Him again, as from whom and by whom and to whom are all things."

This designation of Jesus the Messiah as the first and the last is mentioned three times in Isaiah

Isaiah 41:4 "Who has performed and accomplished it, Calling forth the generations from the beginning? **I, the LORD, am the first, and with the last.** I am He."

Isaiah 44:6 "Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: **I am the first and I am the last,** And there is no God besides Me.

Isaiah 48:12 "Listen to Me, O Jacob, even Israel whom I called; I am He, **I am the first, I am also the last.**

Three times in the Revelation, Rev 1:17 and...

Revelation 2:8 "And to the angel of the church in Smyrna write: **The first and the last,** who was dead, and has come to life, says this:

Revelation 22:13 "I am the Alpha and the Omega, **the first and the last,** the beginning and the end."

Triumphant "I Ams" in the Book of Revelation

- **"I am** Alpha and Omega, the Beginning and the Ending" (Revelation 1:8).
- **"I am** the first and the last" (Revelation 1:17).
- **"I am** alive forevermore" (Revelation 1:18).
- **"I am** the Alpha and the Omega, the beginning and the end." (Revelation 21:6).
- **"I am** the Alpha and the Omega, the first and the last, the beginning and the end." " (Revelation 22:13).
- **"I am** the root and the descendant of David, the bright morning star." " (Revelation 22:16)

Charles Roll on "The first and the last" - Great comfort is to be derived from Christ's claiming to be the First and the Last. In this capacity He outlives all idolatrous opposition and all iniquitous oppression. They who inflict penalties on His people and imprison His servants and saints must needs succumb to His enduring sovereignty. So this title is definitely directed to help and hearten John in his banishment. He proves that his Lord and Master is wholly familiar with the pressure of circumstances to which he has been subjected because of his witness. Why be afraid when the almighty One says, "Fear not; I Am the first and the last." Why fear sin? The sinless One atones adequately. Why fear life? The living One lives and loves abidingly. Why fear death? The risen deathless One ascends triumphantly. Why fear the beyond? The exalted One assures convincingly. Why fear the ages? The ageless One administers immortally. Why fear foes? The enthroned One rules and reigns eternally. Why fear defects? The spotless One avails perfectly. Yea, verily, we are altogether accepted in the Beloved, everlastingly. Christ's name and fame as the First and the Last cover the whole wide range of realism; indicating that He is the Sum and Substance from start to finish, the Fountain and Fullness from spring to sea, the Origin and Objective from gateway to goal, yea, the Framer in priority and Finisher in finality of all things. We need our thoughts of Him to be enlarged, expanded, and exalted, until He fills and thrills our hearts with loftier conceptions of His transcendent glory. We should resolve to take a more attentive look at His lofty lordship as Son of man, recall afresh that this dignified Lover "loved us and loosed us from our sins by His own blood," and then learn anew to admire and adore His intrinsic loveliness, by virtue of which we shall long to live and labor for Him alone. If we rate His love highly, we shall be stirred to ardent activity, our gratitude will grow deeper, our devotion stronger, and our loyalty firmer. (Names and Titles of Jesus Christ)

Look! ye saints, the sight is glorious,
See the Man of Sorrows now,
From the fight returned victorious:
Every knee to Him shall bow.
Crown Him! Crown Him!
Crowns become the Victor's brow.

THOMAS KELLY

A well-known minister was in his study writing an Easter sermon when the thought gripped him that his Lord was living. He jumped up excitedly and paced the floor repeating to himself, "Why Christ is alive, His ashes are warm, He is not the great 'I was,' He is the great 'I am.' " He is not only a fact, but a living fact. Glorious truth of Easter Day!

THE TOUCH OF THE MASTER'S HAND - A RENOWNED violinist announced before a concert that he would play one of the world's most expensive violins. He played the first composition flawlessly, and the audience was thrilled at the performance. After taking his bows, the musician suddenly smashed the instrument, completely demolishing it, as the audience watched in horror.

The violinist explained that he had been playing a cheap violin, and then, picking up the expensive instrument, he drew the bow across the strings. The sound was beautiful, but most of the people couldn't tell any difference between the music from the expensive violin and the cheap one. The quality of the instrument was secondary to the skill of the violinist.

It's something like that in our service for the Lord. The Master can take ordinary instruments like us and produce beautiful music from our lives. The results of our service depends not so much on us as it does on Him. The apostle Paul said that "God has chosen the foolish things of the world to put to shame the wise" (1 Corinthians 1:27). God did so "that no flesh should glory in His presence" (v. 29).

Like that cheap violin, we can be instruments in the Master's hands to declare the beauty of the Lord and to bless others.—R W DeHaan

THOUGHT - BELOVED, IS YOUR LIFE "OUT OF TUNE" THEN LET THE MASTER TOUCH YOUR LIFE LIKE HE DID JOHN!

Play Wayne Watson's [Touch of the Master's Hand](#)

This song seems to be based on the writing by Myra 'Brooks' Welch

The Touch of the Masters Hand

Tw'as battered and scarred, and the auctioneer
thought it scarcely worth his while to waste much time on the old violin,
but held it up with a smile; "What am I bidden, good folks," he cried,
"Who'll start the bidding for me?" "A dollar, a dollar"; then two!" "Only
two? Two dollars, and who'll make it three? Three dollars, once; three

dollars twice; going for three.." But no, from the room, far back, a gray-haired man came forward and picked up the bow; Then, wiping the dust from the old violin, and tightening the loose strings, he played a melody pure and sweet as caroling angel sings.

The music ceased, and the auctioneer, with a voice that was quiet and low, said; "What am I bid for the old violin?" And he held it up with the bow. A thousand dollars, and who'll make it two? Two thousand! And who'll make it three? Three thousand, once, three thousand, twice, and going and gone," said he. The people cheered, but some of them cried, "We do not quite understand what changed its worth." Swift came the reply: "The touch of a master's hand."

And many a man with life out of tune, and battered and scarred with sin, Is auctioned cheap to the thoughtless crowd, much like the old violin, A "mess of pottage," a glass of wine; a game - and he travels on. "He is going" once, and "going twice, He's going and almost gone." But the Master comes, and the foolish crowd never can quite understand the worth of a soul and the change that's wrought by the touch of the Master's hand.

Myra 'Brooks' Welch

Revelation 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.

NET Revelation 1:18 and the one who lives! I was dead, but look, now I am alive— forever and ever— and I hold the keys of death and of Hades!

NLT Revelation 1:18 I am the living one. I died, but look-- I am alive forever and ever! And I hold the keys of death and the grave.

ESV Revelation 1:18 and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.

NIV Revelation 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

GNT Revelation 1:18 καὶ ζῶν, καὶ γενεὴν νεκρῶν καὶ ὄψων ἐμεῖς τὸς ἀνάστωντων καὶ τῶν κλεῖς τοῦ θανάτου καὶ τοῦ ᾄου.

KJV Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

ASV Revelation 1:18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

CSB Revelation 1:18 and the Living One. I was dead, but look-- I am alive forever and ever, and I hold the keys of death and Hades.

NKJ Revelation 1:18 "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

NRS Revelation 1:18 and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades.

YLT Revelation 1:18 and he who is living, and I did become dead, and, lo, I am living to the ages of the ages. Amen! and I have the keys of the hades and of the death.

- **the living One**; Job 19:25 Ps 18:46 Joh 14:19 Ro 6:9 2Co 13:4 Ga 2:20 Col 3:3 Heb 7:25
- **and I was dead**: Ro 14:8,9 2Co 5:14,15 Heb 1:3 Heb 12:2
- **behold, I am alive forevermore**: Rev 4:9 Rev 5:14 Heb 7:16,25

- **the keys:** Rev 3:7 Rev 9:1 Rev 20:1,2,14 Ps 68:20 Isa 22:22 Mt 16:19

and the living One - The living One.

In probably the oldest book of the Bible, the book of Job, we read "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth." Play "[I Know My Redeemer Live.](#)"

And I was dead - This speaks of His crucifixion.

Paul writes

For if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. (Romans 14:8; 9)

Behold (2400) (**idou**) is a command in the [aorist middle imperative](#) and is a charge to see, perceive, look at and is used to draw attention to what follows. **Spurgeon** reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

I am alive forevermore - Jesus speaks of His resurrection to which the writer of Hebrews would say "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them." (Hebrews 7:25).

John 11:25-26 - Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?"

And I have the keys of death and of Hades - Keys open and keys lock and Jesus has both. Hades speaks of judgment which the Father gave over to the Son, John writing "For not even the Father judges anyone, but He has given all judgment to the Son." (John 5:22)

Hades (86) (**hades**) is the transliteration of the Greek word **Hades** (from **a** = negative + **eido** = to see) literally means "not seen" or "unseen". Usually in the NT as the temporary underworld prison where the souls of the ungodly await the judgment. 10v - Matt. 11:23; Matt. 16:18; Lk. 10:15; Lk. 16:23; Acts 2:27; Acts 2:31; Rev. 1:18; Rev. 6:8; Rev. 20:13; Rev. 20:14

Revelation 6:8 I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

Revelation 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

Revelation 20:14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

Gotquestions on **Hades** - In the Hebrew Scriptures, the word used to describe the realm of the dead is *sheol*. It simply means "the place of the dead" or "the place of departed souls/spirits." The New Testament Greek equivalent to *sheol* is **hades**, which is also a general reference to "the place of the dead." The Greek word *gehenna* is used in the New Testament for "hell" and is derived from the Hebrew word *hinnom*. Other Scriptures in the New Testament indicated that sheol/hades is a temporary place where souls are kept as they await the final resurrection. The souls of the righteous, at death, go directly into the presence of God—the part of sheol called "heaven," "paradise," or "Abraham's bosom" (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23).

David Jeremiah - LISTEN TO JESUS REVELATION 1:17–18

I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore.

Who is Jesus? He's the Son of God and the Son of Man. He is the God-man and the man-God. He is Jesus Christ, the Son of the Living God. He is God walking around in a body. He is God forever enthroned in heaven now at the right hand of the Father. Jesus Christ is God. **One of the greatest illustrations of who Christ is and why we should listen to His words is found in the prologue of the Book of Revelation.** John was in exile on the Isle of Patmos, and he saw this One to Whom we are appealing and said, "*When I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, 'Do not be afraid; I am the First and*

the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen' " (Revelation 1:17–18). There is no one like Jesus Christ. He is the only one who has ever lived or ever will live who has a true grasp of the future. Because the Lord Jesus Christ as God lives in the time about which He speaks, He views all of time as if it were the present. He is the Eternal One, the Alpha and the Omega, the Beginning and the End, the First and the Last.

Revelation 1:19 "Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.

NET Revelation 1:19 Therefore write what you saw, what is, and what will be after these things.

NLT Revelation 1:19 "Write down what you have seen-- both the things that are now happening and the things that will happen.

ESV Revelation 1:19 Write therefore the things that you have seen, those that are and those that are to take place after this.

NIV Revelation 1:19 "Write, therefore, what you have seen, what is now and what will take place later.

GNT Revelation 1:19 γρ ψον ο ν ε δες κα ε σ ν κα μ λλει γεν σθαι μετ τα τα.

KJV Revelation 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

ASV Revelation 1:19 Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

CSB Revelation 1:19 Therefore write what you have seen, what is, and what will take place after this.

NKJ Revelation 1:19 "Write the things which you have seen, and the things which are, and the things which will take place after this.

NRS Revelation 1:19 Now write what you have seen, what is, and what is to take place after this.

YLT Revelation 1:19 'Write the things that thou hast seen, and the things that are, and the things that are about to come after these things;

- the things: Rev 1:11,12-20
- and the things which are: Rev 2:1-3:22
- and the things which shall be: Rev 4:1-22:21

THE PLAN OF THE REVELATION

This verse is the key that opens the door to the book of the Revelation of Jesus Christ. Notice three sets of "the things."

Therefore write the things which you have seen - John refers to the glorified Christ in Revelation 1

and the things which are - This refers to the seven letters to the churches in Revelation 2-3

and the things which will take place after these things- The things that are yet future in Revelation 4-22. Notice the time phrase **after these things** in Rev 4:1. Notice that there is no mention of a church or churches after Revelation 2-3.

Strauss writes "These three divisions are clear and they do not overlap. Each division is complete in itself and distinct from the other two. This is God's own division of the book. Hold fast to it, and you cannot go astray in your quest to understand its meaning. Do not at any time lift events from one division and attempt to place them in another.

- Chapter 1—The Unveiling of His Person (His Glory)
- Chapters 2 and 3—The Utterances of His Purpose (His Grace)
- Chapters 4-22—The Unfolding of His Power (His Government)

Revelation 1:20 "As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands:

NET Revelation 1:20 The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this: The seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

NLT Revelation 1:20 This is the meaning of the mystery of the seven stars you saw in my right hand and the seven gold lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

ESV Revelation 1:20 As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

NIV Revelation 1:20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

GNT Revelation 1:20 τ μυστ ριον τ ν πτ στ ρων ο ρ ε δε ς π τ ς δεξι ς μου κα τ ς πτ λυχν α ς τ ς χρυ ς ο πτ στ ρε ς γ γελοι τ ν πτ κκλησι ν ε σιν κα α λυχν αι α πτ πτ κκλησ αι ε σ ν.

KJV Revelation 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

ASV Revelation 1:20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

CSB Revelation 1:20 The secret of the seven stars you saw in My right hand and of the seven gold lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

NKJ Revelation 1:20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

NRS Revelation 1:20 As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

YLT Revelation 1:20 the secret of the seven stars that thou hast seen upon my right hand, and the seven golden lamp-stands: the seven stars are messengers of the seven assemblies, and the seven lamp-stands that thou hast seen are seven assemblies.

- mystery: Mt 13:11 Lu 8:10
- the seven stars: Rev 1:13,16
- the seven golden: Rev 1:12
- **The seven stars:** Rev 2:1,8,12,18 3:1,7,14 Mal 2:7
- and the: Zec 4:2 Mt 5:15,16 Php 2:15,16 1Ti 3:14-16

As for the mystery of the seven stars which you saw in My right hand- Don't miss the important truth in this passage regarding mystery. What does John say about mystery? In other words does he use the word like we commonly do in secular writings to describe that which is concealed or does he use it to describe what is revealed? Revealed of course. So what does that teach us about the definition of "mystery?" It is something previously hidden which has now been revealed. Mystery occurs 4 times in the Revelation - Rev. 1:20; Rev. 10:7; Rev. 17:5; Rev. 17:7

Notice that the number seven occurs 11 times in Revelation 1 and 6 times in Rev 1:20. - Rev. 1:4; Rev. 1:11; Rev. 1:12; Rev. 1:16; Rev. 1:20

and the seven golden lampstands:

the seven stars are the angels of the seven churches,

and the seven lampstands are the seven churches