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**IDEALISM**  
**Perfect Idealism revealed within the**  
**Already But Not Yet**

**The September 23rd 2018 Edition**

**Volume II A**



**COMMENTARY ON REVELATION**



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REVELATION 1:1-8  
THE IMMINENCE OF  
THE REVELATION OF JESUS CHRIST



**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:*

The first verse: This first verse is important; most people skip the first verse and miss its meaning as it applies to the rest of the book and to the seven churches.

There are eighteen exhortations of Christ's present coming in chapters 1-4.  
1:1-2 "Revelation of Jesus Christ to show unto His servants things that must shortly come to pass."

1:3 "Blessed is the reader, bearer and keeper of this Prophecy for the time is at hand."

1:7 "He is coming in the clouds and ..."

1:7 "Every eye shall see him, even those who pierced him and all the kindreds of the earth shall wail because of Him."

1:5 Perhaps the reference to Christ being the faithful witness is also a reference about the time of Christ's coming. Faithful witness is also found in Ps. 89 which refers to a kingdom enduring as the sun and the moon. Verse 1:7 of Revelation refers to clouds. If we put verse 1:5 & 1:7 together, there seems to be some kind of a parallel picture here related to Matthew 24:29-30, where the Son of God breaks through the tribulation.

1:9 "I John, who also am your brother, and companion in tribulation," The tribulation already started.

1:19 "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter..." The word for "shall be" is Mello 3195 and is also translated "ready to." The word "hereafter," "mesos" (3326 in Strongs Concordance) is translated "with". So, we can see that Revelation does not say past, present and future in 1:19. Rather, it is past, present and "about to happen," showing how closely these things are said to follow.

2:5 Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

2:16 Pergamum: *“Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.”*

2:25 Thyatira: *“But that which ye have already hold fast till I come.”*

3:3 Sardis: *“If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”*

3:11 Philadelphia: *“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”*

3:20 Laodicea: *“Behold, I stand at the door, and knock:”*

4:1 The church is heaven (Matt. 24:31, Rev. 7:1): *“I will show thee things which must be hereafter.”*

The exhortations continue, at the end of the book of Revelation there are eleven similar exhortations of the expediency of the tribulation.

1. 21:1-8 John sees the new Jerusalem coming down out of heaven.
2. 21:9-21:22 The angel that had the seven vials (15:1,7) full of the seven last plagues shows John the Bride of Christ coming down out of heaven to earth in her fullness where Christ comes.
3. 22:1-5 The angel that had the seven vials (15:1,7) full of the seven last plagues shows John the river proceeding and coming out of the throne of God and of the Lamb. His servants shall see His face and His name shall be in their foreheads.
4. 22:6 The angel tells John that the sayings of this book are true and must shortly come to pass.
5. 22:7 Christ promises that He is coming quickly.
6. 22:8-22:13 John summarizes the book saying these are things that he has heard and saw. (He stresses to the readers that he is human in that in weakness he worshiped an angel.) The angel tells John not to seal up the saying of the Book, for the time is at hand. He does not indicate that this time will be at some later date, as Daniel did.
7. 22:11-12 Christ says He is about to judge men on earth and that they will be sealed either as the 144,000 or the 666 unto His coming.
8. 22:14-15 John says that they who keep the commandments of God will enter the Holy City to take of the tree of life rather than be left outside.
9. 22:16-19 Jesus says He has sent His angel to testify of these things in the churches and to come to the water of life previously mentioned in 22:1.
10. John testifies that he who adds or takes away from this message just written will be in the plagues of the great tribulation just written, having his name removed from the book of life, being locked out of the Holy City and the understanding of the things in this book.
11. 22:20-21 This is a last promise that He is coming quickly and a benediction that He will be with us.

There are seven new names of Christ in chapter 1:

Ephesus, 2:1 & 1:16. *“He who holds the seven stars in his right hand who walketh in the midst of the seven golden candlesticks.”* This is the reverse order of what we find in chapter 1.

Smyrna, 2:8 & 1:17. *“The first and the last which was dead and is alive.”*

Pergamos, 2:12 & 1:16. *“He that hath the sharp two-edged sword.”* He says to them: *“Repent or I will come quickly and fight with the sword of my mouth.”*

Thyatira, 2:18 & 1:15. *“Son of God who hath His eyes like unto a flame of fire and His feet are like fine brass.”*

Sardis, 3:1 & 1:16. *“He that hath the Seven Spirits of God and the seven stars.”*

Philadelphia, 3:7 & 1:18. *“He that is holy and true he that hath the key of David, He that openeth and no man shutteth and shutteth and no man openeth.”*

Laodicea, 3:14 & 1:5. *“The Amen, the faithful and true witness the beginning of the creation of God.”*

What does Signified mean?: Christ tells us that He signified Revelation to us by an angel. Acts 25:27 *“For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.”* If we see the way John uses signified, we can come to a better understanding. In John 12:33 and Rev. 21:19, Jesus uses the word as if to mean that He had told us about Revelation by the way of signs. In both of these instances in John where the word is used, it is in connection with martyrdom. John 12:32-33 says, *“And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.”* and John 21:18-19 says, *Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.* Looking to Christ today for salvation is the meaning of Zech. 12:10.

**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.*

What did John see? Here what we have in Revelation is a revelation from heaven of Jesus in His word, the Revelation does not first concern when Jesus is coming but who Jesus is. These things were none seen before. Daniel 12:8, 9 says *“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”* Matthew 24:15 says *“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”* Today all these things are unsealed. Revelation

13:18 says in John's day "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation could not be revealed until Christ had risen from the dead, now by Him all the world will be judged.

The Gospel of John is similar to Revelation 1:1. In John 1:6,7. it says: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." In seeing we should know. Jesus says in John 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

What is the testimony of Jesus Christ? It is a walk, in word and deed, that bears a witness to Christ.

- \* In Genesis, Enoch had the testimony that he pleased God.
- \* John 3:32 says the testimony of Jesus is that which He has seen and heard. So it is something broad and concerns how we are to live.
- \* John 1:15, 3:32 says John the Baptist came to bear witness of Jesus. This also is our aim.
- \* Jesus said that the works that the Father hath given me to finish bear witness of Him.
- \* John 21:24 says that John testified that these things are true and that Jesus' testimony in also true.
- \* Acts 22:18 Jesus said to Paul that the Jews would not receive his testimony concerning Him.
- \* Hebrews 3:5 Moses was a testimony in all his house.
- \* Revelation 19:10 An angel tells John that he, like John, has the testimony of Jesus Christ.

The testimony is the word of God.

- \* Exodus 31:18; 32:15 says God's testimony to us was through Moses, the Ten Commandments and the scrolls that filled the ark of the covenant.
- \* Isaiah 8:20 says, "To the law and to the testimony: if they do not speak according to this word it is because there is no light in them." See also Matt. 7:23 & Acts 17:11
- \* Acts 14:3 says that the brethren gave testimony unto the word of His grace.
- \* Revelation 15:5 says the testimony of the tabernacle is opened.

The blood of Jesus is a better Testament than the Old Testament.

- \* The blood of Jesus is the New Testament that saves us from the curse of the law. And this because His blood purifies us as a means to reach God, where we establish the testimony of God through Christ's work. Since we cannot keep the Law, the First Testament (although it was glorious) brought only condemnation. Now, through a better Testament, we have peace with God by the death of God's Son, who was made sin for us, though He was blameless.

He was hung on a tree, which was the curse. However, not by His sin was He put there, but by our sin. In this way, Christ died for us.

#### The importance of the testimony of Jesus.

- \* Job 23:10 shows that our suffering builds a testimony that works to glorify God. This is true regardless of what others may say. (Job 19:28,29)
- \* Jeremiah 44:23 says because Israel did not keep God's testimonies, they had great evil come upon them.
- \* Luke 21:13 The martyrdom of the saints is a testimony that Jesus Christ is Lord.
- \* Revelation 11:7 The two witnesses are not killed until they have finished their testimony. Their whole purpose of being is to glorify God and witness unto His testimony.

#### We overcome through our testimony of Christ.

- \* Psalm 19:7 His testimony will convert the simple.
- \* 2 Thess. 1:10 says that Christ shall be glorified in His saints and to be admired in all them that believe because our testimony among you was believed in that day. If our testimony does not add up to those who are unsaved around us, how can we expect the Lord to use us to convert them? (Psalm 51)
- \* In Rev. 12:11, it says those who dwell in heaven overcome Satan by the blood of the Lamb and by the word of their testimony.
- \* In Rev. 19:10, the angel in Revelation tells John, "*The testimony of Jesus is the spirit of prophecy.*" The outcome of nations and peoples is determined by how they believe and act on the testimony of Jesus. This is why we read in 2 Peter 3:12 that we can hasten His coming.

#### The character of the testimony of Christ:

- \* Exodus 25:22 says God met with Moses above His testimony to him in the Ark.
- \* Psalm 78:5 says the testimony makes one's heart steadfast hoping in God by remembering His works.
- \* Psalm 122:4 says we are to go in the direction of His testimony. Therefore, through suffering we are to follow the example that Christ has laid down for us.
- \* 1 Cor. 1:6 says that as we are enriched in all knowledge and the testimony of Jesus Christ is confirmed in us.
- \* 1 Cor. 2:1,2 says that the testimony of God is not in excellency of speech or wisdom, but simply in Jesus and Him crucified.
- \* 2 Cor. 1:12 says that our testimony causes rejoicing not in fleshly wisdom but

in simplicity and Godly sincerity.

\* Mark 13:9 says we are to shake off the dust of our shoes as a testimony against those who will not accept the testimony of Jesus Christ. God's testimony includes the message that those who reject it are under the wrath of God and will be overcome by the Word of God.

\* John 3:32 says that no man receives His testimony (apart from God's intervention). Those who do, set their seal to the fact that God is true.

\* John 5:34 says that Jesus received not the testimony of man. *"But these things I say that ye might be saved."*

\* 2 Tim. 1:8 says we are not to be ashamed of this testimony.

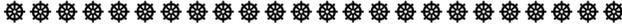
**Revelation 1:3** *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Blessed: John says the reader and the hearer of Revelation are blessed. This is one of the seven blessings found in Revelation. See 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 22:14.

Keep: Salvation is keeping the word, for a time soon at hand.



**REVELATION 1:4-8  
GRACE AND PEACE  
TO THE SEVEN CHURCHES**



**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;*

Trinity: Here there is a reference to the Trinity and God's past, present, and future aspects that work among the seven Spirits who stand before the throne and who work among the seven churches.

The Spirit, The Message: It appears that as the angel has come to John to relay this message, so too are there seven Spirits who work among the churches in different ways. These seven Spirits also represent the Holy Spirits seen in Zechariah 4. They represent and speak from what is for the perfection of these churches.

The Style of the Writing: At this point, John ends the introductory paragraph and opens another introductory section ending in verse 8 with the same words as in verse 4 as "*which is and was and is to come.*" In verse 8 just prior to this, Christ says, "*I am the Alpha and the Omega*" as He does also in verse 11, outlining or expounding further from this point. It is the nature throughout the book of Revelation for there to be a prelude to each following section just prior to the end of any section. Much of this has to do with recapitulation.

**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,*

Faithful witness, First Begotten: The "faithful witness" and the "first begotten" of Rev 1:5 comes from Psalm 89:27,37, Job 16:19, Isaiah 55:4 and John 3:11,32,34. In 2 Samuel 7:8-16 David is promised a kingdom, and in Psalm 89:37 the Lord likens David's throne and kingdom to that of Christ. In Psalm 89:36 & 37, the Lord likens David's throne to the sun and moon that are in the sky, because they are ever present with us. In Psalm 89:27, firstborn has to do with Christ's resurrection as explained in Col. 1:18. Psalm 89:27 is

speaking of Christ's kingdom as one that endures forever, and John in Rev. 1:6 tells us we are presently reigning with Him.

First Begotten: Christ is the first begotten from the dead, and by this we know that He is the first to arrive in heaven before any other man.

"First begotten" is from Psalm 2. *"Thou art my son this day have I begotten thee"* has to do with Christ being raised from the dead. Romans 1:4 says: *"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:"*.

The present rule of Psalm 2:

According to Psalm 2 we are presently reigning in Christ to the same degree that we are obedient to Him.

. Washed us from our sins: "Washed" is also mentioned with similar context in regard to Moses and Aaron in Lev. 8:6 who were washed from their sins symbolically to carry on their duty as priests. This can have a connection to Christ the priest in verse 13.

"Loved us ...". These words are continuous, in the Greek.

**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.*

Kings and Priests:

Here John says that we are presently kings and priests forever and ever. This phrase is repeated by the four beasts and 24 elders, to proclaim Christ when Christ takes the scroll in 5:10.

The Trinity: "Unto God and His Father" shows Christ is God. Here, God is referring to Christ, who is the Son of the Father.

Christ has a perfect Father with a true, right, loving and close relationship. He is our example of how we, too, can have that kind of relationship with God and our sons and daughters and each other. This is why we have such a detailed account of Christ, that we may have the same relationship with God that Christ had with His Father while He was on earth.

**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.*

The Sign of the Son: The sign of the Son of Man in heaven (Matt. 24:30) is the sign that Jesus is in heaven. This sign is seen in that what Jesus said,

cannot be refuted, is true, and can be easily understood to be from God. With this, there is also the sign that He gathers together those who are His. These are the clouds of witness He comes with. (Matt. 24:31) When the things in Matt. 24 were being accomplished, it was clear again that the Son of Man was in Heaven ruling over Jerusalem, Rome and all creation. Christ in Matthew 26:64 said, *"Hereafter shall ye see the Son of Man sitting on the right hand of power"*. This was a sign to the high priest and all Israel that Christ was in power by being the fulfillment of the hope of the OT and all its prophecies. This is also the meaning of Matthew 24:30, *"And then shall appear the sign of the Son of Man in heaven."*

Matt. 24:30 goes on to say, *"and all the tribes of the earth shall mourn"*. Zechariah 12:10 reads, *"I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications: and they shall look on me whom they have pierced, and they shall mourn for 'Him."* And Rev. 1:7: *"All the kindreds of the earth shall wail because of Him."* All the tribes could refer to those of every period of time after Christ's death who come to repentance from unbelief, but most of all it can have to do with the 12 tribes of Israel who killed their Messiah. See that Zechariah 12:11-13:1, John 19:37, Luke 23:27,28 & 48, Acts 2:37 and Revelation 1:7 are the fulfillment of the above verses. This coming also has to do with seeing Christ in the Spirit of grace and supplication to repentance. Seeing Christ literally in a resurrected body is not the point to anything, what counts is being able to see Him as He is. (1 John 3:2)

#### The Sign of the Son: Zechariah 12:10

This sorrow is when Jerusalem sees they have lost their Messiah and King, having killed Him. When they understand this, they repent as recorded in Acts 2-4 outlined below:

1. In Acts 2:37, the church becomes filled with the Holy Ghost and some men mocked them, supposing them to be drunk.

2. Peter speaks up and says that this is that which was spoken by the prophet Joel (2:29) *"I will pour out my spirit upon all flesh."*

3. Peter says in Acts 2:36, *"ye have crucified both Lord and Christ."* As a result, these men who heard the word of God (in Acts 2:11 *"we do hear them speak in our tongues the wonderful works of God"*) then hear Peter's words and *"were pricked in the heart and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?"*

4. They repent of having killed Him in Acts 2:41, Acts 4:4 and about 3,000 plus 5,000 are saved.

5. In Acts 4:6, Caiaphas the high priest to whom Jesus spoke, saying in Matt. 26:64 (and Mark 14:62) *"Ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven"* sees these things and many converted to Christ

with Annas. When men continue in their hardness of heart, they will not have the ability to repent and are judged at His coming.

#### Zechariah 12:10

*“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”* In our day, men look on Christ whom they have pierced, and are pierced in their hearts as they understand that Christ died for them and repent.

This was first fulfilled at the cross literally, where we see that Zechariah 12:10 is quoted in John 19:37, when Christ was pierced. Out of Jesus’ side came forth blood and water (John 19:34), which is the sign that is at the source of our redemption and sanctification where it has sprung forth. Acts 2:33 says, *“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”* Jesus *“shed forth”* the Holy Ghost and His Word even at the cross, which caused men to look on Him whom they pierced. Man pierced Christ in enmity and animosity but then looked to Him in repentance. It was sin that pierced Him, but grace that saves us. The Holy Ghost here brings true change of mind from unbelief unto salvation by the sight of our dying Savior giving us the knowledge to be forgiven of sin. The result of Zech. 12:10 is repentance as seen in Zech. 13. This speaks of its results with the cutting off of the unclean spirit and a resurrection of Israel to see Christ for who He really is. Zech 13:2 *“I will cause the prophets and the unclean spirit to pass out of the land.”*

#### The sign of the Son: Change of the Covenants:

Another aspect of Christ's coming in the clouds is in His receiving the kingdom from the Father at His resurrection, in Daniel 7:13.

In His coming, He has put an end to the physical world that once was. He puts an end to the Old Covenant that was dependent on shadows of the true.

#### The Sign of the Son in the Sun:

The sun and moon are referred to from Psalm 89 as a faithful witness. Christ also is now said to be a faithful witness in 1:5. Now in 1:7 we also see clouds in the sky as a parallel to Christ's coming that matches Matthew 24:29-31, Isaiah 13:10 and elsewhere.

These clouds that Christ comes on are the witnesses as seen in Hebrews 12:2, 1 Thess. 4:17 and Rev. 19:14. The greater reference is to Christ's church and His angels proclaiming the Gospel by their overcoming. For those who did not repent it may be argued that these clouds represent the Roman troops under Titus.

The Sign of the Son in the rain:

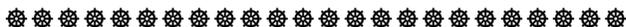
When the message is rejected, these showers of blessing turn rather as a witness against them, whereby God sends judgment through the Roman armies. (Luke 19:43) Hebrews 6:7,8 says, *"For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."*

**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.*

God is the beginning and end of everything: Revelation declares that even the Beast is given power by Him. (Rev. 17:17 *"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."*) Knowing this, we can count all we have or all we don't have as God's plan's for His Glory. Christ is the same yesterday, today and forever. God is now here and we will be with Him forever. If we do not know Him now, we will not know Him in the hereafter. If we seek to have a good relationship with Him now, we will be sitting next to Him at His table in the kingdom of Heaven. Thus, there are past, present and future aspects that are here in Revelation in relation to Christ, at His coming in our need to understand today.



**REVELATION 1:9-20**  
**OUR HIGH PRIEST AND KING THAT LIVETH:**  
**TO THE SEVEN CHURCHES**



**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.*

John says he is in tribulation, likewise are we in tribulation.

John makes a point here that he is our companion in tribulation as well as our companion in the kingdom of God. This ties in with Rev. 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.*” Verse 9 above proves that we are in tribulation as we carry the cross daily and in doing so we are in the kingdom at the same time --- even as kings as it says in 1:5. To the same degree we are in the tribulation we are likewise in the kingdom! James 1:2 shows that tribulation is here to sanctify us, and the Scriptures show that even our Saviour was sanctified through tribulation, John 17:19. Without sanctification, without holiness no one will see the Lord. 2 Timothy 3:12 says all who will live godly in Christ Jesus shall suffer persecution. The churches could not expect to overcome to enter into the fullness of the kingdom of God except through “much tribulation”, sanctification. (1 Thess. 3:3, Acts 14:22) As Christ was coming, so too were the saints to meet Christ in the air. These things are coming close, nevertheless we pray for patience for the fullness of these prophecies to be fulfilled in us.

Patience: This “patience”, also mentioned in 2:2, 2:3, 2:19, 3:10, 13:10, 14:14. Patience is key, it takes great patience to carry the cross across the tribulation then alone mundane matters of everyday life, by this we share in Christ’s sufferings 1 Peter 4:13. James says we are to consider it all job when we can exercise patience and so prove our faith.

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

I was in the spirit: Paul says in Romans 8:1-16, “*But ye are not in the flesh but in the spirit if it so be that the spirit of God dwells in you.*” Simply, he was in fellowship with God, and this happens for John as he exercised patience in tribulation. We know we are in the Spirit if we are rejoicing in tribulation rather than complaining.

On the Lord's Day: This is Sunday. Acts 20:7 says: "*Upon the first day of the week . . .*" when the disciples broke bread, taking the Lord's Supper. 1 Cor. 16:2 says "*Upon the first day of the week...*" the offering was to be taken. If there is a day that is the Lord's day, that day, according to the New Testament would be Sunday. Hebrews 4:8 says, "*for if Joshua had given them rest then would he not afterwards spoken of another day?*" Joshua did not give them the rest of God, but Christ did. This Sabbath was a type that was fulfilled in Christ when we are no longer slaves to sin but are free from the law of sin and death in an eternal day of rest in Christ. This is understood in its fullest sense after we are with Christ where He is, when we only dwell in righteousness on the last day, the day of resurrection.

Heard behind me a great voice like unto a trumpet: The reason John heard "behind" him this voice is that Christ is symbolically showing him which way to go with His word. This kind of symbolism is pictured in Ezekiel 3 and reads as follows: "*Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. ...Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. ... Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. etc.*"

Trumpets used in the Old Testament. The trumpet is used simply to call God's people to an assembly for some kind of action. Nowhere are there seven trumpets as there are in Revelation, except in the book of Joshua.

#### Similar Trumpets:

Below are listed some places where the word "trumpet" is used that shed some light on the Book of Revelation.

Exodus 19:13,16 & 19 The first mention of a trumpet is at Mt. Sinai, where the voice of a trumpet waxed louder and louder as the Lord descended on Mt.

Sinai. Exodus 24:16 says, "*And the glory of the Lord abode upon Mount Sinai, and a cloud covered Mt. Sinai six days: and the seventh day he called unto Moses out of the midst of the cloud and Moses went into the midst of the cloud forty days and forty nights.*" This was after four leaders including Moses, together with seventy elders, did eat and drink with the Lord. This may be symbolic of the whole book of Revelation, with the 40 days and nights being symbolic of the marriage of the Lamb to the end. The seven days are symbolic of the seven seals in the Lord is cleansing His kingdom. On the seventh day all Israel enter into a new kingdom and God's wrath starts to cleanse the earth.

Lev. 23:24 & 25. The feast of trumpets and the Day of Atonement. This was to be in the seventh month, the first day of the month. On the tenth day was the Day of Atonement.

Numbers 10:2 speaks of two trumpets of silver used for calling the assembly for the journeying of the camps first assembling at the tabernacle. Numbers 10:9 speaks of assembling for war and Numbers 10:10 for blowing the trumpets over the offerings.

Joshua 6:4. Joshua on the seventh day, they encompassed the city seven times. This is similar to Revelation 8 where after seven seals, there are seven trumpets. Joshua 6:5 says that on the seventh day, they shall go up into the city. This could be argued to be a picture of the rapture of 1 Thess. 4 where the saints possessed the kingdom.

Judges 3:27. Ehud blows a trumpet on Mt. Ephraim to take back Israel from the Moabites.

Judges 7:18. Gedeon takes the tents of their enemies as they blew trumpets saying the sword of the Lord and of Gedeon.

2 Samuel 6:15. David and all the house of Israel bring up the Ark of God with the sound of the trumpet and shouting.

1 Kings 1:34. Solomon is made king with a trumpet.

1 Chronicles 15:28. Trumpets are blown as the ark of God came into the city of David. Twice it mentions this and then David in 16:7 prophesies Psalm 105 & 19:9.

2 Chronicles 5:13. The dedication of Solomon's temple had trumpets with special Levitical singers of Levi who numbered 1400 being similar to the number in Rev. 7 (144,000) and Rev. 21:17 (144). 2 Chronicles 7:8 shows that this was the Day of Atonement.

2 Chronicles 29:26. The temple is rededicated by Hezekiah.

Ezra 3:17. The Priests dedicate the foundation of the temple with trumpets.

Nehemiah 12: 35,41. Priests blow trumpets at the dedication of the walls.

Nehemiah 4:20. Trumpets were used to signal Israel to come together and fight while they were separated as they were building the wall.

Psalm 47. "*God has gone up as with a trumpet.*"

Psalm 81:3. "*Blow up the trumpet in the new moon.*"

Psalm 98:6. "*Make a joyful noise before the Lord the King.*"

Psalm 150:3. "Praise the Lord with the sound of the trumpet."

Isaiah 18:3. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye . . ."

Isaiah 27:13. "The great trumpet shall be blown. Those of Egypt will come to worship in Jerusalem."

Isaiah 58:1. "Lift up thy voice like a trumpet and show the people their sin."

Jeremiah 4:5. "Blow ye a trumpet in the land."

Hosea 8:1. "Set the trumpet to thy mouth for He shall come as an eagle against the house of the Lord because they have transgressed my covenant and trespassed against my law."

Joel 2:1. "Blow ye a trumpet in Zion ... for the day of the Lord cometh."

Zechariah 9:14. "The Lord shall be seen. His arrow shall go forth as lightning. The Lord shall blow a trumpet."

Matthew 24:31. "With a great sound of a trumpet ... they shall gather together His elect from the four winds from one end of heaven to the other." This is the seventh trumpet.

**Revelation 1:11-13** *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. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 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.*

Alpha and Omega: Jesus speaks Greek, and He says He is the "Alpha and Omega, the first and the last." The Lord's coming is to be understood as past, future and everything in between, He changes not. (Malachi 3:6)

The condition of the seven churches: In chapter 2 and 3, we find that six of the seven churches are asked to repent. As long as we are being saved and sanctified, we can expect that we will be continually turning from ourselves to Christ. This being about to be martyred has something else in view besides this life and repentance. It has to do with identify the kingdom.

The condition of John: John was not perfected, he falls down as a dead man in verse 17. Christ, who is the first begotten from the dead, tells John to fear not and lays His right hand upon him. It is in this hand in which He is also holding the seven stars. John in verse 12 turns around to see Christ and sees instead seven golden lampstands. Then he tells us he sees Jesus in the

midst of seven golden lampstands. When we can turn from ourselves and our circumstances, and the world can see Christ.

"I heard and saw" The "heard and saw" pattern here is repeated throughout the book of Revelation.

Candle stands. In the OT, there was one candle stand. In the New Testament, there are seven candlestands that stand separately. This is because today there is no more the OT candlestand where all are joined together under Moses and that kind of system. Now each candle stands individually joined together by the Spirit.

"[O]ne like unto the Son of Man." We too must look through the midst of the seven churches if we are to come to know Christ and His kingdom, this is what Psalm 42 says. Here Christ is now in the midst of His people. Because Christ has purchased us by His blood, now we can boldly enter the throne of grace. Today, God's people are the Bride of Christ as they overcome to enter into His presence. In our present Last Days dispensation, Christ is in our midst, we are seated with Him in heavenly places past (Exodus 24:9, Rev. 4-5), present (Eph. 2) and future (Rev. 21-22).

"I saw ... one like unto the Son of Man." There will be less and less difference between us and Christ and the example He has set forth for us as we grow closer to Him. If the world cannot see Jesus in us, how will they be saved? John does not say that he saw the Son of Man but one like unto the Son of Man. John saw Christ. However, God's message to us is often not understood in its true context because our sin blinds us from seeing Jesus Christ. But in Matthew 13:43 shows that in the resurrection the righteous will shine as the sun in the kingdom of the Father.

"The Son of Man in the midst" Christ twice has said He is past, present, future and thrice the beginning and the end. Now here He also says He is in the midst or the heart of His church. He declares that He is in our midst by His testimony and the Word of God. This threefold aspect of God is a key issue in Revelation. God changes not, in the way we understand His coming. He stands in the midst of the candlesticks as He walks among us today. We need to turn and recognize Him. Here in this context, He is in the office of a Priest among us. As Christ stands in the midst of His churches, so does He equally stand in the midst of the throne and with the Beasts about His throne, all things are subject to Him in heaven and on earth. (Rev. 5:6) The tree of life is also set in the midst of heaven (Rev. 2:7, 22:2), which represents the fruit of Christ. Jesus said in John 6:53, *"Exempt ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."* Also, Jesus said in John 15:5, *"I am the vine, ye are*

*the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."*

"Like unto the son of man." The term "son of man" refers to Christ come in the flesh to show us an example by His life and way. It is in this way that God's promises to the fathers were fulfilled in Christ to deliver His people through the Gospel. (Rev. 12:2) Likewise, we too are called to the same kind of walk as was Christ, to be tested as He was, by the Word of God. It is only Christ as "the son of man" to whom we can be united today. We are baptized into the name of the Son of Man.

Daniel 10: Rev. 1:13-1:16 which is about Christ, is also outlined in Daniel 10:4-19.

"Clothed with a garment down to the foot." Christ's garments here are said to be white; however, they will be red as He tramples the grapes of wrath. (Isaiah 63:2) These white garments represent those of a high priest as they are connected with a golden girdle.

"Girt about the paps with a golden girdle." At this point, it becomes evident that Christ is clothed as a high priest as that of those in Lev. 8:9. This golden girdle is representative of knowing God's will for the people.

**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;*

"hairs were white like wool, as white as snow." Christ is the Ancient of Days. He has been from the beginning. In Isaiah, it says He is the everlasting Father. His knowledge goes beyond the white hairs of our fathers so far that one cannot ever begin to rightly comprehend it. God's wisdom not only outnumbers our years, but it also has as many sides as the many snowflakes of which of no two are alike. His knowledge is as high as the cold, white, snowcapped peaks whose blinding whiteness is out of the reach of man. His knowledge goes on for eternity, yet at the same time we are made in His image, and we can have communion with Him.

"Eyes were as a flame of fire" To look into Christ's eyes is to be purified. Christ's primary desire is only to see us purified, as also this should be our desire for us. There is nothing more dreadful than loving something God hates. We should not fear and be happy to be refined through tribulation, without it, that would leave us apart from the purposes of God.

An interesting verse in comparison is Exodus 14:23-24, which says, "*And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians...*"

**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.*

Feet like unto fine brass burned in a furnace. As we look for explanations to verses here in Revelation, the first place to go in search for answers can be Ezekiel, Revelation is an expanded revelation of Ezekiel. As we are in the introduction of Revelation, we see in the introduction of Ezekiel some answers. In parallel to Christ's brass feet, are the four beasts in Ezekiel 1:7. These are the only other parallel to "brass feet" besides Deut. 33:25, where it says that "*Asher shoes shall be like iron and as thy days so shall thy strength be.*" Ezekiel 1:7 says, "*And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.*" Burnished means polished, whereas fine has to do with its quality. Now, these beasts that are described in Ezekiel and Revelation are modeled on earth in the brazen laver as having their place between the altar and the temple where the priests wash themselves after the sacrifice on the way to the temple. See Exodus 30:17ff. *And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations. ... And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.* As Christ says He has feet like fine brass, He is signifying that as the brass laver was between the altar and the temple, so too is He in relation to His people in between the altar and the temple to cleanse them. The brass laver is also symbolic of the word of God for which we need to see our reflection in it. The book of James says we are to look into the word of God to cleanse us from sin that it not remain in us.

The Brass Laver: This represents the wilderness wanderings. As they crossed the Red Sea (Exodus 14:21,27), it parted as Moses stretched his hand over it to enter the wilderness, which place they entered as their feet touch the Jordan, stopping that river in a heap. (Joshua 3:13, 4:18-19) Through the water of the brass laver, we are resurrected in baptism.

Israel was a kingdom of priests at Mt. Sinai, Christ is a priest in Rev 1:15. It is through the office of the priest that we enter the Promised Land, which represents the place of the temple. Exodus 19:3ff. says, "*And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.*" These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him."

The Brass Laver. The feet of the Laver are stationary, and one must come to it to be sanctified. However, the real laver moves and has wheels that can carry the testimony (Dan. 12:4), which as a result calls men into accountability. The wheels represent the church. Ezekiel 1:5-7 says, "*Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and everyone had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.*" The laver made by Solomon was so heavy it could not be measured for weight. See 1 Kings 7:47, 25:16; 2 Chron. 4:15.

Here in Rev. 1:15, it says that Christ's feet "*are like as to fine brass as if they burned in a furnace*" This also parallels the four beasts and the laver who have feet as brass that sparkled as if they were on fire, as it says in Ezekiel 1:7, "*And their feet ... sparkled like the colour of burnished brass.*" and Ezekiel 1:13, "*As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.*" The first brass laver was made from the looking glass of women, and during the day, the laver glowed in the hot sun as if it were on fire. With Christ, this refers to His burning wilderness experience when He was 40 days in the wilderness. During this time in the wilderness, He had things brought forth to the surface in Him that were to be pre-eminent in His ministry. Hebrews 5:8 says, "*Though he were a Son, yet learned he obedience by the things which he suffered;*" Jesus withstood trials, and His testimony is of one who had been refined like brass burned in a furnace. Christ and the Bride are the kingdom come, they are solid and stable in the midst of trials and do not crumble, the gates of Hell will not prevail against them.

Brazen Serpent: Among them during this time was the brazen serpent to

whom they looked for salvation (Num. 21:9), which also tried them, and could be argued that it ties in with Rev. 1:15.

The Brass Laver. Since we know that the brass laver is a parallel symbol of Christ's feet, we can also compare this to others washings in the Bible. Jesus washed the disciples' feet changing the duty of the priests to wash the feet of others. (John 13:3ff.) *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.*

"His voice is as the sound of many waters."

These waters can represent the waters in the basin and are to represent God's people once they are cleansed. They are of God's revelation to His seven churches. They are as the fish in Ezekiel's river of life. This river is what continues out from the throne, bringing life at the end of Revelation. In the new heaven and new earth, there is revelation from the throne that comes forth as a river. So much revelation is there that there is so much more that passes by than what we can drink. God's revelation is like a river, not a trickling fountain! It is a river that fills the sea to be brought to the Gentiles. . Paul said for this reason", *If any man think he knoweth anything he knoweth not yet as he ought to know.*" (1 Cor. 8:2) However, some of us are limited as we refuse to drink somewhere that God has prepared for us because we will not walk with Him. 2 Kings 5:12 *"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."* The true waters, the true knowledge is knowing God: Jeremiah 9:23-24 *" Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I*

*delight, saith the LORD."* It is better to know God than to know men, and better to know believers in our church than those who believe not or those not in our own church.

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

**The Stars:** Apposed to falling stars these stars are in the right hand of our Saviour. Stars that fall were never in Christ's hand. The true stars are the seed of Abraham. Why are there only seven? Seven represents the whole number of the people of God. Just as the false church has seven seals against it, so, too, the true church has seven candlesticks or seven stars that represent it.

*"Out of his mouth went a sharp two edged sword."* James says *"Death and life are in the power of the tongue and those who love it will eat its fruit"*. The Church is, in fact, Christ's sword which is directed by the Word of God.

*"His countenance was unto the sun shineth in his strength."* Psalm 89:27 says that His kingdom will endure as the sun. Psalms 50:21 says, *"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes."* To try to hide from God is to try and hide from the sun.

**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:*

**I fell at His feet as dead:** Daniel saw a similar vision to John's in Daniel 10:5-8, where he said: *"my comeliness was turned in me into corruption"*. If we truly acknowledge the Word of God for what it is says, we should need to fall at Christ's feet as dead.

*The "first and last" is also included with "was dead and is alive" and "have the keys of hell and death."* The *"first and last"* here means that Christ is the first to overcome by His death to gain salvation and that He is able to bring all His sheep with Him. This salvation Christ has obtained for us brings us to follow Jesus and his apostles. There is no other way of salvation besides going through Jesus Christ, following his narrow way. We do not invent our own ways of salvation.

**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.*

Jesus has the keys of death and of hell.

Michael could be said to have this key in that he throws the dragon out of Heaven. Daniel 10:21 says that Michael is our prince, who else is this but Jesus?

Jesus said that upon Peter's confession that, "*Christ was the living God*", that Peter had the keys to the kingdom through this the testimony of Jesus Christ. Today we also have the keys to that kingdom. Whatever is bound on earth is bound in heaven. This key have to do with those who are receiving or rejecting the Gospel and God's election.

Satan too, has been bound by a key. And this is a key that the Gospel binds him from deceiving the nations. 2 Thess. 2:6 says "*And now ye know what withholdeth that he might be revealed in his time.*" This was the Gospel as long as it would be preached, when it was no longer to be preached, then Satan would no longer be "*withholdeth*" by it and the key unlocked the pit. The Gospel is dispatched by Christ's saints through prayer, and is that which frees men's hearts forever from sin and death.

Jesus says He is the door to the sheep gate. (John 10:9) This is the gate by which we enter, there is one Savior, one Key, one Door. The lawyers of Jesus' day hindered men from entering into the kingdom of God and entered not in themselves. They tried to gain control of the key. (See Luke 11:52.)

Jesus is the Door: Repentance is the the key to entering into the life of the New Jerusalem. Six of the seven churches are commanded to repent. If we do not have an open door to Christ, then our candlestick will be removed. Christ was no longer the door, but they had their own door on which Christ was knocking. There no longer were gates that led to the kingdom of Heaven (Rev. 22:14) but rather there was gates that lead to blindness, spiritual poverty and Hell.

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

Write the past present and about to happen:

One of the keys to rightly understanding Revelation is understanding the "*things which thou hast seen, and the things which are, and the things which shall be hereafter;*" are here in Revelation forever. Today we need to see the coming of Christ and Revelation the same way as John did. Jesus is "*the things which thou hast seen, and the things which are, and the things which shall be hereafter*" even as He says "*I am the first and the last I am he that liveth, and was dead; and, behold, I am alive for evermore.*" Indeed, the future is only about the Revelation of Jesus Christ, where He is and where He is not.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter..." The word for "shall be" is Mello 3195 and is also translated "ready to." The word "hereafter" Mesos 3326 is translated "with." So we can see that Revelation does not say past, present and future in 1:19. Rather, it is past, present and "about to happen," showing how these things progressed from the time Jesus spoke Matt. 24 or 2 Thess. 2:2 "That ye be not soon shaken in mind ...".

What lasts forever to be hereafter? What shall be hereafter pertains directly to the seven churches or the resurrected church in heaven in communion with God. Knowing Jesus Christ for who He really is, is how we come to dwell in the new Jerusalem. Knowing Christ and His kingdom personally, how we have come to this point, and where we are going in His kingdom is the only thing that has real past, present, and future importance. Philippians 3:8 says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and count them but dung that I may win Christ." We should build in His kingdom knowing it will not be destroyed, as it says in Daniel 7:14. Daniel 7 reads, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Christ declares His presence here thirty-three times here in Revelation 1 as follows:

1:1 Jesus, 1:1 Christ, 1:1 God, 1:2 Word of God, 1:2 Jesus, 1:2 Christ, 1:4 The seven Spirits, 1:4 Which is which was and which is to come, 1:5 Jesus, 1:5 Christ, 1:5 Faithful Witness, 1:5 First begotten from the dead, 1:5 Prince of the kings of the earth, 1:5 Him that loved us, 1:6 God and His Father, 1:6 Amen, 1:8 I am, 1:8 Alpha and Omega, 1:8 The Almighty, 1:8 Which is which was and which is to come, 1:9 Jesus, 1:9 Christ, 1:9 Word of God, 1:9 Jesus, 1:9 Christ, 1:10 The Spirit, 1:11 I am, 1:11 Alpha and Omega, 1:11 First and Last, 1:13 Son of Man, 1:17 First and Last, 1:18 I Am, 1:18 He that liveth and was dead, 1:18 Amen,

The end of the book also lists names for Christ, though they are not as numerous. King of Kings, Lord of Lords 22:13, Alpha and Omega, Beginning and End, First and Last, Offspring of David, Bright and Morning Star.

**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.*

A Mystery? Revelation is written to the overcomers of seven literal churches, not any kind of mystical churches yet. If these letters were written to mystical churches, John's messenger would not have known where to deliver the book and we would not have the book of Revelation in our churches today. The mystery mentioned here is finished in Rev 10:7, for that generation. This book is no longer sealed where it cannot be opened. It is unsealed again for us through the seven thunders, and those seven thunders could be argued to be the seven churches.

The "Seven stars." These are the Shepherds like unto the great shepherd of John 10. The twelve stars of Revelation 12:1 is a system replaced by this seven-star system, it is another way of expressing the way God's government works among His people. The relationship that God has to His church is not determined by the church, it is determined by the Lord in the way He brings His church to maturity. (Rev. 19:7) 1 Timothy 3:16 says, "*great is the mystery of godliness.*"

As light scatters darkness, so these churches are to purpose themselves to scatter what is the false witness. Matt. 5:14-15 says, "*Ye are the light of the world.*" A lamp is limited by the amount of oil that is in it. Churches must look to God alone for their strength. Matthew 5:18, 19; John 1:5, 8:12, 12:35-36 and 1 John 1:5-7 show that God is light. This light shines in darkness and the darkness comprehends it not. (Eph. 5:7-18; Rom 12:2; 2 Cor. 3:17-18)



**REVELATION 2:-3:  
THE SEVEN CHURCHES MUST OVERCOME  
INTRODUCTION TO THE LETTERS**



Overcoming: Christ's message to these churches is that He is coming to remove opposition to His kingdom shortly, and to establish His kingdom on earth. Christ commands each of His churches to be overcoming as He draws nigh. *"Judgment must begin at the house of God"* (1 Peter 4:17) Christ gives word of His coming to each of His churches with the exception of Smyrna. Smyrna is told to faithfully come to Him in martyrdom and receive the crown of life. So in this sense, we can suppose that the coming of the Lord can be equated with martyrdom. A key phrase is at the end of Christ's exhortation to His seven churches: *"Behold I stand at the door and knock."* as also His first word to every church, "I know". Christ's "knowing" is like that of being known in marriage. His gaze is startling, with eyes like flames of fire.

Not symbolic of Ages: The churches of Revelation are not symbolic of ages, they are literal churches that have these different problems which are addressed in each letter. For those who are not watching, they will see Christ come as a thief in the night. Christ commands those churches that are not ready to repent, that they may not *"receive of her plagues"* and remain on earth in the new Jerusalem which is coming down in the New Heavens and Earth. Christ is focusing on salvation ----- if we to be saved we will follow Him and do the things that He says to do. Jesus said; why do you call me Lord Lord and do not the things that I say? Luke 6:46

The basic format of the letters is below:

- 7 Greeting
- 7 Title of the risen Christ
- 5 Praise beginning with "I know." Laodicea receives no praise.
- 6 A section of criticism. Philadelphia and Smyrna receive no criticism.
- 6 A warning to repent. Philadelphia and Smyrna receive no warning to repent.
- 6 Exhortation
- 7 A promise
- 7 The saying *"He that bath an ear"*
- 6 The saying *"I am coming."*

7 A requirement that they are to overcome  
7 The saying "I know thy works"

REVELATION 5:5 & 21:7,  
OVERCOMERS INHERIT THE COVENANT PROMISES.

Overcoming:

Overcoming is the repeated theme of each of these letters to the seven churches of Revelation. God's promise is that the church can be victorious if they follow God. God wants His church to overcome and says 3:21 *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."* and 3:5 *"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."* Those who overcome will not have their name blotted out of the book of life. 3:5 is clearly about works if you compare it to 3:21. Those that are saved have works, see Matthew 7 and James 2.

God has made provision only for the Church that will overcome. They that are of the new creation will overcome in Him, and those who follow Him in word only will not. (Rev. 5:4) God tells each of His churches they must overcome the Beast, his image and his mark. (Rev. 20:4) In the later chapters, the Bride of Christ is seen to have overcome the Beast, and her garments are white. Those Christians and churches which will not overcome lose their candle stand.

In Rev. 5:5, John turns to see a lion but he sees a lamb. Rev. 12:11 & 17:14 shows that the Lamb, and God's saints overcome Satan by the blood of the Lamb. They overcome by sharing in Christ's sufferings, having no love for their lives to the end. (Rev. 12:11)

Job said that in the end, he also would overcome and come forth as gold. (Job 23:10)

Abraham's covenant promised that he would possess the gates of his enemies. The word "gates" is repeated often in Scripture to show that God's plans are ever outreaching beyond the limits and expectations of our social systems and governments. Jesus said that He would build His church and that the gates of hell would not prevail against it. Nations will come to Christ, and those who will not God will judge as the church preaches the Gospel. The wicked of the nations merely hold the land for the righteous to stand up and claim it.

Examples of the Inheritance in The Covenant:

1. In Deut. 6:3, 7:12-15, 11:13-17, 22-25, 28:1ff., 30:15, 16, 19, 20, we see there is a multiplication in strength and blessing by this covenant.
2. In Ps. 89:34-36, the promise of God's covenant is increased in God

promises that David's seed will rule worldwide. Christ is the King upon the throne of the nations (Acts 2)

3. In Ps. 105:7-11, the promise of God's covenant is eternal.

4. Ps. 72 is a picture of the victory we have in Christ. Jesus said (on the way to the cross) that He has overcome the world as our Saviour and our example even before He went to the cross! (John 16:33)

5. In 1 Peter 1:4, Peter shows us that in Christ, we now have an inheritance that is incorruptible and undefiled and that fadeth not away, but is reserved in heaven. This inheritance, unlike the earthly Jerusalem, is the secured inheritance obtained in Jesus Christ by those that will overcome.

#### The inheritance of overcomers in Revelation 21:7

Revelation 21:7 says (*"He that overcomes shall inherit all things; and I will be a God to him and he shall be my son."*). This is the summary of all the covenant promises from Geneses to Revelation.

In Rev. 21:7, the promise to those of the seven churches who overcome are summed up in John's description of believers as the Holy City and the Bride of Christ. Rev. 21:7 says, *"He who overcomes shall inherit these things and I will be his God and he shall be my son."* Christ's overcoming was to reunite the church together with Christ unto Himself. The language of *"I will be his God and he shall be my son"* is a reiterated promise to Israel, as seen below.

#### Examples of Rev 21:7:

Leviticus 26:12 *I will walk among you and will be your God and ye shall be my people.*

Psalm 2 *Thou art my son. This pertains to us in Christ as well Christ Himself*

Psalm 50:7 *Hear O people ... I am thy God even thy God*

Ezekiel 11:20 *They shall be my people and I shall be their God.*

Ezekiel 14:11 *They shall be my people and I may be their God.*

Ezekiel 36:28 *Ye shall be my people and I shall be their God.*

Ezekiel 37:23 *They shall be my people and I may be their God.*

Ezekiel 37:27 *I will be their God and they shall be my people.*

Jeremiah 11:4 *So shall ye be my people and I will be your God*

Jeremiah 31:1 *At that same time sayth the Lord will I be the God of all the families of Israel and they shall be my people.*

Jeremiah 31:33 *I will put my law in their inward parts, and write it in their heart's and will be their God and they shall be my people*

Jeremiah 32:38 *They shall be my people and I shall be their God*

Hosea 1:9-10 *Where it was said unto them, Ye are not my people, it shall be said unto them Ye are the sons of the living God.*

Hosea 2:23 *I will say unto them which were not my people Thou art my people, and*

*they shall say thou art my God.*

2 Cor. 6:16 *I will be their God and they shall be my people*

Other verses that have similar language are Isa. 63:8, Ps. 14:4, Ps. 53:4, 1 Chron. 28:2, 2 Kings 20:5, 1 Kings 8:16, Ruth 1:16.

#### The inheritance is Jesus Christ:

The inheritance of those who overcome is Jesus Christ, to be in communion with Him. He is the inheritance of all the covenant promises to the fathers. This is the correct way of understanding our inheritance. For example, Eph. 2:12 reads "*... ye were without Christ, strangers from the covenants of the promise, having no hope and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*" Or John 17:3 "*And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.*". 2 Cor. 1:20 says, "*all the promises of God are in Him Yea and in Him Amen unto the glory of God by us.*" Colossians 2:3 says, "*In Christ are hid all the treasure of wisdom and knowledge.*" There is one promise which fulfills the covenants, and that is the promise of receiving Christ as does a Bride receive her Bridegroom. To understand the inheritance of Rev. 21:7, we need to take a closer look at what was promised to Abraham, Isaac, Jacob, Judah and Israel.

However, what the covenant promised was not fulfilled until Christ came. Now we can see that all the riches and the fullness are in Him. Here, all of Scripture focuses down on those who inherit the promises by overcoming, by following Christ without the camp into the Heavenly City. (Hebrews 13:13, 14) All of the covenants are unified as one promise to God's people, and that promise is Christ Himself.

#### Examples of fulfillment of the Inheritance in the New Covenant and in Jesus Christ:

\*Jeremiah 31:31 shows that the promise of the Old Covenant is fulfilled in the New Covenant.

\* Heb. 8 shows that there would be a realization of the Covenant. God's law would be in the regenerate heart, sin being remembered no more. There would be a graduation from earthly prosperity to a prosperity of knowing God and the Gospel wherein everyone would know the Lord.

\* Rom 15:8 shows that Christ is a minister and the one who confirms the promise to Abraham regarding circumcision, which promise is validated and realized in Jesus Christ.

\* Gal. 3:16 shows that Christ ("the seed") has fulfilled the promise to Abraham and all of the fathers.

\* In Rom. 4:13, Christ is the heir to Abraham.

\* In Acts 2, He is on the throne of David.

\* In Acts 2, He is able to dispense the New Covenant through the Holy Spirit.

- \* Heb. 4 shows that Jesus is the one who gives the promised rest.
- \* Heb. 9 shows that Jesus brings us into the inheritance of the saints.

An Exhortation to Abraham to Overcome for the Inheritance: God promised Abraham he would overcome, and if we too endure with Christ, we will inherit the promise as Abraham did. Heb. 6:8 says concerning overcoming, *"But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise."*

Concerning "My son" Isaac Inherited the Promises:

Concerning "My son," the promise made in Rev. 21:7. It is a term first used about Isaac which first came from Sarah, that she would not have the bondwoman to reign with *"my son"* who was the heir of the covenant promise in Genesis 21:10.

Sarah is of the types of the women depicted in Revelation in 12:1.

The rightful heir and the son through Sarah overcame and was set free from the law (or the bondwoman), through death as they had faith in God. Thus, Isaac inherited the promises to his father as we do today. And this results in our being willing to lay down our lives as Christ did. See Galatians 4:30, 31.

In Exodus 4:22, it says, *"Israel is my son even my first born."* And verse 23 says, *"let my son go that he may serve me."* Israelites overcame their bondage because of the promises to Abraham.

Inheriting the new heavens and earth.

The promises pertain to all the churches as well as each individual in the churches to which the letters were sent. This is understood by way of the saying, *"He that hath an ear to hear let him hear what the spirit sayeth to the churches."* So, it is not any one church that is being addressed, but all the churches. This saying is found addressed to each of the seven churches below. These promises are simply based on overcoming.

"To him that overcometh . . . "

Ephesus, 2:7 . . . *to eat of Tree of life in the midst of the paradise of God.* (Rev. 22:7)

Smyrna, 2:10 *Be faithful unto death and I will give thee a Crown of life* (Isa. 62:1-3; Rev. 2:1)

Smyrna, 2:11 . . . *shall not be hurt of the second death* (Rev. 20:6,14, 21:7, 8)

Pergamos, 2:17 . . . *to eat of the hidden manna* (John 6:58) coming down from heaven (Rev. 21:10)

Pergamos, 2:17 *A white stone and in the stone a new name* (Isa. 62) As one who becomes married.

Thyatira, 2:25 . . . *the Morning Star* (Rev. 22:16, The Morning Star is Christ)

Thyatira, 2:25 . . . *power over the nations* (Rev. 21:24 ... the kings ... shall bring their glory into it.)

Sardis, 3:5 . . . *be clothed in white raiment.* (Rev. 19:14)

Sardis, 3:5 . . . *not blot his name out of the book of life* (Rev. 17:8, 21:27, names of those in the City)

Sardis . . . *confess his name before my Father and before his angels.* (Building the city Matt. 10:34)

Philadelphia, 3:12 . . . *make a pillar in the temple of my God and he shall go no more out and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God and I will write upon Him my new name.* To become part of the new Jerusalem is to never go out. However, its gates are open for the nations to come in.

Laodicea, Rev. 3:21 . . . *grant to sit with me in my throne as I over came and set down with my Father in His throne.*

### Are we also saved by our works?

Yes, there is not only the work of faith (John 6:29) but there are also other works that establish our faith as with Abraham, who was justified after he had believed God, not withholding his only son. God wishes mankind, saved and unsaved alike, to consider where we stand as righteous. Are we overcoming? Are we bearing fruit? Where are we in relation to our own will and work (Phil. 2:13-14) in Christ. Are we in the faith? How are we maturing in Christ? Are we as a stalk of wheat, or a tare? If we are really paying attention, we will see that it is Christ working in us, bearing His fruit, undoing all that we are, which stands in the way of our new nature in Christ Jesus. This is a great mystery, because God works in us, (Eph. 5:32) If not we will be removed as a branch that does not bear fruit, John 15.

God will judge and makes men accountable, this is seen in Ezekiel 3:18 where God says that we are accountable as watchmen. If we are following the righteous and Christ, none of the evil that we have done will be mentioned. (Ezekiel 18:22-24). If we refuse to repent then none of our righteousness will be mentioned. If we refuse to repent we are a tare because tares only bear the fruit of the world, death.

Below is a diagram in four columns:

- The name of the Church.
- Their situation or Problem.
- Description of Tribulation & Removal.
- Description of the reward of the New City.

Ephesus	Lost love	Removed candle	Tree of life
Smyrna	OK, but are yet in a mortal body	Must be reckoned as dead	Crown of life
Pergamos	Personal compromise	Fight against you	No second death and gate to the city & hidden manna
Thyatira	Office is compromised	Can enter great tribulation	Power over the nations
Sardis	Dead	Come as a thief	Not blot his name out of the book of life
Philadelphia	OK		Pillar in the temple of my God and he shall go no more out.
Laodicea	Lukewarm compromise	Spew out of the land	Overcome to sit on Christ's throne.

The tribulation shows at the end, there is no need for a rapture, because every compromising Christian is dealt with in judgment they are in the New Earth! Yet unltamitly this is symbolic in that flesh and blood cannot inherit the kingdom, there is more of Jesus to come. Those who are left will have learned to trust Christ and that it is He that judges the churches, Rev. 2:23 *“And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.”* The sin of those who depart from God are outlined in the letters to these churches and can be summed up as failure to keep the first and second commandment in Exodus 20. Salvation is thus seen as holding fast a full assurance firm to the end. (Heb. 6:11,12)

Concerning works to the Churches:

- Ephesus** 2:2 Repent: Do the first works
- Smyrna** 2:9 Be faithful unto death
- Pergamos** 2:12 Repent of secret fornication
- Thyatira** 2:19 Repent of open fornication
- Sardis** 3:1 Repent, your works are not perfect, you are as dead.

**Philadelphia** 3:8 Will be kept from the thief, hold Fast.

**Laodicea** 3:15 Repent be zealous and buy, garments and eyeslve

Titus 2:11ff. says, *“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”*

The parody of the promises of those who take the mark. These who have rejected God have a city that is a parody of the new Jerusalem.

\* In the Holy City, it says that the saints will go no more out of the city. (Rev. 3:12) Those in Jerusalem during the war were trapped in the city and could go no more out.

\* In the Holy City, there is a river of life where everything it touches lives. (Ezekiel 47:9) In Jerusalem, everything that the waters touch die. (Rev. 8:8,9)

\* In the Holy City, they drink living waters. (Rev. 22:17) In Jerusalem, they drink blood. (Rev. 16:6)

\* In the Holy City, the tree of life gives life to the nations. (Rev. 22:2) In Jerusalem, 1/3 of all the trees die and locusts eat men instead. (Rev. 8:7)

\* From the Holy City (Heb. 12:13, John 18:23) the water flows out as clear as crystal. (Rev. 21:1) From Jerusalem, the waters flow out as impure blood to the distance of the Red Sea, 16,000 furlongs up to the horse’s bridle. (Rev. 14:22)



## REVELATION 2:1-7 THE LETTER TO EPHESIANS



### Scriptural Background of Ephesus:

Found in Acts 19 and in the epistle of the Ephesians, we can see the background for the Ephesian church better than any of the other of the seven churches in Revelation. Paul spent more than two years establishing the church in Ephesus. John lived there in his old age after AD 70 took care of the mother of Jesus there according to Catholic tradition. Acts 18:18-21 tells us that the church at Ephesus was founded by Aquila, Priscilla and Paul, who stayed there then for a short time. In Acts 19, we see that Ephesus became a ministry center for Asia. There, Aquila and Priscilla were enlightened a certain Jew named Apollos concerning the way of salvation. In Acts 19:1, we read that Paul returned to Ephesus and found those there who knew the Scriptures well because of Apollos. In Acts 19:23, we read of trials involved with the silversmith, but that these trials work out for the benefit of the church. Paul and the other apostles warned of the false prophets who were to arise. (Acts 20:29, 30, 1 Tim 1:3) Paul had sent Timothy to the church at Ephesus to teach. Onisimos was the pastor there, according to a letter that Clemit of Antioch wrote to them. To summarize Paul's letter to the Church: they were commanded to walk in love, discern light from darkness, to be separate from evil and put on the whole armor of God.

### Historical Background of Ephesus:

Ephesus was set neatly in the port on the Castra river. Three major roads all terminated in Ephesus. Ephesus was the supreme metropolis of Asia for commercial and trade purposes.

It was one of the major divisions of the Roman government in Asia Minor. Ephesus was the seat of government over a wide area.

Ephesus was also a major religious center. Ephesus was the center for the worship of Diana. The temple of Diana was in Ephesus. The chief cult was the worship of Artemis, otherwise known as Diana, according to Acts 19:24ff. Diana was said to be "The mother God" who required fanatical worship of her followers. She was the goddess of light and hunting. Those who were to be priests were eunuchs.

There was a statue there to Diana. Acts 19:35 refers to this. This very great temple, 200 feet by 425 feet, was known as one of the seven wonders of the

world. Its temple became used by its patrons as an asylum for criminals, such as those who committed deeds against the society of the Roman government.

Today the site of the temple, which lies just outside Selcuk, is marked by a single column constructed of dissociated fragments discovered on the site.

## Commentary

**Revelation 2:1** *Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;*

### The seven Stars and golden Candlesticks:

The angel here is sent to the church from the throne of God. This becomes clearer as we reach chapters 4 and 5. Foremost what is conveyed now is that Christ directs the stars and their light.

### I will walk among you:

Leviticus 26:12 says, "*I will walk among you and ye shall be my people.*" 1 John 1:14 says that Christ tabernacled among us. Presently, we are taking up residence in the temple of God. The golden candlesticks represent that candlestick which was in the Most Holy Place.

**Revelation 2:2,3** *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

I know your works: Some may argue that "*I know your works*" has to do with Christ's message to seven pastors, who would then be the seven stars. However, this is impossible. God is addressing only the overcomers through His Spirit and His angel. The church hears the message and if they are to be saved they will hear the world of God and overcome the Devil.

Examine them that Teach: In the letter to the Ephesians Paul warned them to examine them that teach, lest God's people be led astray. 1 John 4:1 says to prove the spirits. They did "*try them*" in Ephesus. Many preachers refuse to give an account of their doctrine. This is not the characteristics of a true pastor. Many pastors refuse to label those who are false teachers as false teachers or outline the doctrine as false doctrine. What has happened is that they do not know what is the true doctrine and have given up trying to find the truth. This was a problem that Pergamos and Thyatira had. But the truth will come after one makes Jesus Lord. Those who do not make Jesus Lord inherit false teachings and teachers.

**Revelation 2:4** *Nevertheless I have somewhat against thee, because thou hast left thy first love.*

Thou hast left thy First Love:

Above all we must see that Christ will not “*have somewhat against*” us. We most love Christ first and others second, and this is what is best for them that they may have a witness to make Jesus Lord of all.

“*Left*” here means abandoned. They did not love as they did at first, as in 1 Cor. 13:2,3,8. If you are willing to endure even all the suffering at Ephesus, it means nothing if there is no love. All the martyrdom trials count as nothing if Jesus is not your first love. Our mighty works mean nothing to Christ, if He may say “I never knew you” on the day of judgment.

The apostate Jews came only to seek out the guilty, having no love for Jesus nor for mercy. John 8:9 says: *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.* Though the church of Ephesus was to rightly hate the Nicolaitanes, yet there was a place for showing the love of Jesus. The Gospel tells of Martha, who was concerned about much serving “*Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.* We must leave the world and all that goes with it and choose to have time with Christ alone if we really want to be fruitful. See also Mark 10:17-31 and Matthew 6:16-34.

Our first love is also concerned with only a right relationship with the Bridegroom. (Matt. 24:12-24, John 21:16)

**Revelation 2:5** *Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

Parallels:

This is also said to the church of Sardis as follows: *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

Other verses closely aligned with the “Remember” in Rev. 2:5 are:

1 Corinthians 11:2 *Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.*

Ephesians 2:11 *Wherefore remember, that ye being in time past Gentiles in the flesh, who*

are called *Uncircumcision* by that which is called the *Circumcision* in the flesh made by hands;

Colossians 4:18 *The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.*

1 Thessalonians 2:9 *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.*

2 Thessalonians 2:5 *Remember ye not, that, when I was yet with you, I told you these things?*

2 Timothy 2:8 *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:*

Hebrews 2:1-4 *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

2 Peter 1 *"... Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."*

Jude 1:17 *But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;*

The Virtues of Remembering: In remembering, we find our way back to Christ. We should not assume we have it all and that God is placated at any one point in our lives so that we may then relax and forget about sin, this is to be Full-Preterist. (Luke 12:18) Man can be prone to drift into indifference. Complacency was a great problem in Laodicea and with those in the times of the Judges.

We must always remember the Lord (2 Tim 2:8), as this is the fulfillment for

salvation. New Christians may suppose that they will arrive at a place where they will not need to remember and that they will simply know. However, being a Christian is to be in constant war with the flesh, the world and the Devil. We are being forever saved among those who are perishing KJV-TR Greek 1 Cor. 1:18.

**Revelation 2:6** *But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*

Who are the Nicolaitanes? It is hard to find anything about them at all or even any controversy about them. But not being able to find anything about this is a fulfillment in itself is a fulfillment of Scripture, Psalm 37:10. One of the earliest views regarding the Nicolaitanes is that they had something to do with meats offered to idols for the forgiveness of fornication. Nicholas seems to be one of those who had hands laid on him in Acts 6:5. There is really no other information on this subject. However, clearly it is the same kind of sin as that which Balaam promoted and can be understood by the way it is connected with this in 2:14. The doctrine of Balaam is also similar to that of Jezebel, so it would seem likely that the Nicolaitanes can be understood to be a similar cult.

To hate or not to hate: John therefore teaches that if we really love God, we will hate evil. Love for the good and hatred of the evil go hand-in-hand. Ps 36:4 says that the wicked do not abhor evil. See also Ps 97:10, 101:3, 119:104,128, 139:21,22. The NT does not negate the hate of evil. Anything less than hating that which is against the Lord is an abomination. Christians hate sin and love holiness and love trials which bring about sanctification.

**Revelation 2:7** *He that bath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

Churches Plural: The word here is “churches,” plural. John expects all of the churches to read and heed this message, not just Ephesus or the elders.

Overcoming: The word "overcoming" in Revelation is present 16 times more than in any other book in the Bible. Overcome is a military term. It means to be victorious.

The tree of Life: The promise of the tree of life in the midst of heaven appears to be an extended description of Christ (in 2:1) who is in the midst of

the seven churches (1:13).



## REVELATION 2:8-11 THE LETTER TO SMYRNA



### The Background of Smyrna:

In 580 B.C., Smyrna was leveled and was rebuilt in 290 B.C. as one of the first planned cities of the ancient world. Smyrna was a well-protected city. She had a harbor and was a strategic outlet for trade from the rich Valley of Herjmus. She competed with Ephesus for trade and was called the "Lovely Crown Of Ionian, The Ornament Of Asia." Smyrna had a town on a hill that was called the Crown of Smyrna. Smyrna was famous for its athletic games. It became known metaphorically for its allegedly golden streets. It was 35 miles due north of Ephesus.

Smyrna boasted itself of being the glory of Asia. In 195 B.C. Smyrna was erected a temple to the goddess of Rome. This was done even before Rome was acknowledged in the area or came to the position of political might. Rome favored Smyrna and brought it into a higher status of Roman authority. It is believed to be the first city to engage in emperor worship. It was chosen to build a temple to Tiberius in his reign. There were a number of cities that competed to build a temple to Tiberius. But Smyrna alone was given the privilege to build a temple to him, and Smyrna became the seat of emperor worship.

Smyrna was also a center for a large colony of Jews whom we know from history were very influential with the civil authorities in Smyrna. These Jews were also actively aggressive against the Christians in that city.

Polycarp: Some years later, the Jews made a mob against Polycarp to martyr him. He was one of the most famous bishops of the Christian church at that time. The Jews burned Polycarp on an idol of an ox and then refused to let the Christians give him an honorable burial. Polycarp died a very remarkable death as a testimony to Christendom. Jews had allowed their religion to worship the Caesars, breaking Exodus 20:1. Polycarp was asked to renounce Christ and call Caesar Lord or be thrown to wild beasts. Since Polycarp did not fear the beasts, he was told he would rather be burned instead. He said that the flames of this torment would be but for an hour and told his executioner that he knew not of the eternal flames of the wrath of God upon the unrighteous. The Jews who killed him gathered wood on the Sabbath to kill him and made false accusations concerning him in regard to the Roman

government. When they set to burn him, flames arched over his head, and since he would not die in this way, he was thrust through with a spear.

## Commentary

**Revelation 2:8** *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;*

General Meaning. The general meaning of this verse is that Christ is sovereign. This verse is similar to 1:17,18, "*I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for ever more*" Christ has conquered the grave, death has no power over Jesus Christ.

**Revelation 2:9** *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

Tribulation: See also Revelation 1:9, 2:22, 2:10. Christ says here they are in tribulation. Tribulation and trials are necessary for the Christian to sanctify him. Some Christians feel they are in tribulation if they have to shut off the TV and read the Bible. Wrath on the other hand is something that is not meant for the Christian but is to punish the wicked.

A Rich Man: Jesus said it is hard for a rich man to enter the kingdom of heaven. The church of Smyrna appears to be poor, but they are rich in contrast to those in Laodicea who think they are rich but are poor. The word for poverty in 2:9 means that they were extremely destitute, having not food nor clothing.

See the following verses for the Biblical perspective on riches: Ps. 49:16-18, 52:5-9, 73:1-19; Proverbs 10:2,22; 11:28 13:7,8; 15:16; 1 Timothy 6:17-19; James 1:9-11, 5:1-3, Hebrews 11:26; Rev. 6:5-6 with Ezekiel 7:19)

In Poverty: The church at Smyrna was in poverty because they could not make money by working in the trade guilds, which were idolatrous and worshiped Caesar. Yet they stayed there to be a testimony. The Hebrews of Hebrews 10:34 were also poor because of persecution.

God said to Abraham, "*I am your exceeding great reward*", true riches is found in owning a Godly fear and Respect for God and to be able to walk with Him without grieving the Holy Spirit.

What is the "Synagogue of Satan"? The Answer has to do with False Circumcision. A true Jew is one who has the righteousness of Christ through faith, which is manifested in love for God and relationship with God whereby

he keeps his commandments. The faith is from God and so are the works, not so if you are not trusting in Christ and the Holy Spirit, Phil. 3:9. It is the circumcised in heart, according to Rom. 2:25-29 and Gal. 3:7,29. Abraham was circumcised after he was declared righteous by faith. He was called a father of many nations, not just the father of his natural seed. Nevertheless *"God hath not cast away His people which He foreknew."* (Rom. 11:2ff.)

What is the "Synagogue of Satan"? The has to do with the Veil of 2 Corinthians 3:12-18: Paul says, *"When Moses is read, the veil is upon their heart."* Our Gospel is veiled only to those who hear the Gospel and reject it. Until that veil is taken away, they are blind. For the Jewish nation, the veil is taken away in Christ any time they are willing to acknowledge their own prophecies and their sin. (2 Cor. 3:14-4:6) Those who are blind are among those who perish, because Satan is the one who controlled their worship, blinded their eyes, impelled their activities, because they act as a synagogue of Satan.

What is the "Synagogue of Satan"? The answer has to do with accusers of the brethren Rev. 12:10: They were effectively bearing a false witness against Christians before the Romans. The Jews used the secular arm of Roman government to jail Christians until Rome turned on the Jews, as we shall see later on in the book of Revelation.

What is the "Synagogue of Satan"? They took the mark of the Beast and this they did when they compromised (Exodus 20:1), declaring Caesar as Lord.

What is the "Synagogue of Satan"? They hindered the work of Christ. Paul wrote concerning the apostate Jews, "Satan hindered us." (1 Thess. 2:18) 1 Thess. 2:14-18 says, *"ye also have suffered like things ... of the Jews"*. On one occasion in Acts 17:1-14, Paul reasoned with the apostate Jews who moved Thessalonica into an uproar to persecute Christians. Thessalonian *"brethren"* helped Paul (who also was a Jew who formerly persecuted Christians) to escape from Thessalonica. After this, the apostate Jews followed the Christians to Berea and persecuted them there as well. Later, Paul says that *"I wanted to come to you but Satan hindered us."* Satan represents opposition to Christ.

What is the "Synagogue of Satan"? Having the spirit of Antichrist. The apostate Jews at that time brought persecution to the church because they sought for another kind of Messiah. The Jews were led by Satan to do so. (See Acts 13:45,50; 14:2,19; 23:12; 24:1-9.) Satan is behind Christian persecution. This persecution from apostate Christians gives insight into 1

John's spirit of antichrist who symbolically is portrayed as one person, the Whore of Babylon to usurp God.

**Revelation 2:10-11** *Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*

Overcoming Death: Here overcoming has to do with enduring to the very end for the sake of the name of Christ. Those who overcame in Revelation were given a committed faith to overcome death.

A Crown: In Smyrna, a crown was given at the Olympic games to the victors. So here with a "crown," our Lord is making a comparison as did the other NT writers in 1 Corinthians 9:25, 2 Tim 2:5 and James 1:12. This crown of life means that these have overcome death a way that Christ did.

Local Suffering: The suffering of Christians here is not mentioned in the other churches. The promise of not being hurt by the second death is reinforced by the assurance of the opening verse that Christ is "the first and the last, which was dead, and is alive."

**Revelation 2:10** *Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Fear none of the things which thou shalt suffer.*

Those that suffer with the Lord receive a crown: If we have suffered for the Lord unto death, we shall receive a crown of life. (John 12:24) It is not given to all Christians to be literal martyrs. We have become victorious Christians over the world if we overcome it. As in the case of Job and Peter, Satan needs to get permission from God before he can touch us. And God will not tempt us beyond what we are able. 1 Corinthians 10:13 "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The following are a few Scriptures that demonstrate God's sovereignty in our suffering:

Numbers 22:11& 38:8 says that Satan cannot "overcome" us without permission.

1 Corinthians 15:57 says God has given us the victory through our Lord

Jesus Christ.

1 John 4:4 says we have overcome the spirit of antichrist.

4. Hebrews 12:1,2 says that we look unto Jesus, the author and finisher of our faith.

Phil. 3:10,11 says we are to be made conformable unto His death.

Rev. 17:12 shows that God is the one who allows the Beast to rule.

Job 42:11 shows that God was in control of the sufferings and rewards of Job.

Shall we Escape Suffering in the Rapture? The idea that we are to escape suffering in the world is not a Biblical one. The goal of the Christian is to live and die like Christ, to walk as He walked. Yet, 1 Thessalonians 5:9 says, "*For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ.*" But this is not a good proof text for those who believe they will escape tribulation. Those who quote 1 Thess. 5:9 forget what they just read in 1 Thessalonians 3:3,4, "*That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*" (See also Acts 14:22)

Prison: This Devil is speaking of the apostate Jews who helped influence Nero to act as the Little Horn of Daniel 7:21 & 25. In the end Nero mingled together the blood of the Jews with beasts (Daniel 2:43). He was the first Caesar to start the persecution of Christians. It was Nero who had the power to overcome the saints prior to the establishment of Christ's kingdom over the whole world. Rev 11:7, 13:7 speaks of this persecutor who would have power to overcome the OT saints. It pertains to Christians who are overcome only in a worldly sense of being overcome, they are not overcome so as to deny the faith. (See Rev. 11:7-11.)

Ten Days: Why does it say that their imprisonment was to be for ten days? The number ten in scripture here indicates it was to be a complete period of time, which kind of time is parallel to the time of the millennium in Revelation. It also is a message to the church that God is sovereign through tribulation and though their suffering would be brief, their sufferings were also ordained by God.

A Short Time: The persecution of Rev 2:10 is portrayed to be for a short time. There are other verses that teach this same rule below.

1. Isaiah 26:20; hide thyself as it were for a little moment.
2. Isaiah 54:8; For a small moment have I forsaken thee.
3. Matthew 24:22; those days shall be shortened.

4. 2 Corinthians 4:17 for our light affliction is but for a moment.

5.1 Peter 1:6 though now for a season ye are in heaviness.

AD 66 From the language concerning the churches it seems evident that Jesus is speaking of Jewish persecution, which would put this visitation at AD 66, See Josephus.

“some of you”. Not all would enter such great tribulation. The book of Revelation is also written to those who should survive the second coming.



## REVELATION 2:12-17 THE LETTER TO PERGAMOS



Historical Background: The city was destroyed in 197 B.C. and rebuilt with a library. The library contained 200,000 volumes and was removed by Anthony to Egypt as a gift to Cleopatra. Later, it was added to the Alexandrian Library.

In 133 B.C., Attalus III turned over Pergamos to Rome.

There was an altar to Zeus at the top of the acropolis on a steep hill 1000 feet above the city. There were also idols to Athena, Dionysus, and Aescullapius the God of healing in the form of a snake.

This city, whose name means "parchment," was where parchment paper was first manufactured from. Prior to this, they imported paper from Egypt. This was a writing material made from animal skins.

### Commentary

**Revelation 2:12** *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;*

Two Edges: These two edges of the sword represent the Word of God, which makes plain the Gospel. Hebrews 4:12 says "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Proverbs 18:21 says "Death and life are in the power of the tongue ...":

**Revelation 2:13** *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

Satan's Seat: Pergamos is mentioned as the seat where Satan dwelleth. This is most likely because Pergamos was very committed to Caesar worship as Antipas became martyred there.

Antipas There is a recorded tradition of Antipas, who was burned on a bull

as an example to the rest of the Christians in Pergamos. Jesus calls him His faithful martyr.

Witness: It is said that the word “martyr” used to mean “witness” as in the Old Testament. Jesus is also called the faithful witness. According to Acts 10:41, "witness" has the meaning of having seen Christ as did the apostles.

Satan’s Seat: Christians are not placed where angels’ harps play, but where Satan’s seat is so that we can be refined and tried and sanctified. Therefore, we as Christians should not be seeking to find churches that are High and Holy so much as places where our light can shine the brightest.

**Revelation 2:14-15** *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.*

The sin of Balaam: The sin of Balaam was that he caused the people of God to compromise their walk with God.

The Nicolaitanes: The Nicolaitanes here (also mentioned in 2:6) probably had the same form of sin, although they were a different group.

The Sword: Christ says He will fight against those who have compromised His Church with the sword of His mouth, verse 16. His own word is for division and judgment in the church, between the righteous and the wicked.

Being Tested: God will allow us to be tried and tested. However, it is not God’s will that we fail. James 1:13, Matt. 6:13, 1 Cor. 10:13.

**Revelation 2:16** *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

Fight against them: It is important to note here that Christ has not promised to come to the whole church in judgment, but only upon those unbelievers, as seen by the use of the word “them” here. This is a promise that if they do not overcome, they will be overcome. If they will not be part of the solution, they are part of the problem. (Matt. 12:30) Revelation 19:15 says, “*And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*” From here, we see that this sword in 2:16 goes with the rod that is promised to the church of Thyatira.

**Revelation 2:17** *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

Hidden Manna: The word of God, or hidden manna, is to be their source of food when there will be no food. The hidden manna is the resource that is of chief importance. In the book of Joshua, we see manna was to be hidden in the ark as a testimony. In John 4:31,33 Jesus said *"I have meat that you know not of."* His meat was to do the will of God that sent Him, and only those of the spirit understand where it is, John 3:17. In John 6:48,51, the bread is also seen as Jesus Himself.

Our substance and the fulfillment of the hidden manna does not come from compromise but from obedience, knowing that we have a better inheritance and an enduring one. This hidden manna gives the believer strength to endure in places where no man can find food or patience to endure otherwise. It is like unto the extra oil in the lamps of the wise virgins. Jesus Himself is the hidden manna and this is the manna we must eat every day all day for our ongoing salvation, this is the true Gospel.

A Stone: A stone here can be representative of the keys to the kingdom of heaven and our testimony, as was Peter's testimony, that Christ is the Son of the Living God.

A Name: The word "name" is mentioned 9 times in chapters 1-3. This new name one receives here, when he overcomes, could be said to be *"The new Jerusalem"* (3:12). The new name is a new caricature of the new heavens and the new earth. See Isa. 56:5; 62:1-5; 65:13-16. It signifies that of being married to Christ.

On Separation: Jesus said in Matthew 13:45-46, *"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."* John 10:34ff. says, *"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."*

And in John 17, He says, *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.* Christ intends for His church to be in the world but not of the world to be in the fullness of the new Jerusalem and Jesus Christ. (2 Peter 3:12)



## REVELATION 2:18-29 THE LETTER TO THYATIRA



Historical Background: Thyatira was a small church, but that had nothing to do with its importance. Thyatira was a very social place, which made it very hard for anyone to hide their Christianity. They were a city deeply engaged in trade and were in the center of the trade routes. Lydia a seller of purple cloth was from Thyatira as told from the book of Act. A Macedonian colony established Thyatira in Asia Minor after Alexander the Great's destruction of the Persian Empire. It was colonized for the Greeks, intending it to be a Greek city in 280 B.C. Previously, Thyatira had other names. It is now a modern city named Akhisar, located in western Turkey, populated with about 50,000 people.

The principal deity there was Apollo, the sun god, whom they employed in the cult of Artemis, also known as Diana: She was known as a god that was a light by night, the moon goddess. Apollo was her twin.

About 150 A.D. Thyatira became a stronghold for montanism, one of the first notable heresies in church history. They had a view that the end of the world was imminent and that the heavenly Jerusalem was about to appear literally to the point that they became ecstatic. They were enthusiasts, or neumatics, who believed they were the only true religion, and they retreated from the world. They also made ecstatic prophecies.

The second coming is not to be understood as imminent to the point where one becomes paralyzed. Today we have time and patients to bear fruit, to accomplish certain projects that can last generations. That was not the case when Paul wrote in 1 Cor. 7:29 *"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;"* Today, through bearing fruit and by obeying Christ the New Jerusalem can be realized idealistically, and the Day of the Lord averted literally (2:5, 2:16, 3:3) until Christ returns.

### Commentary

**Revelation 2:18** *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;*

Like Fine Brass: Part of the meaning of this has significance in light of Psalm 2 to the treading down of Messiah's enemies. Other verses that can tie in with this are Rev. 1:14,15, Daniel 10:6, Ezekiel 1:7, 2 and 1 Thess. 3-5.

Eyes like a Flame: Christ calls our attention to His way of thinking as expressed in His eyes, detracting from the false sun and light gods of Thyatira. Christ's eyes bring about our refining as we meditate upon His person.

A Son: This is only mentioned once in Revelation. In the Gospel of John, it is mentioned in notable and significant places.

**Revelation 2:19** *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*

“A little leaven leaveneth the whole lump” As it would first seem, this church had everything going for it. They had (1.) love, (2.) faith, (3.) patience and (4.) works, more than at the first! However, in the midst of all this, they lacked the discernment as to how to handle internal fornication and compromise. As a result, they were about to have their candlestand removed if they would not repent.

**Revelation 2:20** *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

The NKJV The NKJV MT note has “because thou sufferest your wife Jezebel” meaning that the church was the same as Ahab husband to Jezebel in their sin. This would be in keeping with the KJV message to the church of Thyatira. The whole church has a problem with the sin of complacency and the lack of love for holiness.

Jezebel: The focal point of blame is not upon Jezebel (who can also be seen to be a type of the Whore of Babylon) so much as it is upon the church of Thyatira for allowing these kinds of people to continue on the church membership list. If the only problem was this Jezebel herself, God could simply remove her, or the church could ignore her, and God would not need to mention her. Rather, the real problem is that this church will compromise to allow this sin in the camp. Christ says, “I have a few things against thee.” The Lord had even given Jezebel a chance to repent. God simply wished that Thyatira act responsibly and remove sinners who will not repent. That they not allow false teachers to teach or be subject to such. Ahab allowed Jezebel to control him and all Israel as he saw that through Jezebel his flesh was satisfied

by her various schemes, compromises and shortcuts.

Jezebel was committed to church, but had no commitment to God. As Jezebel killed the true prophets and encouraged the prophets of Baal, so too this Jezebel was changing the testimony of the church killing its true witness. The church may have become more acceptable in the city of Thyatira, but not more acceptable before God. She managed to gain control of the church through taking the office of authority. She was devoted to the people of the church but not for good. Although she "*calleth herself a prophetess.*" she was a False Prophet. She represented both the Beast and the Whore of Babylon in one.

The fact that we have a Jezebel who is a type of the whore of Babylon mentioned in letters written to the seven churches shows that the book of Revelation is written not only about Christians who turn back to Judaism, but it is also about Christian apostates.

Sacrificed to Idols: Concerning "*sacrificed to idols*" this had to do with compromising ones Christianity, partaking of things which nations around them esteemed higher than God. Here it appears that church as Ahab let Jezebel bring idols into the church causing a scene amazingly similar to what would happen in Jerusalem. Likewise, it has similarity with Hebrews 10 and willfully sinning after having received a knowledge of the truth.

**Revelation 2:21** *And I gave her space to repent of her fornication; and she repented not.*

A Jezebel Movement: In that God gives her first space to repent, it would at first seem as if God cared more for Jezebel then He does for His own church. However, if we understand that when God says Jezebel He is also referring to a Jezebel movement or Jezebel spirit. It would appear that this is more complex that having to do with just Jezebel, foremost because the church tolerates her in their company.

**Revelation 2:22** *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

A Conditional Tribulation: Jesus brings tribulation to individuals, for those who do not obey the Gospel and testimony of Jesus Christ. This applies to John's day foremost, the tribulation at the end of that age. God here brings wrath through the same means that the Whore found disciples. If we fail to follow Christ, we will find that what we have substituted in place of Him will

not only become inadequate but can also become the means through which the wrath of God will ultimately come!

Here the great tribulation is what lukewarm believers are threatened with. Those who were faithful in could escape this great tribulation.

No Church Ages: Note in 2:5 that each letter is for all the churches. If it is through church ages that we are to interpret chapters 1-3 every church would just assume they are the last church. And here in the middle of the church ages would be the great tribulation.

**Revelation 2:23** *And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

I will kill her children “Her children” refers to those who were her beloved followers, over whom she had influence and to whom she was devoted. Death for the unrepentant may have been as quick as it was for those who took the Lord's Supper in haste as in 1 Cor. 11. Moses himself was in danger of an untimely death for not keeping the Law.

"I will give to every one of you according to your works." This verse makes it very clear that it is by our works that God will save or damn us even if we think we are saved. Ezekiel 33:13-16 says *“When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. 14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. 16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.”* God will render to every man according to his deeds. (Romans 2:6) If we are predestined to be conformed to the image of Christ our eternal security is in Jesus and there will be the work of God working out in works.

What does the earth look like after the Second Coming? In Rev. 2:23 we see again that after Christ's visitation there would be surviving churches in that *“all the churches shall know that I am he which searcheth the reins and hearts”*. These would be they who had overcome and remained Christian, who would rebuke those like Jezebel and her children who would be taken. It says in 2:23 that Christ will judge every man according to their works, according to what they have done, Rev. 22:12. The same exhortation is given to the churches entering and

exiting this period. *“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”*

**Revelation 2:24** *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.*

The Deep things of Satan: These deep things of Satan refer directly to *"this doctrine,"* which is knowing and following Jezebel. As Christ addresses the church of Thyatira, He surprises them, first by telling them their favored prophetess is unto Him as a Jezebel. Second, by declaring that their relationship with her is as those who are in bed with her and as if born by her. Third, that their fornication is as coming to know the deep things of Satan by which she and her followers indeed speak. And the false doctrine that she speaks kills the saints.

Since it says *"they,"* we now know the opposition was not coming from Jezebel alone. These deep things of Satan are more exactly the complicated doctrines that Satan employed to seduce Christians to fall into sin and as a result false doctrine. A ship is guided by its rudder; so too is the church by its pastors.

In Love: Thyatira was a church that was strong in love, but their willingness to enforce good doctrines was lacking. This is the opposite of the case with Ephesus, who lost their first love but had good doctrine.

Fornication: In order to work in Thyatira, there were trade guilds that each had their own gods and goddesses. To be a part of these, one had to be a part of their feasts, which included things sacrificed to idols and fornication contrary to the apostles'. (Acts 15:20) Fornication is defined as having sexual relations with anyone else but your first wife.

**Revelation 2:25** *But that which ye have already hold fast till I come.*

Time Statement: This is another verse that more clearly outlines the Lord's coming to this generation alone. They were to hold onto what they had despite what Satan would do. They like us, were to look to the end of these things and the judgment of the apostates.

**Revelation 2:26-27** *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*

Introductory verses related to their closing sections: As the letters to the first two churches clearly have their introductory verses related to their closing sections, so this rule will apply here also. This verse concerns each church and each individual.

To Rule with a Rod: Christ is saying here that if we patiently endure tribulation, we shall inherit the Promised Land and rule over the heathen, to take the land as Joshua did. The church reigns by preaching the Gospel, although the results are not immediate. The promised land spewed out its inhabitants if they were wicked, as described in Lev. 18:28, 20:22. The old man has to die in the wilderness so the new man in Christ can inherit the promised land.

The woman's seed in Rev. 12:17 shall rule the nations with a rod of iron as Christ Himself is reigning from heaven, as it says in Psalm 2. (See Psalm 2:5.)

In Revelation 19:15, it says, "*And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*" From this verse, we see that Christ has a sword and that this sword pertains directly to tribulation at hand, which is about to come upon those who ignore Christ's Word, as outlined to the church of Pergamos in Revelation 1:16, 2:12, 16.

It is inescapably clear that these letters of blessing to these churches also carry damnation for those who will not repent. The damnation is to come directly upon the wicked of these churches themselves, in this tribulation outlined throughout the book. This sword is defined more clearly as the sword used to kill sinners troubling the church of Pergamos, who were like Balaam in the wilderness wanderings.

Receiving the Kingdom: The point at which these receive the kingdom is in 2:25. This is when Jesus comes to see whether they are asleep or whether they are awake. The saints control what happens on earth if they have followed Christ. At the point where they have overcome Thyatira will reign with Christ. They will reign over the nations through the judgment to establish the new Jerusalem in the new heaven and new earth.

The Lord is asleep in the Boat: Regarding the vessels broken to shivers, we might think at times that the Lord is asleep in the boat; however, He has, does, and will continue to remove everything that causes stumbling and stands in the way of the reign of His kingdom. The only reason why we may not see Him working is that we are not at work with Him.

**Revelation 2:28,29** *And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Morning Star:

This morning star refers to the kingdom of Christ that shines as the sun, that in fact replaces the sun in Revelation 22:5,16. This pertains to the kingdom of David, as outlined in Rev. 22:16.

Thyatira's morning star is Christ in Revelation 22:16 and Numbers 24:17, which reads, *"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."* Sheth is symbolic of the those who trusted in the genealogy that was destroyed in Jerusalem in A.D. 70. Moab refers to those who curse God's people. See Numbers 24:10.



## REVELATION 3:1-6 THE LETTER TO SARDIS



Historical Background: Sardis was a city in Lydia in ancient Asia Minor. It overlooked the Herman valley by an elevation of 1,500 feet and was located by five major Roman roads. It was a commercial city and was a very luxurious place that gave way to a very loose manner of life.

In A.D. 17 they had a sudden earthquake. They were rebuilt by Tiberius, who was worshiped as a God of resurrection and healing.

Sardis was well-situated against attack, as it was on a hill with very steep sides. However, it was overcome twice because it was completely unguarded. And this was because they believed they were impregnable. Sardis was once defeated by Cyrus, king of Persia, in 549 B.C. and again in the same way by Antichus the Great in 195 B.C. Twice this was because they were overconfident and misguided in their opinions of themselves.

Later in the letter, Jesus says "*be watchful and strengthen the things that remain,*" expressing the idea of conquering through watchfulness, that those who lived in Sardis should understand that they need to be ever watchful against complacency.

Doctrinal Background: Later, this church held to false doctrines regarding soteriology and a belief that the Spirit works separately from Jesus Christ. However, John 16:13,14 and John 15:26 show that the Spirit will not work of Himself.

The Exhortation: Jesus said they were dead because there was a lack of righteous living. The reason for our persecution should be the cross we carry and nothing else. That is what is ordained by God. Here at Sardis, the weaker and imperfect Christians are dominant. 2 Tim. 3:5 and James 2:17 show that there must be depth to our life in Christ.

### Commentary

**Revelation 3:1, 2** *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*

The Seven Spirits and Seven Stars and Seven Churches: The churches and their elders are in the hands of Jesus Christ and not the other way around. Jesus is our Lord in heavenly places and we are his slaves. The relation here between the Stars and the Spirits is shown to be in the hand of Christ. This shows that the Holy Ghost works differently in every church, but that it is the same Holy Ghost in each church.

A conditional Coming: Here and in Rev. 3:3, there is a conditional coming in judgment based on their works. This shows that Jesus comes based on what we are doing with Him, either for a blessing or for a curse. It also shows idealistically a good outcome of this coming is dependent on the next. This is how these two comings can not be separated.

**Revelation 3:3** *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

Watching and Remembering the Thief Coming: Christianity has to do with watching for and waiting for the coming of the Lord. Christ's coming as a thief refers particularly to tribulation and death that comes upon the apostates who are taken by surprise in their craftiness, dead in trespasses and sin to suffer with the unbelievers.

Here, Jesus says that unless we are watchful, He will come unexpectedly, while we sleep. To be Christian means to know Jesus, making sure your salvation unto the coming of the Lord.

This thief Coming: This thief coming here in 3:3 is synonymous with Matt. 24:42-44, 1 Thess. 5:2, 1 Peter 3:10ff. and Revelation 16:15, where only the second coming of the Lord is in mind. And this is where the thief coming to bring about tribulation ushers in the appearing of Christ in total victory, as pictured in Revelation 19.

**Revelation 3:4** *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

Walking in White: Referring to "*they shall walk with me in white.*" Isaiah 61:10 says, "*For He hath clothed me with the garment of salvation.*" Rev 6:1 and 19:8 also shows that white garments are symbolic of our victory in Christ now as well as in the world to come. White in the ancient world was used to show victory, as also with a white horse. It also can show that one is resurrected. The high

priest wore a white robe. The heavenly white robe is given at the at the wedding and in Rev. 6:11 to those under the altar

The Book of Life 3:5: Promised white garments show that we are promised a name secured in the Book of Life. Other Scriptures about the book of life are Exod. 32:32; Psalm 69:28, 139:16; Daniel 12:1; Malachi 3:16; and Rev. 13:8, 17:8, 20:12,15, 21:27.

Walking With Christ: This walking with Christ refers back to 2:1, as Christ is the one who walks in the midst of the seven churches. Christ Himself will cleanse His church, and will those who will overcome are they who are called and elected to good works attaining unto the resurrection of the dead, Phil. 3:11.

The letter is addressed to the congregations: The letter is addressed to the congregations of Christians in all of Asia, and not a divided Christianity, 1 Cor. 1:10. God does not call the pastors into accountability, but rather the very congregation of Christians in each town themselves! Therefore, we need to speak not to a pastor alone when there is a problem in the church, a problem such as the problems presented to us in Revelation affects the testimony of the whole congregation. A group of ruling elders in each congregation, who also represent and teach the congregation is the proper order for church leadership. But here foremost those who are the overcomers in every church are being addressed. The source of many of the problems in the church is when the people who are supposed to be the overcomers believe it is up to the pastors to effectively challenge the church.

**Revelation 3:5,6** *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that bath an ear, let him hear what the Spirit saith unto the churches.*

Blotted Out: Regarding "I will not blot his name out of the book of life." From this thought presented by this verse by itself, including Exodus 32:32-33 and Numbers 5:23, it might appear that one could lose their salvation by having their name blotted out of the book just as God wrote it in, that God could change His mind. Rather what is being taught here is that our works show that we have eternal security. It is believed that each church had a register of its existing members, who were blotted out if ever they left the faith. It is by our testimony God consider us as saved or lost at the judgment, not just by our words but by our works. This is why there are judgements in the Bible, such as in Matthew 7 which are based on works. Revelation 13:7 and 17:8 show that those who are not saved never had their names written in the book. There

are also books of works, Rev 20:12. There are also books of remembrance for those who fear the Lord, who will not suffer temptation and tribulation, Mal. 3:16, Rev. 3:10, Zeph. 2:3. Revelation 13:8 says, "*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*"

Communication with the Father concerning you: Regarding "*I will confess his name unto my father.*" This refers to an ongoing reality of the believer in Christ. (Hebrews 7:24-25; 8:1-6; 9:11; 10:20-21) There is communication in heaven always with the Father and even so far as there is communication concerning you with God's special holy angels that He will make mention of you to them. Heaven is a place not only of laws and standards but also of much communication and conversation and thinking.



## REVELATION 3:7-13 THE LETTER TO PHILADELPHIA



Historical Background: Philadelphia is now the site of the modern Turkish city of Alasehir. Philadelphia was known as the gateway to the East because of its location as the approach to Lydia, in ancient Asia Minor. It was founded after 189 B.C. by Attalus II and named after his loyalty to his brother, Eumenes II. Attalus II was originally from Pergamen, and he founded the city as a center for promoting Hellenism. Philadelphia prospered because of its location and grape-growing industry. They worshiped Dionysius with debauchery and festivity, having temples for other subordinate gods as well. Volcanic activity brought hot springs to the area, and earthquakes in A.D. 17, which brought extensive damage to Philadelphia as well as to Sardis 80 miles away. Tiberius thereafter repaired this damaged city Philadelphia.

Christ mentions no heresy, and there seem to be no factions in Philadelphia. Philadelphia suffering from Roman Jewish opposition.

Christ says they will receive a name, and also makes this same promise to Pergamos. Philadelphia has a crown, in contrast to Smyrna who must be faithful unto death in order to obtain a crown.

This church and city (unlike the other churches and cities mentioned in Revelation) withstood the invasion by the Turks in the 14th century.

### Commentary

**Revelation 3:7** *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

Jesus is God: This designation of 3:7 is repeated again in Rev. 6:10; Jesus is given the same designations as the Father. Regarding "*He that is holy He that is true,*" this is a reference to God the Holy One. (See Isaiah 40:25 & Hab. 3:3.) Jesus is He that is holy and He that is true.

The key of David: This is concerning the Davidic covenant. David's seed would occupy an indestructible kingdom. The keys are the Gospel, which gives believers authority to open up the kingdom of Christ to the elect and shut it up against the wicked. (Matt. 7.6, John 3:18) Christ has the keys and the power to keep the doors shut or open. Shut or open doors are found in Matt.

16:19, Job 12:14 and Rev. 22:17.

**Revelation 3:8, 9** *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

You cannot fail: Jesus is teaching that through this church, He has an effectual door of service. Likewise, so did Paul in 1 Cor. 16:8-9 and as did others in Acts 14:27.

Provoked to Acknowledge Philadelphia: Romans 11:14-15, 23-27 show that the Jews would be provoked to jealousy for the Gospel. In Isaiah 60 (see verses: 1-3, 5, 10-14), it says, "*the sons that afflicted shall come and bow to thee.*" Here, Revelation says the false Jews will bow to true Jews. Likewise, Abraham did not find the fulfillment of his hope in earthly Jerusalem. (Hebrews 11:9-10, 13-16)

**Revelation 3:10** *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

The Judgment and Philadelphia. Philadelphia would not experience judgments at the coming of the Lord, but rather be assured of the resurrection and their inheritance in the Lord.

**Revelation 3:11** *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

Inevitability: It is clear that these promises pertained unto an inevitable doom on the horizon, for which they would need to overcome to escape these things. Luke 21:36 "*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*"

**Revelation 3:12,13** *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.*

The Pillars of the Temple: These pillars are also seen in Exodus 24:4 as 12 pillars. To become as a pillar means that they stand between that inner and outer court, which court they stand in being designated as the Sanctuary. John was told to measure these parallels in Revelation 11:1-2. Josephus writes of these pillars and adds that on them, it was written in Greek and Roman letters that *"no foreigner should come within that sanctuary."* (Wars of the Jews, Book V:V,2)

He shall go No More Out: This verse means that they will no longer dwell in the midst of a people of unclean lips but only be with Jesus to behold His face. Isaiah 6:1-5 *"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.[2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.[3] And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.[4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.[5] Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts."*

A New Name: This new name is the New Jerusalem, which is a true name and which replaces the old name, as Christians associated with the old Jerusalem from with they are considered outcasts.

Here, we see that Philadelphia is told that they will be given the new name of Christ. Immediately after Sardis is told they have a name and are dead, yet having a few names that have not defiled their garments.

By this, we should understand that there is a reason for the order of the churches, besides their being one after the other in a circle on a map.

The new name they receive is one after they have overcome as those in 2:10 who overcome after 10 days to receive a crown to cast before the throne of God, 4:10. Their works identify their new name.



## REVELATION 3:14-22 THE LETTER TO LAODICEA



Background: Three major roads junctioned at Laodicea, which probably contributed to its commercial importance. Seven thousand adult male Jews practiced their customs there. Col. 4:13-16 tells us that pastors from Ephesus ministered there and that the churches shared the epistles. Among them there was what is today known as a lost epistle of the church of Laodicea. Maybe a letter that was similar to this part of Revelation. Laodicea had a fourth-century church council which produced 60 canons. However, they lost the letter from Paul. Laodicea was an independent city until A.D. 16 or 17 at which time it was receiving government aid. Then by A.D. 60, it was the only city that was able to rebuild itself after the earthquake. The church there had no persecution from the Romans or the Jews and was therefore complacent.

Laodicea was a rich city with large homes.

### Commentary

**Revelation 3:14** *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; "the Amen the faithful and true witness"*

The Amen: Isaiah 65:16 says God is the Amen. They are to swear by God because He cannot fail to be true. In 2 Cor. 1:20, it says in Him is the Amen. In Luke 1:68-70, Jesus is the Amen, because all God's promises are fulfilled in Him. This means that we can trust God in whatever He says. 1 Chronicles 16:28-36 shows that Amen is to be a word used in church. As 1 Cor. 14:16 says, *"How will the unlearned say the Amen?"*

Jesus, the beginning of Creation: Regarding *"the beginning of the creation of God."* Creation had no beginning, and Jesus has to do with every beginning. Cults have tried to use Rev. 3:14, John 1:14 and Col. 1:15,18 to show that Jesus is not God and was created. Likewise, His title as *"first born"* shows rather that he has pre-eminence over all and was the first to be raised from the dead. The firstborn had all the authority of the father. Creation is viewed

through Jesus Christ. At no time was God the Father was without the Son and the Holy Spirit who is principally with us and in us now, see Proverbs 8.

**Revelation 3:15,16** *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

**Background:** Laodicea was watered by icy streams and hot mineral springs from above, which by the time they came to reach Laodicea were lukewarm. One would need to climb up the mountains to Colossae for cold water or Hierpolis for hot water to have waters that were naturally cold or hot.

**Lukewarm:** Being lukewarm refers to being intensive and indifferent to God people and business. Proverbs 18:9 says “*He also that is slothful in his work is brother to him that is a great waster.*” Proverbs 25:13 “*As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.*” Proverbs 13:17 “*A wicked messenger falleth into mischief: but a faithful ambassador is health.*”

Leviticus 18:28, 20:22 shows that to be spewed out is to be full of abominations.

**Pride and Slothfulness:** A lukewarm church is a proud church and quickly becomes easily attached to false doctrines. They run in circles rather than following God. Correcting doctrinal problems is therefore the second thing that should be addressed. The heart is desperately wicked, trust not in it as those of Sardis who had a name but were dead. Having only ones own name and righteousness makes it impossible to repent, Phil. 3:9. Sardis thought their city was above destruction more than once. Although they were self-sufficient they were destitute. Smyrna, on the other hand, was poor outwardly but truly rich inwardly.

**Revelation 3:17** *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

**Background:** Jesus also says they are wretched or the wretched one, meaning they are barely alive. But Laodicea was known as one of the richest centers of the ancient world, noted for its banking, clothing manufacturing and for its medical school. The city was founded in approximately 250 B.C. by Antiochus II, naming the city after his wife.

**The Prosperity Doctrine of Laodicea:** Many pastors today proclaim that material wealth and health (Luke 16:20) is the sign of also being blessed

spiritually. However, here the opposite is true, and to such an extent that they were naked in the eyes of God. His spewing them out shows that although they do in fact appear rich they are poor. 1 Tim 6:5 says there is: *"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."* Also see Luke 16:11: *"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"*

**Nakedness:** This city had no works in God's sight because they needed to repent, and this is why the Lord says they are naked.

**Revelation 3:18,19** *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

**They Buy, by Laboring in the Gospel:** Jesus said they were blind, and that they should buy eyesalve from Him, although its medical school already had it and produced eyesalve. John 9:39 says: *"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."* Jesus said to buy white garments from Him, and Laodicea was noted for its black wool. Matt. 22:11ff says: *"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:"* To buy from Jesus they would need have spiritual money, and now Jesus told them they were poor, they had no money. Likewise the foolish virgins did not have enough money to buy enough oil.

Tribulation in the Gospel yields forth a sanctification unto righteous. Christians should not fear tribulation, as James says we should consider all joy. (James 1:2-4) Job said in Job 23:10, *"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."* In Rev. 2:9, 10 Smyrna is set in tribulation to be tried 10 days to receive the crown of life. Christ by what He suffered was set apart and sanctified.

Being with Christ means to climb the mountains and to go to the source, and not be stagnant and lukewarm in Laodicea. Christ counsels the churches to simply remember from whence they have fallen (2:5, 3:3).

**Revelation 3:20** *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

**Outside the Kingdom:** Here Christ is outside of the kingdom of Laodicea. How sad that Laodicea will carry on and at the same time not only deny Christ

a place on the throne but lock Him outside the church. And this is the fruit of the damned and the lukewarm.

We must always be in a continuous state of repentance turning to Christ rather than to just trust in our first confession or our own manner of self righteousness. We need to know we have the righteousness that comes from God's sanctification through trials. And although we do repent, we still have no righteousness of our own. The only righteousness we have is from Christ. Even after all we can do, we are all still unprofitable servants, Luke 17:10.

To sup with Him: In various places in Scripture, such as Luke 14:22, Matthew 8:22-26, 1 Cor. 11:27, Rev. 19, Genesis 18:1-15 eating together is more important than simply food. The Pharisees would not eat with publicans and sinners. Peter would not eat with the Gentiles. And Jesus said he would spew them out of His mouth. God came to Abraham and ate with him. Those who would be gluttonous at God communion table would receive judgment not discerning the presence of the Lord. But nevertheless Jesus invites the Laodiceans to come into His house and sup with Him.

Song of Songs: Laodicea's laziness is pictured in Song of Solomon 5:2, where the hesitant bride does not open the door to her beloved. Unfortunately this immediately results in her being separated from him seemingly forever. She is forced to wrestle with her double-mindedness that told her not to immediately answer the door, as she then must search him out to find him. And then she is beaten by the keepers to the city in search of her beloved.

**Revelation 3:21,22** *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that bath an ear, let him hear what the Spirit saith unto the churches.*

Overcomers: For they who overcome, they shall be in a position to help others and direct in the ministrations of God. For those who do not overcome heaven has no place.



**REVELATION 4 & 5**  
**WORTHY IS THE LORD**  
**WORTH IS THE LAMB SLAIN TO OPEN THE BOOK**



“I Go To Prepare A Place For You”: There are no overcomers in heaven until Christ first arrives there in Rev. 5:5. The whole point of Revelation is that that the Garden of Eden would be restored, this could now happen with the resurrection in the Holy Spirit. When Christ arrives in heaven, He is praised with a new song for His redemptive work by the 24 elders and the 4 beasts and thousands upon thousands of angels in heaven. (Rev. 5:11) Yet, Christ still had to prepare His church for heaven and separate the sheep from the goats as He said in John 14 and Matthew 25.

The Style of Revelation: Up till this point, Christ personally has been disclosing the contents of this letter, but now in chapters 4 and 5, angels orchestrate praise while God is silent.

An overview of the church in Revelation 4.

Revelation 4:2 says, “*Behold a throne was set in heaven.*” The time here in Revelation 4 and 5 is just prior to Christ's resurrection where Jesus said in Matt. 28:18 “*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*”. Christ's saints could arguably be best understood as here on earth until Christ perfects His church through sufferings and tribulation to come out to Jesus from Jerusalem. This is at Christ's idealistic coming to bring them to heaven idealistically as seen in Revelation 7:8 and 19:6. Believers such as Daniel would be in Heaven not until the “*last day,*” and certainly not until after Christ's ascension. (Daniel 12) There is an idealistic coming and there is a literal coming. Here I am talking about what is idealistic.

Who are the 24 Elders? The 24 elders might be best understood to represent NT & OT believers on earth until the resurrection at the Lord's return. Neither John nor the 24 Elders could be in the Holy of Holies or the presence of the Father prior to the atonement.

Casting Crowns: In Revelation 4:10, 3:11, 2:10, there are crowns of life present with the believers which the 24 elders cast before the throne. Their throwing of crowns before the throne symbolizes that our salvation belongs

not to us but to Christ.

These kinds of crowns are the same kind of crown that are received by the white horse rider in 6:2 and the locusts in 14:14. So only limited information can be seen by the type of crown itself.

### No Man Worthy:

The time here is at Christ's ascension to the throne as seen in Daniel 7:13-14. *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."* In Rev. 5:3 & 5:7, it says, *"no man in heaven or in earth neither under the earth was able (or "worthy" 5:2 & 5:4) to open the book, neither to look thereon"* until the Lamb overcomes in 5:5! This shows that John is being brought back to the time just prior to Christ's ascension to the throne. Suddenly, we see a lamb that appears, as if slain, who is found worthy (5:9,12) before the 24 elders, who throw their crowns before His throne.

But how can Christ be the firstborn from the dead if there are 24 elders in heaven before Him? Colossians 1:18 *"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."* John 14:2-3 *"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.<sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."* Revelation 1:5 Jesus is *"the first begotten of the dead,"* Romans 1:4 says: *"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:"* Also, were not the 12 apostles (and John who was writing the book of Revelation) those who were promised to rule over the 12 tribes of Israel?

The answer is that this is a vision meant to convey a summary of spiritual truths and idealistic realities as the words of God. Recounting what happened at the resurrection like a news report is not the way the Revelation of Jesus Christ recounts inspired history. What we have here is something much better than that! All that we read here is true, what we read here is the glorious reality and point of the resurrection displayed in all its glory. Jesus Christ was the long awaited King of the church and fulfillment of all the promise to the fathers. What is presented here explains the plans of God and Christ's fulfillment of it, and how we need to understand it. Revelation is not giving a historical account, that is secondary. Revelation is explaining Christ's victory over death and the grave in idealistic terms.

Prayers: The Beasts perform the function of angels, petitioning the Lord in prayers for God's people as elsewhere in Revelation. Mankind and these elders

are seen to be represented by the four beasts as angels. Here in heaven, the Beasts are closer to the presence of the Father than the Elders.

The Saints Possessing the Kingdom is a spiritual reality and is seen in the following verses:

Daniel 7:21-22 *I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

Daniel 26-27 *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Matthew 19:18-20 *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, see Eph. : and, lo, I am with you alway, even unto the end of the world. Amen."*

Matthew 19:28 *"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."*

There is no "End of the World" for this world that Christ is establishing until His coming:

See Isaiah 45:17-18 says *"But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.<sup>18</sup> For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.<sup>19</sup> I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right."*; Eph. 3:21 says *"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."* The Christian age that Christ established has no end.

## Commentary

**Revelation 4:1** *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. "*

A Door Opened: If this is a rapture, it is not a rapture into the future, but a rapture into the past. There is a door that is opened, in contrast to the door

that is closed at the church of Laodicea. The door in heaven here is for us to look into, it is open for the opposite reasons that the door to Laodicea was closed. Laodicea presented a false picture of the kingdom.

Jesus said He was the door. He is the only way into the presence of God. And this is eternal life that we might know God, John 17:3. Aside from going through Christ, there is no open door for us to enter through. The book of Revelation concerns God's plan to keep this door open in spite of those who wish to close it. If we are in Him, we have entered through that door. But all too often, we are too frail and blind to that which God has plainly told to us, because of our lack of faith in His word. If we truly understand God's Revelation then we should know that we have seen Jesus and His Father in Revelation 4-5.

**Revelation 4:2** *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*

Thrones:

Psalms 122:4-5 says, "*Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. For there are set thrones of judgment, the thrones of the house of David.*"

Daniel 7:9 says, "*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*"

These thrones of Daniel 7:9 that are cast down are the thrones which are being replaced by these and set up under Christ. What could not be accomplished by man was accomplished by Jesus Christ.

When Isaiah saw God on the throne in Isaiah 6 he saw he had sin. We need to always be looking intently at God so we can be holy.

**Revelation 4:3** *And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

Three Stones Three stones are mentioned here: jasper, sardine and emerald. This is a picture of the Trinity in relationship to the people of God by 3 stones. There are also 12 stones in the New Jerusalem, as these stones are used to signify the 12 tribes of Israel, and the apostles.

The Rainbow: The rainbow here is a sign from the covenant of Noah when God judged the earth the first time by water. Here looking upon him, God, we should see that God is merciful to His people in judgment. The color green here is the predominant color of the rainbow showing God's mercy.

Another Rainbow: Revelation 10:1 "*And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.*" Josephs' coat of many colors also typifies another rainbow.

**Revelation 4:4** *And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

Seated with Christ: God wants to convey to us that He has communion with His people collectively, as is signified here. Ephesians 2:5,6 says, "*Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus*". This is a place where Christians are signified to be presently as well as John, \*futuristically, spiritually, and idealistically\*.

24 Elders: There are 24 priestly orders in 1 Chron. 24 and 24 divisions of singers in 1 Chron. 25. The 24 elders could be said to represent 12 apostles and representatives of the 12 tribes of Israel. However, the twelve apostles are said to be over the twelve tribes of Israel in their entirety. (Luke 22:30, James 1:1, Rev. 21:14) There can be 24 thrones due to the fact that there are two parallel covenant peoples operating in two covenants at this time simultaneously.

**Revelation 4:5** *And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

Seven Lamps: These seven lamps represent the Seven Churches, with the Seven Vials of Odors. These lamps of fire are also seen in Ezekiel 1:13 "*As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.*"

**Revelation 4:6a** *Before the throne there was a sea of glass like unto crystal.*

The Sea of Glass: In Revelation, John is standing on the sea, whereas in Ezekiel 1:4-5, 22, 26, Ezekiel is looking up through the brazen sea which sea is being supported by the Beasts. The church goes through the sea of glass in baptism symbolically to come into the presence of Christ. The sea of glass here

like unto crystal represents the whole tribulation that the church must pass through as a means of washing and sanctification.

**Revelation 4:6b-8** ... *and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.*

The Four Beasts: “Beast” is an acceptable translation of the Greek, as also seen in Rev. 18:13. Ezekiel describes the great chariot that God rides on through the earth. Ezekiel 1:18 says, “*As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.*” They carry upon them the throne of God. Ezekiel 10:20 says “*This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.*” The angels over the ark of testimony arch over it as over the throne of God, God is surrounded by angles.

One Like A Lion: Representing wrath against sin.

One Like A Calf: Represents turning over the earth for sowing new seed.

One Like A Man: Representing the wrath of God through the armies of the earth.

One Like A Flying Eagle: Representing the swiftness and surprise of an eagle.

One Like A Flying Eagle: Deuteronomy 28:47-29 says, “*Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;”* Job 9:26 says, *They are passed away as the swift ships: as the eagle that hasteth to the prey.*

Lightning follows the Seals: In Rev. 6:1-8, the four beasts of God's chariot are seen to travel through heaven as the first four seals are opened. This all happens with a crash of thunder in 6:1. Afterward, each beast says “*come and see.*” Ezekiel 1:13-14 says, “*As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.”*

The 4 Gospels: The four Gospels are written as to be depicted as through these four beasts who represent the 12 tribes, which are also separated into four groups with four flags.

Their lightning.

Ezekiel 11:13-14 Out of the fire went forth lightning. The living creatures went and came as lightning.

Rev. 4:5 Out of the throne proceeded lightnings and thunderings and voices.

Luke 17:24 The coming of the Son of Man is as lightning, showing that He is riding the chariot of God.

Rev. 4:5 Lightnings, thunderings and voices.

Rev. 8:5 Voices, thunders and lightnings.

Rev. 11:19 Lightnings, voices and thunderings.

Rev. 16:18 Voices, thunders and lightnings.

Nahum 2:4 Chariots seem like torches and run like lightning.

A Whirlwind: And a whirlwind follows the chariot. Ezekiel 1:4 *“And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.”* Just before the chariot rides through with its four winds, the saints are sealed in Revelation 7:1.

Their Wings: Because these four angels have six wings each, this makes a total of 24. As there are four Beasts, there are also four corners of the earth and four winds of heaven. Isaiah 6:2 *They had six wings: Two they flew with, with two they covered their feet and with two they covered their face.* Revelation 1:16 *His countenance was unto the sun in its strength. The sun in the Bible is seen as a comparison to God's countenance.*

The Noise of their Wings.

Ezekiel 1:24 *And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.* In Revelation 1:15 Christ's voice is as the sound of many waters. The angles speak for God, and this is why John worshiped the Angle.

The Molten Sea.

1 Kings 7:23 On top of the 12 oxen was a brazen sea. The brim was set up like the brim of a cup with flowers and lilies. It contained two thousand baths or 16,000 gallons. A bath was equivalent to 8 gallons. This would occupy a space of approximately 25.3 feet square. The number of baths, which is 2000,

makes it 20 baths wide, tall and long.

Ezekiel 1:22 calls this terrible crystal the firmament. Above the firmament was a throne.

Revelation 4:6 calls this a sea of glass like unto a crystal.

### Their eyes.

Because these angels are full of eyes, they cease not to say Holy, Holy, Holy.

Ezekiel 1:18 Their rings were full of eyes round about them four.

Revelation 5:6 Christ is seen to be full of eyes.

Revelation 4:8 The beasts had eyes within.

### Their Lamps.

Ezekiel 1:12, 13 *"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."*

Rev. 4:5 There were seven lamps burning before the throne which are the seven spirits of God.

Rev. 1:18 His eyes were like a flame of fire.

Rev. 3:18 To Thyatira, His eyes are like unto a flame of fire.

Rev 3:1 To Sardis, He hath the seven spirits of God.

Rev 2:1 He is in the midst of the seven golden candlesticks.

Exodus 37:27 The house of Israel had seven lamps before the ark burning continually and connected to one oil base. The church, on the other hand had seven separate sticks.

Zech. 4:2 *"... behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:"*

Matt. 25:8 The five virgins had lamps, but their testimony went out because they did not buy the new oil of the Holy Ghost from Jesus Christ, but kept the old oil of the old covenant age to burn instead, and went into Jerusalem to buy it and look for another Messiah. Once there they missed the wedding. A lamp for us is the testimony of Jesus Christ in His church. The five foolish virgins had their old oil removed because they would not get it from the true Lamb of God in the transitional age. Therefore, the five foolish virgins may be likened to the whore, or the dead half of seven churches in Revelation.

Job 41:19 Out of his mouth go burning lamps.

Daniel 10:6 His eyes were as lamps of fire.

Exodus 24:15 says that the glory of the Lord was like unto a devouring fire in the eyes of the children of Israel. One meaning that may be derived is that Christ is able to look upon the glory of God, unlike the angels who cover their eyes. Christ however, stands in the glory of God. God also purifies with His eyes, as do the lamps as they move about the creatures.

Daniel 10:4 is the first mention of the Messiah as having eyes as lamps of fire.

Revelation 2:18 says that when Jesus speaks to the church of Thyatira, He says that He is the one who has eyes like unto a flame of fire and His feet are like unto fine brass. The four living creatures are said to be full of eyes within.

Revelation 3:18 has Christ speaking to the church of Laodicea. He says that they need to buy gold tried in the fire and eyesalve to anoint their eyes. Here, fire represents works that are wrought in persecution and holiness before God.

Revelation 4:5 says there are seven lamps of fire, which are the seven Spirits of God, burning before the throne. The four beasts in Ezekiel have these lamps moving around them.

#### Their worship.

Rev. 4:8 *"They rest not day and night saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come."*

Rev. 4:10 They sing a new song: *"We shall reign on the earth."*

Rev. 5:12 *"Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."*

Isaiah 6:3 [The Beasts] *"Cry Holy Holy Holy is the Lord of Hosts: the whole earth is full of His glory."*

**Revelation 4:9,10** *And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

Praise: Prior to the opening of the seven-sealed book, the four beasts again give glory, honor and thanks to God. As the book is opened, praise continues and all heaven and earth are shown to be united with God in praise. The final outcome is that God will dwell in the midst of all His creation forever.

**Revelation 4:11** *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

The Purposes of Creation: The purpose of creation is for God's pleasure and not to obey our flesh or be gods. God has given an example in His Son Jesus Christ. Peter protested when Christ washed the disciples' feet.

**Revelation 5:1** *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*

### The Seals:

This next section to the end of chapter 5 deals with the worthiness of Christ to open the seals. Opening the Book has to do with the law, and the judgments upon those who are covenant breakers. John 3:36 KJV-Greek points this out when we see that the second word translated believe is not the same word as the first and can be translated believe or obey. If we do not obey the wrath of God draws nigh upon us. Opening the book has to do with righteous judgment where the elect and the wicked are judged by their works in relation to the law. Where after God will dwell with His people.

Timeline: Here, the seals are being taken off the book after Christ's ascension. It would not be reasonable nor scriptural to assume that Christ unsealed Revelation and Daniel, and then as a result nothing would happen. The book of Daniel says that in Daniel 12:4ff. *"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end ... And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."* So all things are sealed until the time of the end.

Ezekiel 2:8-10 Ezekiel 2:8-10 has the OT version of a seven-sealed book. It is full of mourning, lamentation and woe. It represents a prophecy of redemptive and judicial events. It is a predestined outcome of events based upon where covenant breakers and the righteous are in relation to their works and God's law. Thus the reason for CHRIST in Revelation 1 and WORKS in Revelation 1-3 and LAW in Revelation 4ff followed by the JUDGMENT in Revelation 20. Jn 3:36-Believe-Obey-Works-Law-Judgment- 10/6/18.

**Revelation 5:2,3** *And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*

Christ's Atonement: Christ died and rose again, having kept the OT law and its requirements. Acts 17:30-31 says, *"... he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."* Galatians 4:4-5 says, *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."* After Christ had rose from the grave he was able to come to and bring judgment.

**Revelation 5:4** *And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*

Fellowship with God was broken: The only way fellowship with God could be restored was through the Law. Jesus came to make that possible through the Gospel which saves those who believe unto Law. The law was a witness against us till Christ came. (Deut. 31:26, 2 Cor. 3:7) Now we establish the Law in Christ.

As for the wicked, 1 Cor. 2:8 says “*None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.*”

Front and back: Exodus 32:25 shows the law was written on the front and on the back of the two tablets.

**Revelation 5:5** *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*

The Lion of the Tribe of Judah: Jesus is also referred to as a lion in Genesis 49:9. “*Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*”

The Root of David: It is written, “*the Root of David, hath prevailed to open the book.*” This refers to Isaiah 11:1-10 below. Note the parts which read root, rod and branch: “*And there shall come forth a \*rod out of the stem of Jesse, and a \*Branch shall grow out of his \*roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”*

This significance of Israel being cut down to a stump shows that Israel has been leveled in judgment to that which grows out a new order in God's kingdom: the New Covenant Israel. The righteous and the meek and lowly become the kingdom of God.

No Man In Heaven Or Earth: Revelation 5:5 is a picture of God looking through all the earth when there was no man worthy to open the book, no one was righteous and sinned not. All we like sheep have gone astray. Then God Himself brings salvation. Isaiah 59 and Revelation 5:5 is showing that God Himself must accomplish this work in Jesus being fully God and fully man. Jesus suddenly accomplished salvation, after it is seen that no man can do it. Isaiah 59:15ff. foretells 5:5 and says, *"our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever."* It can be seen that the latter part of these verses refer to the Lord coming as the rider on the white horse.

An ever present event: Here we see that Christ has already overcome to loose all the seals of the Book and to look into it, and for us to look upon it as well. It is not a future event. Revelation has been unsealed here at the cross. Can it be that none of this has happened yet? In Revelation 1:7, 3:11, 22:7,12, it says that Christ is on the way then at that time, and not for a long time. (1 John 2:18, Rev. 6:11)

**Revelation 5:6** *"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."*

Seven As we have seen above, the number seven refers to the twelve apostles as they work in the seven churches.

Lamb Lion Christ has triumphed by His death and suffering as a lamb. The slain Lamb is standing! Now judgment will be dealt out as a lion to those who have rejected God's salvation and delighting in committing wickedness. Heb. 2:14,15 says, "*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*"

Seven Horns: Here, the seven horns represent the seven churches and the eyes represent the seven Spirits that work in the seven churches. And it is by Christ working through His Spirit in the churches that this salvation goes through all the earth by the church.

Hidden Identity: Previously, it appears that John could not identify Christ as the lion and overcoming one because He was first pictured as a lamb. The way Christians overcome was through death. (John 16:33) We overcome in Christ because of His death. (Psalm 44:22, Romans 8:36)

**Revelation 5:7** *And he came and took the book out of the right hand of him that sat upon the throne.*

The Timing: The timing is at the ascension when Christ takes the book from the right hand of the Father. After this, Christ and His Bride have the scroll. This is what the situation was first like in the heavenly vision. Daniel 7, "*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*"

**Revelation 5:8** *And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

Incense: Psalm 141:2 says "*Let my prayers be as incense.*" In Luke 1:10, people prayed at the hour of incense. One of the key parts of the prayers of Christ's saints is "*thy kingdom come,*" and each judgment is dealt out only through the

altar that is first prepared through incense as the prayers of the saints. And these saints are holy, they do not commit sin, they follow Christ.

Vials full of Odours: Here, it becomes clear that the vials represent the prayers of the saints. As we see that the opening of the book in Revelation has started with praise, and then the opening of the tribulation starts with praise and prayers, we see that it ends in the fulfillment of prayers and praise. God answers all the prayers of the saints in their proper time once judgment has been filled up and the Gospel has gone through all the earth, and according to the working of God's kingdom on the earth.

**Revelation 5:9** *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.*

The 24 Elders: By this verse, it is very clear that these in heaven are speaking for those on earth. The angels around the throne are speaking in agreement with the 24 elders. The wrath of God comes out of the altar and through the prayers of the saints under the altar throughout the tribulation, administered by angels.

Overcoming: Rev. 3:21 says "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And here we see these who have overcome are as the 24 Elders. They who overcome are also seen in the Millennium as those who reign 1000 years with Christ. Rom. 8:37 says, "Nay, in all these things we are more than conquerors through him that loved us."

**Revelation 5:11** *And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

There is also a great number of "every kindred, and tongue, and people, and nation." There is much praise in heaven as Christ ascends to the throne and His Father. What a glorious sight here, but even more so to be understood by the Holy Spirit.

**Revelation 5:12, 13, 14** *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and*

ever. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

Chronicles 29:10-13 *"Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."*

**Revelation 5:14** *And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*

Praise: Nothing man can say that fully expresses what God has done, and we do not understand it.

Deity: Here, Christ is worshiped, showing clearly that He is deity.

