

Commentary on Revelation 1:9–20

All Scripture quoted from the New King James Version of the Bible unless otherwise noted

Church, as we continue in this incredible book, I want to once again remind us of something foundational: **this is the Revelation of Jesus Christ**. Not revelations. Not symbols for speculation. Not a code book meant to confuse us. This is a singular revelation—given by the Father to the Son, through an angel, to John, for the servants of God.

If we miss Jesus in this book, then we have missed the entire point.

There is no book in all of Scripture that is more Christ-centered than Revelation. Jesus is named, described, revealed, and spoken of here more than anywhere else in the Bible. There are over thirty distinct titles given to Him in this book alone, and He personally speaks more in Revelation than in any other book of Scripture. This is His Revelation—about **His Person, His People, and His Plan**.

⁹I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. ¹⁰I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet, ¹¹saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

By the time we reach verse 9 of chapter 1, the scene shifts from the introduction into the personal testimony of the apostle John. John identifies himself not as a lofty apostle, but as **our brother and companion**—a fellow partaker in tribulation, in the kingdom, and in the patience of Jesus Christ. That alone should encourage us. John stands with us, not above us.

John tells us he is on the island of Patmos “for the word of God and for the testimony of Jesus Christ.” In other words, he is there because he refused to be silent about Christ. Patmos was not a vacation—it was a place of exile, a rocky prison island used by Rome. Faithfulness had a cost.

Yet even there, on a barren island, God meets His servant.

John tells us that he was “**in the Spirit on the Lord’s Day**.” This phrase does not refer to the “Day of the Lord” in an end-times sense, but to Sunday—the day the early church gathered to worship in remembrance of the resurrection. What happens to John here is supernatural.

The Greek makes it clear that this was not a normal state of mind or emotion. God carried John beyond ordinary human perception so that He could reveal divine truth.

As one commentator rightly said, John was carried beyond normal sense into a realm where God could reveal supernaturally the contents of this book. Yet John is not a robot. He is fully aware, fully engaged, and personally involved in what God is showing him.

Then Jesus speaks.

John hears a voice behind him—loud, commanding, unmistakable—like the sound of a trumpet. And Jesus identifies Himself immediately: **“I am the Alpha and the Omega, the First and the Last.”** He is the beginning and the end. History starts with Him, moves through Him, and concludes in Him.

Jesus then gives John a clear command: *Write what you see, and send it to the seven churches in Asia.* These were real churches, in real cities, facing real struggles. And yet, as we will see, there is nothing random about them. Their order follows an ancient Roman postal route—clockwise, inland—so the letters would be delivered and read publicly in sequence. Even more astonishing, their names, their conditions, and their messages align not only with their local situations but with eras of church history.

That is not a coincidence. That is God’s signature.

John then turns to see the One who is speaking.

And what he sees changes everything.

¹²Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, ¹³and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. ¹⁴His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; ¹⁵His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; ¹⁶He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. ¹⁷And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. ¹⁸I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

He sees **seven golden lampstands**, and in the midst of them, **One like the Son of Man.** This title matters deeply. Jesus had to be fully man to pay for man’s sins. Yet this title, drawn

directly from Daniel's prophecy, also proclaims His divinity. Daniel saw the Son of Man receiving everlasting dominion and a kingdom that will never pass away. Jesus is fully God and fully man—what theologians call the hypostatic union.

John sees Him clothed in a long robe, down to His feet, with a golden band around His chest. This is priestly imagery. It speaks of Jesus as our **Great High Priest**, but also of His authority. The robe speaks of righteousness—His righteousness—and the glorious truth that we are now clothed in that same righteousness. He does not cover us partially. He covers the entire body. We stand before God fully clothed in Christ.

The golden band is especially striking. In the Old Testament, priests were girded at the waist for service. Servants gird their waists to work. But here, the band is around Christ's chest—over His heart. This is not the posture of labor, but of rule. The work is finished. "*It is finished.*" Now He reigns.

His head and hair are white like wool, as white as snow—echoing Daniel's vision of the Ancient of Days. This speaks of purity, holiness, eternality, and wisdom. And yet Jesus Himself said, "*He who has seen Me has seen the Father.*" Here we see the mystery of the Trinity—three Persons, one God.

His eyes are like a flame of fire. He sees everything. Nothing is hidden from Him. He knows motives, intentions, compromises, and faithfulness. And His feet are like fine brass, glowing as if refined in a furnace. Brass in Scripture is associated with judgment. The picture is clear: **Jesus stands in judgement perfectly.** He sees perfectly, and He judges righteously.

His voice is like the sound of many waters—overwhelming, powerful, majestic. Anyone who has stood near a great waterfall knows that it consumes your senses. This is not a whisper. This is the voice of glory.

In His right hand—His hand of authority—are seven stars. Jesus Himself tells us these are the messengers of the churches. The word can mean angels, but in context, these are the pastors—the spiritual leaders held firmly in Christ's hand. And out of His mouth comes a sharp two-edged sword: the Word of God. The same Word that comforts the broken will correct the compromised.

And finally, John sees His face—shining like the sun in its strength. This is the same glory seen on the Mount of Transfiguration. It is divine, radiant, holy. And yet, for those who belong to Him, this shining face is also grace. "*The Lord make His face shine upon you.*"

When John sees all of this, he does what every human in Scripture does when confronted with the unveiled glory of God: **he falls at His feet as though dead.**

And then—this is beautiful—Jesus reaches out. With His right hand. The hand of authority becomes the hand of comfort. And He says, "*Do not be afraid.*"

Why? Because this glorious, holy, all-powerful King is the same One who was dead and is now alive forevermore. He holds the keys of death and Hades. He conquered death. He conquered hell. Not to imprison us—but to set us free.

And then Jesus gives John the outline for the entire book:

¹⁹Write the things which you have seen, and the things which are, and the things which will take place after this.

- Write what you have seen — the glorified Christ (chapter 1)
- Write the things which are — the church age (chapters 2–3)
- Write the things which will take place after this — future events (chapters 4–22)

This is not guesswork. Jesus Himself gives us the structure.

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

We know this speaks of the seven pastors and seven churches that Jesus will now dictate letters to through John in Chapter 2.

Church, one day each of us will turn and see Him. Whether by trumpet blast or final breath, we will behold the One who loved us, died for us, and redeemed us. And for those who belong to Him, the shining face that once caused John to fall will be the same face that welcomes us home.

Until that day, let us sit at His feet. Let us study. Let us worship. Let us live in the light of His glory.

And let us never forget—**this book is about Him.**

Revelation 1:9-20 Sermon Outline Notes

1. Today, once again, we dive into this amazing book

a. And once again, let me just remind you

- i. This book is the Revelation of Jesus Christ
- ii. It's a **singular revelation**
- iii. It's about **His Person, His People, and His Plan**

b. If you miss Jesus in this book

- i. You have missed the purpose of this book
- ii. It is the **most Christ-centered** book in all of Scripture
- iii. Speaking directly about Jesus **more than any other book**

c. There are over 30 distinct titles given to Christ in Revelation

- i. And Jesus Himself **speaks more directly in Revelation**
- ii. Than any other book of the Bible - **I told you this is His Revelation**
- iii. It is also the book that will take you into the rest of the Bible

d. And so, today, we continue this amazing book

- i. We have looked at the **first 9 verses of Chapter 1**
- ii. And as I said, we should, Lord willing, finish Chapter 1 today

e. But in saying that, I will read Verses 9 through 11

Rev 1:9-11 I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. ¹⁰ I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, ¹¹ saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." **Let's Pray!**

2. Last week, we looked a bit at The Apostle John

a. John: "The apostle that Jesus loved"

- i. And the Apostle that Loved Jesus
- ii. But we know here in Revelation, John is on the Island of Patmos

b. V.10 So John was "In the Spirit on the Lord's Day"

- i. The Lord's day was a common phrase in that day
- ii. It was described this way in early Church docs – It means Sunday

c. This does not mean "The Day of the Lord"

- i. As in the time known as the Tribulation leading up to the 2nd Coming
- ii. Some have suggested that, but it's impossible in the context
- iii. It's clearly talking about Sunday (**Not SABBATH**)

d. But the language here in the Greek

- i. It tells us this is something that happened to John

ii. *He entered into this state*

iii. It is not a normal thing, in other words

iv. It was supernatural

v. *This was a unique experience*

e. John Walvoord, in his commentary on Revelation, wrote

John was... “Carried beyond normal sense into a state where God could reveal supernaturally the contents of this book.”

3. God brought John into this realm to give him this Revelation

a. But John is also personally involved

i. *He is not a robot or out of control*

ii. He entered into this place that God took Him

iii. But we will also see he still interacted physically in this realm

b. And Jesus then directly instructs John to write this letter

i. He reminds him that He is the Alpha and Omega

ii. The First and Last Letters of the Greek Alphabet - **Beginning and End**

c. And He tells John, “What you are about to see”

i. Write it down and distribute it **to the Seven Churches of Asia**

ii. And know this, Jesus didn't just pick random Churches

iii. As we study this out in **Chapters 2-3, it will blow your mind**

iv. It will grow your faith – **In the Lord and in His Word**

d. I'll just give you a few examples today

i. First, the order of these Churches is not random

ii. These 7 Churches lay on an **Old Roman Postal Route**

iii. In order – And so this letter would be distributed and read publicly

iv. In order – On what was called the **“Cursus Publicus”**

v. A network of roads, relay stations, and couriers

vi. It was a clockwise inland circuit – **And these letters follow it**

e. But not only that

i. Each one of their names – **We will see**

ii. Also corresponds with the issues within the Church

f. Ephesus, we will find, has left its first love

i. The name **Ephesus** – Some scholars show how it means **Darling**

ii. Some scholars suggest it could also come from a root word

iii. That is similar and means **“To let go” or “drift away”**

iv. **Either way** it aligns with their issue – **They left their 1st love**

g. Smyrna, we will find did nothing wrong (1 of only 2)

i. But they were being persecuted - **And killed for their faith**

ii. And **Smyrna means Myrrh** - **Myrrh is the burial/embalming spice**

iii. That they would **anoint the dead with**

h. Then Pergamos

- i. It can mean “**Objectionable Marriage**” - Or a “**Marriage to Power**”
- ii. Either way, their problem was just that
- iii. They had joined themselves to the world system

i. Next Thyatira

- i. The root of this means “**Sacrifice**” - Related to “**Continual labor**”
- ii. So, a “**Continual Sacrifice**”
- iii. *And that's what they were rebuked for*
- iv. They were accepting corrupted teachings
- v. And tolerating Jezebel – **Sacrifice without purity**

j. Then the Church in Sardis

- i. Which means “**Remnant**”
- ii. *And Jesus notes Sardis's past glory – They started well*
- iii. **But they had become spiritually lifeless** - *For the most part, anyway*
- iv. But... There **was a faithful remnant** among them, as we will see

k. Philadelphia, the 2nd Church, Jesus has nothing bad to say of

- i. It means “**Brotherly Love**” - *And indeed, that's what we see with them*
- ii. And they held to the word of God and didn't deny His name
- iii. And they walked in Christian love

l. But then we will see Laodicea

- i. It means the “**Rule of the People**” or “**Ruled by the People**”
- ii. The roots can apply “**People's Rights**” and “**People's Judgment**”
- iii. But that was the problem - They were ruled by the people, *not by Jesus*

m. And so that's just a taste of what we will see starting next week

- i. As we dive into these 7 Churches - **But as I have alluded to**
- ii. Another fascinating thing about these 7 Churches
- iii. Is that each one seems to **align with a time-period in Church history**

n. And just think about that

- i. They are on an old **Roman Postal route**
- ii. And to be written in the **order of that route - Clockwise order**
- iii. **And not only do their names reflect their issues**

o. But each one, in order, also relates to a time in Church history

- i. And it's all in order from the earliest to the last
- ii. We will see, each church seemingly fits into an era of Church history
- iii. And as I have said, I believe we are living **in the days of Laodicea**
- iv. **That's God's Signature – But we will look at that later**

p. But that is just the tip of the iceberg

- i. There is so much more in those 7 letters
- ii. But for today, we see this is who Jesus
- iii. Has John writing to these 7 Churches

q. So, John is in the Spirit on the Lord's day

- i. And Jesus speaks
- ii. **I am the Alpha and the Omega, the First and Last”**
- r. **And He tells John to write all that he will see in a book, it says**
 - i. But the word **actually means scroll**, obviously
 - ii. But write it and send it to these 7 Churches

4. But now John is going to turn around

- a. **And He’s going to behold the One who Speaks to Him**

V.12-16 Then I turned to see the voice that spoke with me. And having turned I saw **seven golden lampstands**, ¹³ and in the midst of the seven lampstands **One like the Son of Man**, clothed with a garment down to the feet and girded about the chest with a golden band. ¹⁴ His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; ¹⁵ His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; ¹⁶ He had in His right hand **seven stars**, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

- b. **John sees these Seven Golden Lampstands**
 - i. And in the midst of them - One like the **Son of Man**
 - ii. And **this title is profound and important: “SON OF MAN”**
 - iii. For all of us - **Because this qualified Jesus to pay for our sins...**
 - iv. **He had to be fully man to pay for man’s sins**
- c. **And this term “Son of Man” is used by Jesus**
 - i. More than any other term **to describe Himself**
 - ii. It’s used **more than 80 times in the Gospels**
 - iii. And even though this title identifies with His humanity
 - iv. Just know – **This title also proclaims His divinity**
- d. **We know this - Because of how this term is used in Daniel**
 - i. **We find the Cipher in Daniel 7**
 - ii. Where Daniel prophesies about the Anti-Christ
 - iii. And how he will be defeated
- e. **And it then describes the transition of power on this planet**
 - i. From man’s corruption – **Represented by the Antichrist kingdom**
 - ii. To the Kingdom of God - **As the Son of Man arrives**

Daniel 7:13-14 ¹³ “I was watching in the night visions, And behold, **One like the Son of Man**, Coming with the clouds of heaven! **He came to the Ancient of Days**, (Father, not old, but eternal) And they brought Him near before Him. ¹⁴ Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom **the one Which shall not be destroyed**.

- f. **And so, while “Son of Man” refers to His humanity**
- g. **We see here - it is still part of His Divine Nature**
 - i. **He is fully God and fully man – “The Hypostatic Union”**
 - ii. **The Son of God and the Son of Man**
 - iii. And both titles imply His divinity – **Earthly Mother – Heavenly Father**
- h. **V.13 Continues “Clothed with a garment down to His feet”**
 - i. And so we know in **Exodus 28 and 39** the priests were to wear robes
 - ii. And this certainly represents a priestly garment
- i. **But also, we know in Isaiah Chapter 6**
 - i. When Isaiah is explaining what the Throne Room of the Lord looks like
 - ii. Which we will see **aligns perfectly with Revelation 4-5**

Isaiah 6:1 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.

- j. **This certainly speaks to Jesus as our Great High Priest**
 - i. But also, it speaks to His authority
 - ii. The One who sits on the Throne of Heaven
- k. **But this Robe that Jesus wears here**
 - i. *It also reminds us of His Robe of Righteousness*
 - ii. *The One that He has also given us!*
- l. **Understand John sees this long priestly robe**
 - i. *And what does it cover???*
 - ii. It covers the body of Jesus
 - iii. *It covers the entire Body of Christ*
- m. **Isaiah went on in Chapter 61 to say this**

Isaiah 61:10 I will greatly rejoice in the Lord, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks *himself* with ornaments, And as a bride adorns *herself* with her jewels.

- n. **This beautiful robe our Lord is wearing**
 - i. Yes, it speaks of Him being the Great High Priest
 - ii. Yes, it speaks of His perfect righteousness
 - iii. **But it also covers the Body of Christ**
 - iv. As a reminder to us that we are indeed covered
- o. **That's what Substitutionary Atonement is all about**
- p. **He took our place on the Cross and took our punishment**
 - i. So that you and I could become the Body of Christ
- q. **So that our sins would not only be forgiven**
 - i. But that **we would receive Christ's righteousness**
 - ii. So that when the Father looks on us, **He sees His Son**

iii. Because we are covered in His Robe of Righteousness

r. And when He saved us

- i. He didn't do it partially
- ii. He does not leave us partially covered
- iii. He clothes us, *the Body of Christ*
- iv. Completely in a robe of His righteousness

5. But next, we see in Verse 13

a. Not only is He covered with a Robe of Righteousness and...

- i. *"Girded about the chest with a "Golden Band"*
- ii. And this again is part of the Priestly Garments

b. We know in Leviticus the priests of Israel were instructed

- i. *To be girded with a "Linen sash"*
- ii. This spoke of holiness

Leviticus 16:4 He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired.

These are holy garments. Therefore he shall wash his body in water, and put them on.

c. But here we see Jesus girded about on His chest

- i. Where His heart is
- ii. *And it's a golden sash, not linen*

d. Gold is the metal of Kings (of Royalty)

- i. But also speaks of divinity and divine authority

e. This is placed on His Chest, not His waist

- i. This placement means it's not for labor

ii. *But for Office and Rule – This displays His Position*

f. Remember when Jesus girded Himself with a towel

- i. He girded Himself the way a Servant would

ii. *Around His waist, and began to wash His disciples' feet*

- iii. This was the position of action or work to be done

iv. *Girded around the waist*

g. In fact, we see Daniel had a vision of the Lord very similar

- i. *Now, some claim it was an angel Daniel saw – I don't believe that*
- ii. It is almost exactly the same description of the Lord here in Revelation
- iii. With one small difference - *The placement of the Golden Band*

Daniel 10:5 I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz!

h. And again, I believe this is clearly the Lord Daniel saw

- i. And in Daniel, this was before the Church
- ii. It was before the finished work of the Cross

- iii. There was much work to be completed
- i. **However, we know what Jesus declared on the Cross**
 - i. ***It is finished***
 - ii. ***Now, the band is around His Chest, not His waist***
 - iii. He completed His work
 - iv. ***It now represents His position of power***
- j. **It doesn't speak of Him as a Servant**
 - i. It speaks of Him as ***the Great High Priest***
 - ii. ***A position of authority and power***

Hebrews 1:1-4 God, who at various times and in various ways spoke in time past to the fathers by the prophets, ²has in these last days spoken to us by ***His Son***, whom He has appointed heir of all things, through whom also He made the worlds; ³who being the brightness of ***His*** glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, ⁴having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

“In Daniel, He is girded for action; in Revelation, He is robed for authority.”

- k. **The description continues in V.14**

V.14 “His head and hair were white like wool, as white as snow”

- l. **Once again, we see something like this in Daniel**
 - i. When speaking of ***“The Ancient of Days”***

Daniel 7:9a “I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. ...

- m. **But I thought the Ancient of Days was the Father?**
 - i. **Well, remember what Jesus told Philip???**

John 14:9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

- n. **The mystery that is the Trinity**
 - i. ***God is Three, but God is One***
 - ii. I can't wait to see more of this in Heaven
 - iii. To cry out ***“Holy, Holy, Holy” is the Lord God Almighty!***
 - iv. Three praises for the One True God
- o. **But also, White speaks of purity of holiness**

Daniel 12:9-10 And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. ¹⁰Many shall be purified, made white, and refined, but

the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. (And also, this speaks of forgiveness)

Isiah 1:18 “Come now, and let us reason together,” Says the Lord, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.

- p. **White represents His holiness and purity**
 - i. *But also, for what He did for you and me*
 - ii. And we see the **description of wool**
 - iii. Just as we do in Revelation – *It speaks to Him as the Lamb*
- q. **He is the Lamb slain from the foundation of the Earth**
 - i. *He is the one who bled and died - And purified us of our sins*
- r. **John continues.... V.14 His eyes were like a flame of fire**

And... V.15 “His feet were like fine brass” ... “As if refined in a furnace.”

- s. **And I put these two together because they are related**
- t. **And we will see that in the letter to Thyatira in Chapter 2**

Rev 2:18b ... ‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

- u. **His eyes, like a flame of fire, speak to His omniscience**
 - i. He sees all things
 - ii. *He sees right through us - He knows our every intention*

Hebrews 4:13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we *must give account*.

6. And then, we see those “Feet like fine brass”

- a. **“As if refined in a furnace”**
 - i. In the beginning of **Exodus 38**
 - ii. Israel is given instructions to build the **altar of burnt offering**
- b. **It was to be made of brass**
 - i. So were all the utensils to stoke the fire
 - ii. To move the sacrifice
- c. **The idea here with the Lord is His feet were like fine brass**
 - i. But “**Refined in a furnace**”
 - ii. This is *glowing hot, just like the altar of burnt offering*
- d. **The altar where judgment was temporarily satisfied**
 - i. And brass speaks of judgment
 - ii. And so, these feet of brass glowing red
 - iii. **They speak of the Lord’s perfect judgment**

- e. **He not only sees all things**
 - i. *He not only knows all things*
 - ii. *But He judges all things with perfect judgement*

V.15 continues “His voice as the sound of many waters”

- f. **Think of a giant waterfall**
 - i. Maybe some of you have been to ***Niagara Falls***
 - ii. Or ***Shoshone Falls*** here in Idaho in mid to late spring
- g. **The roar of the water is so loud and powerful**
 - i. It consumes everything around you
 - ii. And this is the voice John describes - ***At an infinitely larger scale***
- h. **And ultimately, this speaks of His Grandeur and Glory**

Ezekiel 43:2 And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory.

- i. **We then see in Verse 16**

V.16 “He had in His right hand Seven Stars”

- j. **We will see in Verse 20 of this same chapter the cipher**
 - i. These are the “***Messengers***” of the 7 Churches
 - ii. The word is “***Angelos***” so the “***Angels***”
- k. **But that word can also mean “Pastor” when in context**
 - i. And I believe that’s what we will see
 - ii. Because next week, as we dive into the first of 7 Letters
- l. **We'll see Jesus has praise and rebuke for these “Messengers”**
 - i. And in context, it really does look like He is talking to Pastors
- m. **In His Right Hand seven stars – Which I believe are pastors**
 - i. And so, it makes perfect sense what is listed next

V.16 “Out of His mouth went a sharp two-edged sword”

- n. **Every pastor is called to also teach God’s Word**
 - i. They are lumped together even in the Giftings of the Son
 - ii. We know there are ***Gifts of the Father in Romans 12***
 - iii. ***Gifts of the Son in Ephesians 4***
 - iv. And ***Gifts of the Holy Spirit in 1 Corinthians 12***
- o. **Triune Gifts from a Triune God in Unity**
 - i. One set of Three Gifts for His Church

Ephesians 4:11-12 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

- p. **And so, this indeed speaks of His powerful Word**
 - i. Which created all things - ***He spoke it all into existence***
- q. **But this is also a war sword**
 - i. And a sword of judgment
 - ii. ***We will see this in His letter to the Compromised Church***
- r. **The Church that married itself to the world (Pergamos)**
 - i. He introduces Himself
 - ii. As the One who has "***a sharp two-edged sword***"
- s. **And He rebukes them for their compromise**
 - i. And reminds this compromised church
 - ii. That He will use that same Sword of blessing
 - iii. For the Sword of correction

Rev 2:16 Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.

- t. **God's Word Comforts the Afflicted...**
 - i. But it will "***Afflict the comfortable***"
 - ii. It reminds us of His perfect Word and judgment
- u. **Back in Chapter 1:16**
 - i. John now describes the Lord's Countenance
 - ii. In His Glorified Resurrected Form

V.16 ... His countenance was like the sun shining in its strength.

- v. **We know this speaks of His majesty**
 - i. This speaks of ***His divinity***
 - ii. Like that day – ***That day on the Mountain***
 - iii. When Peter James and John were there with the Lord

Mat 17:2 "and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light."

- w. **And so indeed we know it speaks of His divinity**
 - i. *It speaks of the fact that He is perfect and Holy as well*

1 John 1:5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

- x. **But know this**
 - i. It is also a beautiful message of ***His Grace and Peace***
 - ii. His Grace and Peace toward each of us
- y. **We read the expression "His face shine upon you"**
 - i. All the way back in **Numbers 6**
 - ii. As part of the Priestly blessing

Num 6:24-26 “The Lord bless thee and keep thee; ²⁵The Lord make His face shine upon thee, And be gracious unto thee; ²⁶The Lord lift up His countenance upon thee, And give thee peace.” ’ (KJV)

Psalm 67:1 God be merciful to us and bless us, *And cause His face to shine upon us, Selah*

z. And John sees all of this (The glorified Resurrected Christ)

- i. And then we see his reaction**
- ii. *I think John has a reaction like most of us would***

V.17-18 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. ¹⁸I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

7. John was overwhelmed

a. This is why I just shake my head

- i. When I hear people say things like**
- ii. “When I meet God I have some questions for Him”**

b. Or they shake their little fists at God

- i. When I meet God... “I am going to tell God a thing or two”**

c. No you won’t!

- i. Almost every reaction to seeing God in the Scriptures**
- ii. In His heavenly glorified form**
- iii. Begins mostly in fear and utter respect**

d. Now for us believers when we see Him

- i. It tells us “We will be like Him”**

1 John 3:2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

e. I don’t know exactly what that means

- i. Except we will also be glorified**
- ii. And we would need to be glorified - *To stand in His presence***

f. Because even in a glorified body, we will melt in His presence

g. In the most beautiful way

- i. And I can’t help but think about this**
- ii. One day, each one of us is going to turn and see Him**

h. Whether it be by Trumpet blast

- i. *Or our last breath***
- ii. Whether the *Rapture of the Church or our own personal Rapture***

i. **In that moment, we will turn and behold Him**

- i. Imagine that moment
- ii. **When we will finally see our Savior face-to-face**

"I Can Only Imagine" *I can only imagine, What it will be like, When I walk by Your side, I can only imagine, What my eyes would see, When Your face is before me... Surrounded by Your glory, What will my heart feel?*

Will I dance for You Jesus, Or in awe of You be still? Will I stand in Your presence, Or to my knees, will I fall? Will I sing hallelujah? Will I be able to speak at all? I can only imagine...

j. **I can only imagine what it will be like**

- i. **When we are the one turning to see the One who loves us**
- ii. **The One who died for us**
- iii. **The One who created us and holds us in His hand**

k. **John turns, and he beholds the glory of the Risen King**

- i. And falls at His feet as if he were dead
- ii. But this is what I love - **For those that are His**
- iii. That shining face we just read about

l. **It speaks of His majesty and His mercy**

- i. **His Grandeur and His Grace**
- ii. **His Crown and His Cross**
- iii. **Our Rescue and Redemption**

m. **And Jesus reaches out with His Right Hand to John**

- i. **Which is the hand of authority**
- ii. **And tells John, "Don't be afraid."**

n. **I am the First and the Last**

- i. I am the Creator of all, John – **I AM in charge**

o. **And I am the same One who loves you**

- i. I am the One who bled and died for you

p. **And I am the One who Resurrected**

- i. And I live forevermore!
- ii. **I am the Firstborn from the Dead (Earlier in Chapter)**

q. **And John, don't be afraid**

- i. Because I have **the keys to Death and Hades (Hell)**
- ii. And understand this

r. **Jesus conquered death is what He is saying here**

- i. But He also conquered Hell - Jesus took **Captivity Captive**
- ii. He now controls Hell and its inhabitants

s. **But please don't miss this**

- i. Jesus has the keys to Hell - Not to lock people up in Hell
- ii. But to make them free – Freedom from Hell

- t. **He has the key to keep us out of Hell**
 - i. He has made a way
 - ii. ***Because He conquered sin and death***
- u. **And then after John recovers a bit**
 - i. Jesus gives him the outline to the whole book

V.19 Write the things which you have seen, and the things which are, and the things which will take place after this.

- v. **And so we know this outline**
 - i. **Write what you have seen (Chapter 1)**
 - 1. The Glorified Resurrected Christ
 - ii. **Write the things which are (Chapters 2-3)**
 - 1. The 7 Churches - Church history
 - iii. **Write the things which will take place after this (Chapter 4-22)**
 - 1. After what? - After the first two things
 - 2. After John sees the Lord
 - 3. And after Church History
 - 4. And we know Chapters 4-22 are all future events
- w. **And then Jesus tells John about the stars and the lampstands**

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

- x. **And we will dive into more details about this next week**
 - i. Until then, meditate on all of this
 - ii. Study this out and just sit at His feet
 - iii. One day, we will all stand before our King
 - iv. Imagine what it will be like
- y. **Amen!**