

The Revelation

1:1, **The revelation of Jesus Christ** - Ἀποκάλυψις Ἰησοῦ χριστοῦ - singular subject of the book. The message of the appearing of Christ, the unveiling of Christ in person, uncovering, manifestation or coming and revealing, disclosure, and making known what is real!

THIS IS THE KEY TO THE WHOLE BOOK! The Revelation of Christ must be the revealing or manifestation and appearing of the Lord Jesus. He is the subject of the book and the center of its message. Revelation is not just a prediction of divine judgments upon the wicked and the final triumph of the righteous, but a book of the revealing of Christ in His PERSON, his OFFICES, and his FUTURE REIGN AS KING in rulership and authority.

1 Cor 1:6-7, Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:"

2 Thess. 1:7-8, And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

which God gave to him - ἦν ἔδωκεν αὐτῷ ὁ θεὸς - In promise as the Son of God:

*The promise of ultimate victory: Heb. 10:12-13

*Hannah's song in I Samuel of the strength and exaltation of the Son

*God's promises to David in 2 Samuel 7

*I give in Psalm 2:8

to shew unto his servants things - δεῖξαι τοῖς δούλοις αὐτοῦ -

which must shortly come to pass - ἃ δεῖ γενέσθαι ἐν τάχει, - imminence and the rapidity of action once it begins, future is seen as imminent. This Greek word is sometimes translated *shortly*. It is God's clock not ours! Rev. 2:5,16; 3:11; 11:14; 22:6,7,12,20

and he sent and signified it - καὶ ἐσήμανεν ἀποστείλας - a specific mark for a purpose

by his angel unto his servant John - διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, - Angel is sometimes translated "messenger." The messenger described unmistakable signs and important events: signs of the Holy Spirit, 7 golden candle sticks, 7 stars, etc., help us to understand the text and God's great purposes. John: 1:9; Rev. 21:2; 22:8

1:2, **Who bare record** - ὃς ἐμαρτύρησεν - of 3 important things:

1. **of the word of God** - τὸν λόγον τοῦ θεοῦ -
2. **and of the testimony of Jesus Christ** - καὶ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ -
3. **and of all things that he saw** - ὅσα εἶδεν. -

1:3, **Blessed is he that readeth** - Μακάριος ὁ ἀναγινώσκων - Pres Act Ptc / to distinguish between, to recognize, to know accurately, to acknowledge. **Blessed** is the first of 7 beatitudes found in the Revelation: 14:13; 16:15; 19:9; 20:6; 22:7,14. This is the only place in Scripture that promises a blessing to those who read. It is not some deep mysterious book - it is to be studied, understood and fills the heart with joy and encouragement.

and they that hear the words of this prophecy - καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας - Pres Act Ptc / intent to obey.

and keep those things which are written therein: - καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα - Pres Act Ptc / Charge, Chargeable, Hold, Held, Holden, Hold (take), Keep, Keeping, Observation, Observe, Preserve, Reserve, Watch, Watchers, Watchful as in watching a treasure. What things? principles, qualities, and responsibilities which have been forewarned. There is an impending advent and its consequences.

for the time is at hand. - ὁ γὰρ καιρὸς ἐγγύς. - the specific historical, and significant time in which we live. It is an impending time that is different than "near" found in Rom. 13:12; Phil. 4:12; Tit. 2:13. The **time** is at hand, any moment, the events cannot be changed or altered, coming quickly, impending judgment and revealing because it is the correct historical time.

1:4, **John to the seven churches which are in Asia** - Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ - ESPTSPL / The seven churches were seven literal churches in Asia Minor (now the area of Turkey). SHOW MAP. They also parallel the history of the N.T. church from its inception to its end (covered in chapter 2). This was a group of churches in the western section of Asia. The listed order is the order in which a traveler would most likely visit them.

Ephesus: The capital of Asia and colonized principally from Athens. In the time of the Romans it bore the title of "the first and greatest metropolis of Asia." It was distinguished for the Temple of Diana, who there had her chief shrine; and for its theater, which was the largest in the world, capable of containing 50,000 spectators. It was, like all ancient theaters, open to the sky. Here were exhibited the fights of wild beasts and of men with beasts. *Compare 1 Cor. 4:9; 9:24, 25

Many Jews took up their residence in this city, and here the seeds of the gospel were sown immediately after Pentecost (Acts 2:9; Acts 6:9). At the close of his second missionary journey (about A.D. 51), when Paul was returning from Greece to Syria (Acts 18:18-21), he first visited this city. Paul left Aquila and Priscilla behind him to carry on the work of spreading the gospel.

During his third missionary journey Paul reached Ephesus from the "upper coasts" (Acts 19:1), and tarried here for about three years; and so successful and abundant were his labors that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10).

Probably during this period the seven churches of the Apocalypse were founded, not by Paul's personal labors, but by missionaries whom he may have sent out from Ephesus, and by the influence of converts returning to their homes.

On his return from his journey, Paul touched at Miletus, some 30 miles south of Ephesus (Acts 20:15), and sending for the presbyters of Ephesus to meet him there, he delivered to them that touching farewell charge which is recorded in Acts 20:18-35. Ephesus is not again mentioned till near the close of Paul's life, when he writes to Timothy exhorting him to "abide still at Ephesus" (1Tim. 1:3).

Ephesus is twice mentioned in the Apocalypse (1:11; 2:1). The apostle John, according to tradition, spent many years in Ephesus, where he died and was buried.

Smyrna: Myrrh, an ancient city of Ionia, on the western coast of Asia Minor, about 40 miles to the north of Ephesus. It is now the chief city of Anatolia, having a mixed population of about 200,000, of whom about one-third are professed Christians. Polycarp, a pupil of the apostle John, was in the second century a prominent leader in the church of Smyrna. Here he suffered martyrdom, A.D. 155.

Pergamos: The chief city of Mysia, in Asia Minor. It was noted for its wickedness, insomuch that our Lord says "Satan's seat" was there. The church of Pergamos was rebuked for swerving from the truth and embracing the doctrines of Balaam and the Nicolaitanes. Antipas, Christ's "faithful martyr," here sealed his testimony with his blood. This city stood on the banks of the river Caicus, about 20 miles from the sea. It is now called Bergama, and has a population of some twenty thousand, of whom about two thousand profess to be Christians. Parchment was first made here, and was called by the Greeks Pergamene, from the name of the city.

Thyatira: A city of Asia Minor, on the borders of Lydia and Mysia. Its modern name is Ak-hissar, i.e., "white castle." Lydia, the seller of purple, or rather of cloth dyed with this color, was from this city (Acts 16:14). It was and still is famous for its dyeing. Among the ruins, inscriptions have been found relating to the guild of dyers in that city in ancient times.

Philadelphia: Brotherly love, a city of Lydia in Asia Minor, about 25 miles south-east of Sardis. It was the seat of one of the "seven churches" (Rev 3:7-12). It came into the possession of the Turks in A.D. 1392. It has several times been nearly destroyed by earthquakes. It is still a town of considerable size, called Allahshehr, "the city of God."

Laodicea: The city of this name mentioned in Scripture lay on the confines of Phrygia and Lydia, about 40 miles east of Ephesus (Rev 3:14), on the banks of the Lycus. It was originally called Diospolis and then Rhoas, but afterwards Laodicea, from Laodice, the wife of Antiochus II., king of Syria, who rebuilt it. It was one of the most important and flourishing cities of Asia Minor. At a very early period it became one of the chief seats of Christianity (Col 2:1; Col 4:15; Rev 1:11). It is now a deserted place, called by the Turks Eski-hissar or "old castle."

Very wealthy city destroyed by an earthquake in AD 62, but quickly recovered, Infected with gold fever, pride, and self-satisfaction. The pride of Laodicea has been humbled, its wealth scattered amongst strangers and its splendor laid in dust. The site of this once rich city is a scene of utter ruin and desolation.

grace be unto you, and peace - χάρις ὑμῖν καὶ εἰρήνη - Major Christian greeting / notice that it grace then peace, because God shows His grace before we can experience His peace! Calvary shows His grace (Eph. 2:8-9; Titus 2:11) and peace is the result (Rom. 5:1; Col. 1:20).

From him which is, which was - ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν - God the Father, I am that I am - the words indicate a completeness, fullness, eternal quality which only God has.

and which is to come - καὶ ὁ ἐρχόμενος - Pres Ptc / continuously in present / the future is under His divine guidance.

And from the seven spirits which are before His throne - καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ - 4:5; 5:6 / Special emphasis upon His fullness, perfection, diversity of character and works / Isa. 11:2; Zech. 4:2,14

1:5, **And from Jesus Christ** - καὶ ἀπὸ Ἰησοῦ χριστοῦ, - Shows His manhood and Messiahship / Acts 2:36. Jesus, used 600X, is Jehovah saving / Matt. 1:21; Phil. 2:5-11 / Christ is the anointed - God in the greatness of His being. Three titles, or descriptions given in verse five of Christ in Revelation One:

1. **who is the faithful witness** - ὁ μάρτυς ὁ πιστός, - “who is” is not in the text. The whole life of the Lord, from the manger to the cross, is shown in this title. He is the only One who was faithful in all things / John 18:37; Rev. 3:14 / He is the Prophet proclaiming, the Priest offering a perfect sacrifice, and the King who is anointed.

2. **and the first begotten of the dead** - ὁ πρωτότοκος τῶν νεκρῶν, - His resurrection proved His acceptable sacrifice - He is the first in rank of all who will raise from the dead. “Firstborn” or first begotten is an expression of superiority, not of time. Acts 26:23; I Cor. 15:20; I Tim. 6:16.

Five times He is called the first begotten and five times the only begotten.

The term only begotten refers to His incarnation

The term first begotten refers to His resurrection / Heb. 1:6; Col. 1:15,18; Rom. 8:29

3. **and the prince of the kings of the earth** - καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. - Absolute Head and given all authority. This term shows His authority over government - the kingdoms of the world are His by title and position as the Son of God - He is King and Lord over all principalities, powers and dominions.

There are three works of Christ listed in 1:5-6

¹*Unto him that loved us*, - Aorist Active Participle

²*and washed us from our sins in his own blood* – Aorist Active Participle

³*And hath made us kings and priests unto God and His Father* – Aorist Active Participle

1:6, *And hath made us kings and priests unto God His Father* - καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ - I Peter 2:5,9; Rev. 5:10

and indicates that He is carrying on the results of what He began. We have a unique relationship to the Father because of Christ's work

We shall rule and reign with Christ, and we will be priests: I Peter 2:9; Rev. 5:10

to him be glory and dominion for ever and ever, Amen. - αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. - This doxology increases throughout the course of the book:

2-Fold doxology, 1:6

3-Fold doxology, 4:11

4-Fold doxology, 5:13

7-Fold doxology, 7:12

1:7, *Behold* - ἴδού - Aor Act Imp – meaning to see (3X), or lo (29), or behold (181X)

he cometh with clouds - ἔρχεται μετὰ τῶν νεφελῶν - matches Daniel 7:13-14; Matt. 24:30. The clouds are a symbol of His majesty: the first and last testimonies in Revelation are of His second coming: 1:7; 22:20

and every eye shall see him - καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, - see, appear, look, show (one's) self, being seen, to allow one's self to be seen, to appear / Isa. 52:9-10; John 19:33-37

Subject of the book. This is not the rapture, but the second coming in glory. There is universal recognition. John 14:3, *I will come again, and receive you unto myself* - Emphatic form: "I WILL COME AGAIN" / As Christ was received by a cloud in His ascension (Acts 1:9), He will come in the clouds of heaven (Acts 1:10-11). Cf. Matt. 24:30

and they also which pierced him - καὶ οἳτινες αὐτὸν ἐξεκέντησαν - Zech. 12:10

and all kindreds of the earth shall wail because of him - καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἰ φυλαὶ τῆς γῆς. - All people will cry with pain and spiritual agony at their failure to believe and their false condemnation of Christ, because they have damned and condemned themselves.

even so, Amen. - Ναί, ἀμήν. - Let His will be done / double meaning in Jewish thought and Greek language / assuredly, so be it *Jesus is the Amen and the center of assurance.

Rapture: Jesus coming for the saints: Phil. 3:20; I Thess. 4:13-17; I Cor. 15:23

Second coming: Jesus coming with the saints: Jude 14; Zech. 14:5; Col. 3:4; Rev. 19:11-14

1:8, **I am** - Ἐγώ εἰμι - Pres Ind - state of present being, self-existent, God - John 6:35,41,48,51; 8:12,18,28,58; 9:9; 10:7,9,11,14; 11:25; 13:19; 14:3,6; 15:1,5; 18:5,6,8

Alpha and Omega - τὸ Ἄλφα καὶ τὸ Ὡ, - Notice the article in front of designation! The Ἄλφα καὶ τὸ Ὡ are first and last letters of the Greek alphabet. This designation captures or encompasses all the names of God in one phrase. It is a description of all of who God is, in His person, character and work in eternity.

In the rabbinical writing Jehovah is referred to as the Aleph and Tau. He is the eternal and complete One, totally infinite in every respect.

the beginning and the ending, saith the Lord - λέγει κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Genesis 1:1 says, *In the beginning God...* There is no explanation of where God came from, because He came from nowhere. He has existed in eternity and is self-existent.

He is called the *beginning and the ending* because He the eternal cause of all things, and He is the final destination at which all things arrive.

Col. 1:14-17, In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Being Ἄλφα, the first or beginning, also speaks of His right to be pre-eminent, chief, and ruler over all heaven and earth (including the universe and all that He has created).

Col. 1:18-19, 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. For it pleased the Father that in him should all fulness dwell;

Being τὸ Ὡ, the ending or last, challenges our imagination in the area of finality, completion, and conclusion of all things.

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

He is all there is. Everything in existence was created by and for Him. Every person will eventually exalt and glorify Him.

Phil. 2:9-11, Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

John further describes Jesus as **He which is, and which was, and which is to come** - ὁ ὢν καὶ ὃ ἦν καὶ ὃ ἐρχόμενος – Lit. He who is, and was, and is coming (combining the Pres Ptc and the Impf and Pres Ptc again, strengthens this truth.

the Almighty - ὁ παντοκράτωρ. - used 10X in the N.T. and nine are in the revelation: 2 Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22

Keep in mind that the Revelation is Jewish in nature. References to Messiah, Jesus, being the beginning and ending, the Alpha and Omega, and now the Almighty challenge the Jew believe that Jesus in their Messiah, who has already come.

2 Cor. 6:18, And will be a Father unto you, an ye shall be my sons and daughters, saith the Lord Almighty.

He is the Ruler - El Shaddai, Lord of Hosts. Almighty is used 48 in the O.T. of God the Father. Isa. 41:4; 44:6; Rev. 1:17-18; 22:12-13

1:9, **I John** - Ἐγὼ Ἰωάννης, - In the Gospels he referred to himself as the “disciple which testified of these things; wrote these things...” In other 2 and 3 John he is called the “elder” / In Revelation he is brother and companion (partaker).

who also am your brother and companion - ὁ ἀδελφὸς ὑμῶν καὶ κοινωνὸς - spiritual family is are companions of the 7 churches in their trouble. John was bound to these churches in his spiritual life and kinship - he was a partaker and sharer in their tribulation. cf. 21:2; 22:8

in tribulation - ἐν τῇ θλίψει - Affliction, Anguish, Distress, Trouble, etc. Persecution lasted 250 years from Nero through Domitian / great martyrdom.

John 15:18-20, These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

and in the kingdom and patience of Jesus Christ - καὶ βασιλεία καὶ ὑπομονὴ ἐν χριστῷ Ἰησοῦ -

was in the aisle that is called Patmos - ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένη Πάτμῳ - A rocky and mountainous Island 15 miles in circumference, known as Palmoso in the middle-ages, and is now called Patino. Located in the Aegean Sea near the southeastern part of Greece, place of isolation and loneliness. Uniquely placed: you could see Asia Minor, Black Sea, Greece and Rome, Egypt and N. Africa. It was in the center of the Bible lands: Jerusalem to the south, Babylon to the east, Magog to the north. Early church fathers (Irenaeus, Clement of Alexandria, Eusebius) say that John was sent there under Domitian and forced to labor in the mines. It was these bleak circumstances, shut off from friends and fellowship, that John was given the Revelation.

for the word of God and for the testimony of Jesus Christ - διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ. - The apostles had not learned the art of a highly finished preacher of our day - trimming the truth to accommodate the varied tastes of the people. He dared to preach during persecution, staying true to Word of God and his personal testimony, which in fact, is the testimony of Christ in him!

There were three basic accusations against Christians in Roman times:

1. They would not worship Roman gods or the emperor
2. They were haters of the human race: anti-social (separatists)
3. Law breakers: not supposed to make converts or have large meetings

1:10, **I was in the Spirit on the Lord's Day** - Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ - God gives His revelation to those who are suitable and ready to receive it. There are a number of possibilities:

1. John was in a spiritual state: controlled, held, characterized by an absolute dependence on the Spirit of God
2. He went spiritually to heaven - 2 cor. 12:1-2
3. He was in a trance - Acts 10:10
4. Conscious of the Spirit's leading, presence and power, and he responded

and heard behind me a great voice, as of a trumpet - καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς σάλπιγγος, - Forced to consciously turn and look: loudness, clarity, sharp and piercing @ Christ speaking - 1:8,17

1:11, **Saying, I am Alpha and Omega, the first and last;** - Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, -

and, What thou seest, write in a book - Ὅ βλέπεις γράψον εἰς βιβλίον, -

and send it unto the seven churches which are in Asia; - καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις,

Review ESPTSPL

1. Ephesus
2. Smyrna
3. Pergamos
4. Thyatira
5. Sardis
6. Philadelphia
7. Laodicea

The seven churches were seven literal churches in Asia Minor (now the area of Turkey). SHOW MAP. They also parallel the history of the N.T. church from its inception to its end. This was a group of churches in the western section of Asia. The listed order is the order in which a traveler would most likely visit them.

1:12, **And I turned to see the voice that spoke with me** - Καὶ ἐκεῖ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ -

And being turned I saw seven golden candlesticks - Καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς -

The candlesticks are the symbol of the church in its completeness and perfection. The candlestick itself is not the light - but they are bearers of the light. The Light is Christ! Gold may represent the church's value in Divine glory (righteous due to the work of Christ).

1:13, **And in the midst of the seven golden candlesticks** – καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν -

one like unto the Son of Man - ὅμοιον υἱῷ ἀνθρώπου – It is the ascended and glorified Christ! Son of man is used 100X in Ezekiel and once in the book of Daniel (8:17). Jesus used the term son of man 70X. As the Son of man, He judges and executes judgment (John 5:22,27).

clothed with a garment down to the foot - ἐνδεδυμένον ποδήρη - In contrast to a servant, the long garment speaks of royalty and high rank, priestly dignity. This priestly Intercession, John sees the High Priest 60 years after His death at Calvary. Heb. 4:14

and girt about the paps with a golden girdle - καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσαῖν - the girdle indicates that a work is being done, a fullness of energy of Christ doing His work in the churches, He is still ready for activity. The garment and the golden girdle picture the union of the divine and human righteousness of Jesus as our High Priest. He is girded for a loving and perfect activity, which is controlled by His divine character. He deals with the church in righteousness.

1:14, **His head and his hairs were white like wool, as white as snow** - Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν - He is the Ancient of Days (Dan. 7:9-13) with divine wisdom and absolute purity and of full age (Heb. 7:26).

and his eyes were as a flame of fire - ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός - Keen, penetrating, judging, searching out and exposing all evil and wickedness. Who can escape His judgment? This description is a symbol of Christ's penetrating knowledge and discernment, seeing the innermost character of individuals, refining as by fire.

1:15, **And his feet like unto fine brass**, - καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνω - Brass is unique in biblical literature - possibly bronze or an alloy of gold and silver. Speaks of judgment with unyielding strength, conquering power - shines or glows as an active thing.

as if they burned in a furnace - ὡς ἐν καμίνῳ πεπυρωμένοι· -

and his voice as the sound of many waters - καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. Ezek. 1:24; 43:2; Psalm 93:4 - like booming surf; like to Mount Sinai; deep, grand, and majestic. His voice commands attention and obedience. It is the sign of His supreme authority over all creation. It was His voice used 10X (*and God said*) that brought order out of chaos, and light out of darkness, and stilled the angry sea of Galilee.

1:16, **and he had in his right hand seven stars** - Καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ - (Angels of the seven churches) See 1:20. The stars were "messengers" for display and use. The stars speak of Christ's ministry and service / 7 is a complete representative ministry. All church authority: all the ministries are under His headship and rule.

right hand - represents supreme authority and honor / Psalm 110:1; Eph. 1:20; Rev. 5:1,7

out of his mouth went a sharp two-edged sword - καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· - Eph. 6:17; Heb. 4:12; 2 Thess. 2:8; Isa. 11:4; 49:2

The sword is used to absolutely cut the enemy down, it is the execution of divine judgment by the act of His Word - no one can escape His judgment! It is His personal word which will judge all men and nations - the ungodly will suffer the judgment of His mouth. (2:16)

This judgment will befall the nations who defy the Lamb of God at the start of the millennial reign. Cf. 19:19-21

and his countenance was as the sun shineth in his strength - καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ - full of the glory of Christ / transfiguration / On earth His deity was veiled - voluntary subjection to the Father, giving up the use of some power so that man could look upon the Son of God. Matt. 17:2; John 18:5-6

Remember what the Jews and Romans did to His face: spit upon him, beard torn out - the Man who was reviled and humiliated will shine as the sun and the brightness of His glory will show forth His true glory as the Son of God! His glory as the God of the Bible is the strength and consolation of His people, but a terror to all who oppose it!

1:17, *And when I saw him, I fell at his feet as dead* - Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός - effect of the vision of the Son of Man / The effect of the vision of Christ was overwhelming to John.

The church today has lost its vision of the Son of God. We don't fear Him as we should, we don't see His work as paramount. REMEMBER: this is the same John that leaned on His breast at the Passover, outran Peter to the tomb, worshiped Christ when He rose from the dead. But now he sees Christ as the Judge of all the earth, and His terror is to be manifest to all the lost.

And he laid his right hand upon me, - καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ -

saying to me, Fear not; I am the first and the last. - λέγων, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, - Indicates the balance between authority and assurance: I am God, the resurrected One, but I am also compassionate! Also intimates identification with John. It is like Christ saying arise and finish your work in power.

1:18, *I am he that liveth, and was dead*; - καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός – Pres Act Ptc

and, behold, I am alive for evermore, Amen; - καὶ ἰδοῦ, ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμὴν· - Pres Act Ptc -

and have the keys of hell and of death. - καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ Ἄδου - Absolute power and authority - the keys of Peter belong to every believer - we therefore have no fear of death. Heb. 2:14-15

1:19, *Write the things which thou hast seen* - Γράψον οὖν ἃ εἶδες - Chapter 1

and the things which are, - καὶ ἃ εἰσὶν - Chapters 2-3

and the things which shall be hereafter; - καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· - Chapters 4-22

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.*

Notice that each church is a separate responsible church. 7 literal churches, but also representative of the 7 periods of church history.