

The Twitter Commentary on Revelation
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Revelation Chapter 1

Rev 1 (Introduction)–

There is no substitute for a verse by verse approach to the book of Revelation.

The best method for the study of Revelation includes attention to the structure and the OT background.

Chapter one includes the Prologue (1:1-8) and the introductory vision to the seven letters of chapters two and three (1:9-20).

Rev 1:1-8 (Introduction)–

In contrast to the symbolism of the rest of the book, the Prologue is in clear, everyday language.

The Prologue of Revelation has many parallels with the Epilogue (22:6-21).

Revelation is structured in a seven-part chiasm (pyramid-shaped structure) with prologue and epilogue.

While not in the style of an ancient letter opening, the content of the Prologue provides similar information.

Rev 1:1–

The Book of Revelation expands the earthly picture of the gospels, Jesus is much more than just a great teacher.

Revelation “unveils” the cosmic Christ as the commander of the cosmic conflict that affects everything we do on earth.

“The revelation of Jesus Christ” is both from Jesus and about Jesus.

“Which God gave Him” means that Jesus is also the revelation of the Father (see John 14:9; Heb 1:3).

The “must” here recalls Christ’s prediction of His suffering and death in Matthew, Mark and Luke (Matt 16:21; Mark 8:31; Luke 9:22).

The prophecies of Revelation both reveal Christ and foretell future events in earth’s history.

The language of “must take place” is also found at the heart of Jesus’ Olivet discourse (Matt 24:6; Mark 13:7; Luke 21:9).

In the NT, prophecy is fulfilled in terms of both a “now” and a “not yet.”

The NT sees an initial fulfillment of OT prophecy in the life, death and resurrection of Jesus.

The NT sees a final fulfillment of OT prophecy at the second coming of Jesus.

Rev 1:1 (Excursis on Christ-Centered Prophetic Interpretation)–

To read this book without gaining a clearer picture of Jesus is to miss the key point.

In the book of Revelation the symbols of the Old Testament are transformed by what Christ has done.

The introduction in plain language (Rev 1:5-6) shows that the whole book is about Christ.

Throughout the NT, Christ is seen as the One Who fulfilled the whole experience of Israel.

In Rev the church is modeled on the experience of Israel in OT times.

In Rev the church is modeled on both OT Israel and the earthly life of Jesus.

In Rev the things of Israel should not be understood in ethnic terms, they are spiritual.

NT Israel is not about birth and ethnicity, it means to be in relationship with Jesus.

“Israel” in Rev is like adoption. Those in relationship with Jesus are adopted into Jacob’s (Israel’s) family.

In Revelation Israel is not confined to a geographic place, but becomes worldwide.

In Rev the things of Israel are applied in a spiritual and worldwide sense.

Rev 5:9-10 applies Exod 19:5-6 to a spiritual and worldwide Israel in Revelation.

The image of 144,000 Israelites becomes a worldwide innumerable group in Rev 7:9.

Israel’s OT enemies, like Babylon, are also seen in spiritual and worldwide terms in Revelation.

The Euphrates River represents worldwide, civil powers in opposition to God’s people (Rev 16:12; 17:1, 15).

Rev 1:7 expands the Jerusalem of Zech 12:10 to the whole world at the End.

Rev 14:10-11 expands the experience of Edom (Isa 34:9-10) to worldwide proportions.

Rev 14:14-20 applies a small valley outside Jerusalem to the whole world at the End.

Rev 1:1–

In order to encourage readiness, the second coming of Jesus has always been portrayed as “soon.”

“Signified” in Greek means symbolic language being used to describe or predict the future (John 12:33; 18:32; 21:19; Acts 11:28).

In Rev you take each major word as symbolic, unless it becomes obvious that the literal meaning is intended.

The combination of “what must happen” with “signified” is a clear allusion to Dan 2:28 and 45.

The allusion to Dan 2 tells us that Rev contains symbolism pointing to sequences of history in John’s future.

Apocalyptic sequences of history run from the prophet’s day until the End.

Rev 1:2–

The “word of God” in this verse recalls the prophetic messages of the OT prophets (Jer 1:4; Ezek 7:1).

The testimony of Jesus in this verse is “what John saw,” the visionary gift that God gave to him.

In receiving the testimony of Jesus, John takes on the role of a New Testament prophet (Eph 3:2-6).

For John, the book of Revelation is not an ordinary book and not his own book in the ultimate sense.

Rev 1:2 (Excursis on the Testimony of Jesus)–

The key verse defining “testimony of Jesus” is found in Rev 19:10.

According to Rev 19:10, the testimony of Jesus could be either the Book of Rev or the prophetic gift.

The definite article in Rev 19:10 could express prophecy as an abstract concept.

There is a strong word for word parallel between Rev 19:9-10 and 22:8-9.

“Those who have the testimony of Jesus” (Rev 19:10) are called “prophets” in Rev 22:9.

The remnant of Rev 12:17 have the testimony of Jesus, the prophetic, visionary gift, among them.

The gift of prophecy did not end with John but will re-appear at the end of history (Rev 12:17).

One of the defining characteristics of the remnant in Rev 12:17 is possession of the prophetic gift.

Rev 12:17 does not limit the prophetic gift to a single person at the end of time.

Rev 1:3–

Revelation was designed to be read out loud in public.

The original readers and hearers of Revelation were expected to “hear with understanding.” It is not a sealed book.

“The time is near” echos the words of Jesus, particularly Mark 13:29-33.

Rev 1:3 (Mark 13 and the Nearness of the End)–

In Mark 13 Jesus uses second person (“you”) when talking about the signs of the End.

Jesus switches to third person (“they”) when talking about the Second Coming itself.

In the time of Jesus His second coming was not near. Certain events had to happen first.

By the time Revelation was written, the Second Coming of Jesus was “near.”

The First Century fulfilled the prediction of false Christs and false prophets (Acts 5:34-39; 2 Pet 2:1).

Jesus’ prediction of wars was surprising at the time He gave it, but they were abundant 30 years later.

Famines, pestilences and earthquakes were abundant in the First Century.

Dramatic heavenly signs and a great tribulation were fulfilled at the destruction of Jerusalem.

Paul seems to have believed that the gospel had gone to the whole world in his lifetime (Col 1:23; Rom 1:8).

The “time” was not “near” when Jesus spoke in Mark 13. It was “near” when John wrote Revelation.

Since the destruction of Jerusalem (AD 70) the return of Jesus has been potentially near.

The signs of the End in Adventist experience helped forge a renewal of focus on the return of Jesus.

Rev 1:1-3 (Summary)–

This passage displays a chain of revelation from God to Jesus to John to the church.

In this passage God’s revelation moves from heavenly places down to God’s people on earth.

The testimony of Jesus is not the book of Revelation itself, it is the visionary gift John received from God.

Rev 1:4-6 (Introduction)–

This passages contains a triple trinity: three persons, followed by three qualities and three actions of Jesus.

Rev 1:4–

The opening of Rev is reminiscent of an ancient letter.

Rev combines the literary forms (genre) of an ancient letter, a prophecy and an apocalypse.

John here modifies the typical Greek greeting (“grace”) into a subtle reminder of what God did for us in Christ.

John and Paul combined the typical greetings of both Greek and Hebrew culture; “grace” and “peace” (*shalom*).

The greeting in this verse comes from a trio of persons; Father, Son and Holy Spirit.

The three-fold phrase representing God the Father exhibits the kind of grammatical oddity that is typical of Rev.

The grammatical oddities of Rev exhibit Greek as a second language and may also be pointers to OT allusions (here Exod 3:14).

There are four references to “seven spirits” in the book of Rev (Rev 1:4; 3:1; 4:5; 5:6).

The Holy Spirit in Rev is referred to as “seven spirits” and also the Spirit (Rev 1:9; 19:10; 22:17, etc.).

Rev 1:5–

“Jesus Christ” here is not a symbol, but a direct reference to the Man of Galilee.

Jesus is listed third in the trio of persons because he is the focus of the next two trinities in the passage.

“Firstborn of the dead” implies that Jesus resurrection is pre-eminent, the foundation of all other resurrections.

At His ascension Jesus regained the dominion over the earth that Satan had usurped from the original Adam.

Here we have three characteristics of Jesus that qualify Him to be everything we need. The third “trinity” in this passage contains a list of Jesus’ actions in behalf of His people. The word “love” in this passage is extremely continuous in the Greek. Jesus’ love for us is not casual or temporary.

The manuscript tradition offers two options in this text; Jesus has “washed” or “freed” us from our sins by His blood.

The freeing from sin in this text can be a reference to the cross or to the moment of baptism, likely the cross.

Rev 1:6–

Human beings are raised to the highest levels of status in God’s eyes on account of the work of Jesus Christ (see also Rev 5:5-10).

Leadership is transformed in the NT through an attitude of service toward those being led.

This verse completes an interrupted doxology (song of praise) that began in the middle of verse five.

The word “doxology” combines the Greek words for “glory” (*doxa*) and “logic” (*logos*).

Rev 1:4-6 (spiritual lessons)–

In this passage Jesus replaces the burdens and humiliation of sin with the highest levels of status.

Rev is not only a revelation of Who Jesus is but also of who and what we become in relationship with Him.

Rev 1:7-8 (Introduction)–

These two verses complete the Prologue of Revelation, which involves the first eight verses of the book.

Rev 1:7–

A clear allusion to Dan 7:13-14. Clouds often accompanied manifestations of God in the OT (Deut 4:11; Psa 104:3).

The NT applies Dan 7:13-14 to Jesus’ earthly ministry and His Second Coming (Matt 9:6; 26:64).

The NT writers do not apply Dan 7 according to the original intention, but in light of Jesus’ messianic mission.

Strong allusion to Zech 12:10-12, a prophecy concerning Yahweh and literal Jerusalem.

The geographical and ethnic elements of Zech 12 are applied in a spiritual, worldwide way in this verse.

SDAs apply this verse to a special resurrection that occurs just before Jesus’ return.

Rev 1:8–

Alpha and Omega are the first and last letters of the Greek alphabet.

“Alpha and Omega” is another way of saying God is all-powerful and all-knowing. God the Father is here described as “the almighty.” This is one of the most frequent descriptors of the Father in the book (15:3; 21:22).

Rev 1:8 (Theological Implications)–

“Almighty” hints at a cosmic conflict that lies behind the course of human history.

Rev 1:1-8 (Summary and Conclusion)–

Rev is all about Jesus and His role at the end of history.

The Prologue uses plain language to outline the symbolic themes found in the rest of the book.

The Prologue (1:1-8) and the Epilogue (22:6-21) form a bookend around the visionary center of the book.

Rev 1:9-20 (Introduction)–

This passage provides a specific introduction to Jesus’ letters to the seven churches of Asia Minor.

The book of Rev is a series of seven visions with a prologue (1:1-8) and an epilogue (22:6-21).

Four of Rev’s seven visions are explicitly divided into seven parts: the churches, seals, trumpets and bowls.

Each of Rev’s seven visions is preceded by an introductory scene that recalls the OT sanctuary.

Rev’s seven visions and sanctuary introductions form a seven-part chiasm in the book as a whole.

“I, John” (Rev 1:9) recalls a similar expression in Daniel. The vision of 1:12-16 builds on Dan 10 in particular.

Dan and Rev are like a two-volume edition, there is a special relationship between them.

Rev 1:9–

Both John and the churches he is writing to share in the experience of Jesus’ suffering, kingdom and patient endurance.

In the NT Jesus unfolds a self-sacrificing picture of God that balances the impression of God one might get from the OT alone.

“Kingdom” was the central theme of Jesus’ teaching in Matthew, Mark and Luke.

In His ministry Jesus announced that the long-awaited kingdom of God had arrived in His own person (Matt 4:23; Mark 1:14-15).

The church’s experience is to be an extension of Jesus’ own experience. Through the church the character of God is also to be revealed.

The verse does not explicitly say whether John was on the island of Patmos as a prisoner or as an evangelist.

According to tradition, John was banished to Patmos by Domitian in order to put an end to his teaching and preaching.

Recent scholarship questions the “exile to Patmos” concept that is typical of early church tradition.

Ancient Roman documents do not support Patmos being a penal island.

Either John’s purpose in going to Patmos was to preach, or his exile may not have been to an official “prison island.”

Rev 1:10–

There are five basic possibilities for the meaning of the “Lord’s Day” in this verse.

Rev 1:10 (Excursis on the Lord’s Day)–

The five suggested possibilities: Saturday, Sunday, Easter, the Day of the Lord, and the Emperor’s Day.

“Lord’s” as an adjective was used for the emperor outside the Bible and for Christ in the NT.

There is no evidence that Easter was ever called the Lord’s Day or was the source of weekly Sunday worship.

In early Christian Asia Minor, Easter could be celebrated on any day of the week.

There is no direct evidence that early Christians used the title “Lord” for Jesus in reaction to emperor worship.

Clear references to Sunday as the Lord’s Day are much later than Revelation and no evidence for John’s meaning.

Use of *Didachê* 14.1 to prove Lord’s Day = Sunday is based on a mistranslation.

Use of Ignatius, *Magnesians* 9.1 to prove Lord’s Day is Sunday is also based on a mistranslation.

What Ignatius said to the Magnesians: “Don’t keep Sabbath legalistically, but the way the OT prophets did.”

In the time of Revelation Sunday was not called the Lord’s Day, but “the first day of the week.”

The biblical synonym for the Lord’s Day is the Day of the Lord, found in both OT and NT. Since eschatology is a main feature of Rev, the expression Day of the Lord is plausible in this verse.

All equivalents to the Lord’s Day in the NT and the Greek OT refer to the seventh-day Sabbath.

According to the NT, Jesus is the Lord of the Sabbath day (Matt 12:8; Mark 2:27-28; Luke 6:5).

The Lord’s Day most likely refers to the seventh-day Sabbath in this text.

The biblical evidence indicates that John had both the Sabbath and the Day of the Lord in mind here.

Rev 1:10–

John “hears” a voice here and then turns to “see” the voice in verse 12. These two voices are the same, the voice of Jesus.

Rev often exhibits a seeing/hearing dynamic (1:10, 12; 5:5-6; 7:4, 9). Two different symbols reflect a single person or group.

Rev 1:11–

“Write what you see” parallels verse 19, “write what you have seen. The whole vision came to John between these verses.

The seven churches are listed in the order of a geographic circle, perhaps the ancient postal route.

Geographically, the seven churches are located where the lighted tips of a giant, seven-branched candlestick would be.

The seven church letters exhibit a chiastic structure; middle twice as long, parallels between 3 and 5, 2 and 6, 1 and 7.

Rev 1:12-18 (Introduction)–

The seven lampstands represent the seven churches (Rev 1:20). Jesus is intimately connected to each of them.

The language of this vision reminded ancient readers of the OT covenant (Lev 26:12).

In the covenant God makes His expectations clear, providing His people security in relationship with Him.

Unlike pagan gods, Yahweh bound Himself to the stipulations of His own covenant (Deut 7:7-9).

In binding Himself to His own covenant, Yahweh assured Israel that He was reliable rather than arbitrary.

Covenant assured the Israelites that Yahweh was safe, He could be counted on.

Covenant can assure flawed people that God has made provision to accept even them.

This passage is filled with multiple allusions to the OT (such as Dan 10:5-6; Isa 44:6; 48:12).

Rev 1:12-20 (Excursis on the Introduction and the Seven Churches)–

This vision functions as a stage backdrop to the seven letters as a whole (Rev 2 and 3).

In introducing Himself to each church, Jesus refers back to pictures of Him in the first chapter.

In the seven letters Jesus meets each church where they are. None gets the same picture of Him.

Jesus already knows all about us, it is safe to confess our sins to Him.

None of the churches has the full picture of Jesus, we all need to learn from each other.

Jesus loves each of the seven churches the way they are, they are not rejected on account of their defects.

Rev 1:12–

The seven golden lampstands are intended to remind the reader of the candlestick in the Mosaic tabernacle.

As the lampstand was the only light in the sanctuary, so the church is to be a spiritual light for the world (Matt 5:14-16).

In the tabernacle the Altar of Incense was in the Holy Place. In Hebrews it is in the Most Holy! Who's right?

Rev 1:12– (Digression on the Location of the Altar of Incense)–

The location of the altar of incense is ambiguous in much of Exodus, but 40:22-26 places it in the Holy Place.

Jewish recollections of Herod's temple locate the Altar of Incense in the Holy Place, not the Most Holy.

Perhaps Hebrews 9:2-4 is merely suggesting a theological connection between the Altar and the Ark.

While the Altar of Incense was always in the Holy Place, it was theologically connected to the Most Holy.

Rev 1:12–

Lampstands here are the first of many references to sanctuary/temple imagery in Rev.

Rev 1:12 (Excursus on the Sanctuary in Revelation)–

Each of the seven visions of Rev are preceded by an introduction drawn from the OT sanctuary.

The sanctuary introductions in Rev function like the stage backdrops in a play.

The seven lampstands of this passage recall the seven-branched candlestick of the OT sanctuary/temple.

The lampstand was the only human provision for light inside the sanctuary/temple.

The dress of Jesus in this scene is reminiscent of the High Priest.

The Son of Man here mixes images of Holy and Most Holy Place.

This scene is not located in the heavenly sanctuary, it is firmly set on earth (Rev 1:9-12, 20; 4:1).

This scene shows Jesus in the sanctuary of the church! This is a common NT reference (cf. 1 Cor 3:17; 1 Pet 2:4-10).

According to Matthew 18:20, the NT church is truly a temple and Jesus is its Shekinah glory.

The NT portrays Jesus as the NT counterpart of the OT sanctuary (Matt 12:6; John 2:19-21).

The NT temple is not only Jesus, it is wherever Jesus (the NT Shekinah) is.

In the NT, sanctuary/temple language is used for the temple in heaven, the church and the human body.

What does the cleansing of the sanctuary (Dan 8:13-14) mean in NT terms?

Cleansing of the heavenly sanctuary involves both God's reputation and ours.

The church sanctuary needs cleansing in regard to doctrines that make God look bad, like eternal hell.

The church sanctuary also needs cleansing in regard to administrative systems that make God look bad.

If our bodies are temples, then what we eat and drink, and how we live, matters a great deal (1 Cor 10:31).

If our bodies are temples, every decision we make, for or against God, matters a great deal.

The translation "cleansing" in Dan 8:14 is an extended meaning of the Hebrew text, supported by the LXX.

John Harvey Kellogg argued that there is no heavenly sanctuary, or that it is relatively unimportant.

Other Adventists have taken the view that there is a literal clone of the earthly sanctuary in heaven.

Viewing the heavenly sanctuary as an exact replica of the earthly is in some tension with the biblical evidence.

My favorite view is that the earthly sanctuaries represented what God is doing in heaven for us.

The key idea of the opening introduction (Rev 1:12-20) is Jesus in the temple of the church on earth.

The sanctuary introduction in Rev 4-5 contains a thorough mix of images from every part of the OT sanctuary.

Most likely, the scene of Rev 4-5 represents the inauguration of the heavenly sanctuary in AD 31.

The focus of the sanctuary introduction in Rev 8:2-6 is on Jesus' intercession in the heavenly sanctuary.

Rev 11:19 is an explicit view of the Most Holy Place of the heavenly sanctuary in the context of judgment (11:18).

15:5-8 uses inauguration language to describe the cessation of the heavenly sanctuary just before the plagues.

Rev 19:1-10 is a parallel scene to 4 and 5, but without sanctuary structure and furnishings.

The New Jerusalem itself is the temple of the new earth.

In summary, each of the seven visions of Rev has a Sanctuary Introduction.

The seven Sanctuary Introductions in Rev begin and end on earth (1:12-20, 21:1-8).

Sanctuary Introductions two through six all occur in heaven.

Sanctuary Introductions two through six offer a history of the heavenly sanctuary in the NT era.

In Rev 1:12-20 God is spiritually present with His people in Christ.

In Rev 21-22 God is literally present with His people, they will see His face (22:5).

The sanctuary/temple was a way that God revealed himself to Israel and sought relationship with them.

The sanctuary in the OT was a means to an end (revelation and relationship), not the end itself.

Separation from God on account of the Fall was the reason for the sanctuary in Exodus 25:8.

Through the sanctuary, God could be present among His people in a limited way.

With the intercession of Christ in the heavenly sanctuary, NT Christians have enhanced but still limited access to God.

The New Jerusalem restores the face to face access that was lost at the Fall (Rev 22:5).

Rev 1:13–

The “son of man” in the middle of the lampstands recalls the promise of Jesus in Matt 18:20.

John clarifies in 2:2 that Jesus was actually “walking” among the lampstands in this vision.

The “son of man” in this passage is clearly Jesus, as He is the one who died and rose again (1:17-18).

There are three dress elements to the “son of man” that recall Israel’s High Priest, a foot-length robe, a golden sash and bare feet.

According to Hebrews, Jesus is the High Priest. Here, in a sanctuary introduction, He is dressed like the High Priest.

Rev 1:14–

The whiteness of the son of man’s hair and head is not so much a sign of age as of splendor.

The reference to white, snow and wool is consistent with an allusion to Daniel 7:9.

The son of man is described with some of the characteristics of the ancient of days in Dan 7:9-14.

The eyes like blazing fire probably reflect the omniscience of Christ, which uncover the secrets of Thyatira (Rev 2:18-29).

Rev 1:15–

The term for bronze feet in this verse is found first in Greek literature in this text and Rev 2:18. So its meaning is obscure.

Most likely the Greek word (*chalkolibanô*) means a bronze incense holder. This would be describing the appearance of Jesus’ feet.

Rushing waters alludes to Ezek 43:2. A characteristic of Yahweh (Ezek 43:4) is again applied to Jesus.

The intimidating presence of this verse gets John’s attention for the message of 1:17-18.

Rev 1:16–

If stars represent the people of God in some way, Jesus having them implies security, care and protection.

Jesus having the seven stars represents Jesus continuing presence with the churches, as promised in Matthew 28:20.

The sword here is the long and heavy broad-sword, used for execution and military slaughter (metaphorically in Luke 2:35).

The phrase “two-edged” translates the Greek for “two-mouthed” sword, a metaphor for the Word of God (Heb 4:12).

The *machaira* sword was associated with sacrifice in ancient Greece and in the story of Abraham (Gen 22:6, 10).

The two-edged sword is an excellent metaphor for the Word of God, which can “cut” for healing as well as judgment.

Combining sword and mouth implies God’s judgments are related to how people respond to His Word.

The reference to a full-strength sun recalls the Transfiguration of Jesus, the son of man is the glorified Christ.

Rev 1:12-16 (conclusion)–

The son of man in this passage has multiple parallels with the heavenly figure of Daniel 10:5-12.

Jesus is here portrayed in the majesty and power of God Himself. To know Him is to know the Father.

Rev 1:17-18 (Introduction)–

John’s action and Jesus’ response builds on the OT conviction that only God is worthy of worship.

This passage contains an oracle of assurance, a common response in ancient prophecy.

Rev 1:17–

T Rev 1:17– The clearest allusion to Rev 1:12-18 is found in Dan 10:5-19. Multiple parallels.

T Rev 1:17– Dan and Rev are like a two-volume set of apocalyptic prophecies, one building on the other.

T Rev 1:17– In calling Jesus “the first and the last” John presents Jesus as the Yahweh of the OT (Isa 44:6; 48:12).

T Rev 1:17– In the NT Jesus is accorded all the qualities that belong solely to the one God of the OT.

T Rev 1:17– Yahweh’s words in Isa 45:23 are applied to Jesus in Phil 2:9-11. The NT writers include Jesus in the one God of Judaism.

T Rev 1:17– The vision of Revelation 1 is compatible with the picture of Jesus elsewhere in the New Testament.

Rev 1:18–

Jesus is the one who gained the victory over death, and as a result, He holds the keys of death and Hades.

There are important parallels in this text to a Greek goddess named Hekate, who was also “the first and the last.”

The Greek goddess Hekate held the keys of heaven and hell. There was a subtle invitation here for pagans to consider Jesus.

Rev 1:17-18 (spiritual lesson)–

Following Jesus means reaching out to people in the same way Jesus did.

Rev 1:12-18 (spiritual lesson)–

Just as the lampstand was the only light in the temple, the church is God’s light in the world.

Rev 1:19–

Comparing with verse 11 indicates that the whole vision of Rev occurred between verses 11 and 19.

This verse is a nutshell summary of the entire book of Revelation.

“Therefore” means that the entire vision (summed in verse 19) is grounded in the death and resurrection of Jesus.

The first “and” in some translations doesn’t make sense in the larger context.

Greek behind first “and” is better translated “namely.” The whole vision concerns what is present and future from John’s day.

Expands earlier reference to future events (1:1), book is not just about future events, but also “things which are.”

Rev 4:1 clarifies that the “things which are” of this verse are the letter to the seven churches in chapters 2 and 3.

Rev 4:1 clarifies that the “after these things” refers to the primary emphasis of chapters 4-22.

The primary purpose of the seven churches is a message that centers in the realities of John’s day.

Rev 1:20–

“Mystery” here represents something that was previously unknown but is now revealed, the meaning of the stars and lamps.

The basic meaning of “angel” is “messenger” and the word here does not have an article, it is a general term.

The word “angels” here is widely understood in two ways, as celestial guardians of the churches or as the human leaders of the churches.

Most churches in the time of Rev met in people’s homes, with a capacity of anywhere from 10-50.

The messages are given to the whole church through the human leaders of each church.

Rev 1 (Conclusion)–

The Prologue to the Book of Revelation (1:1-8) centers on the qualities and actions of Jesus Christ.

In 1:9-11 John introduces his own role and that of the seven churches in the book of Revelation.

In 1:12-16 is a description of the glorious Christ in language reminiscent of Daniel 10.

The summary of the book of Rev (1:19) is grounded in the previous vision of Jesus Christ (1:12-18).

The picture of Jesus in chapter one is the introduction to the two chapters which follow.