



Coptic Orthodox Diocese of the Southern United States



The Holy Book of Revelation

Chapter 1

Bishop Youssef



Introduction

In this chapter we learn about the author, the recipients, the Glorified Christ Among the Seven Golden Lampstands and the subject of the entire Revelation: Jesus Christ Revealing Himself and the Divine Mysteries

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Introduction & Benediction 1:1-3



- The Book of Revelation is about Jesus in His glory, greatness, and eminence
- The four gospels talk about Christ *who “made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself”* Philippians 2:7-8
- However, the Book of Revelation talks about the glorified and full of glory Jesus, the great Christ, the awesome Lord
- We have to read this book with reverence and veneration

Introduction & Benediction 1:1-3



- We are before the Throne of God
- We see Him surrounded by angels
- We see Him coming with clouds
- We read about the four living creatures who do not rest day or night praising God and worshiping Him
- In the Book of Revelation we hear many times about worshiping and kneeling

Introduction & Benediction 1:1-3



- He called it “*Revelation*” or in Greek “*Apocalypse*,” which means “revealing the divine mysteries to mankind” and it is the title of the whole book
- The word revelation is important for the Christian philosophy because our faith is based on God’s revelations to us
- “*Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.”* Matthew 16:17
- We cannot comprehend the spiritual things by ourselves, but God reveals them to us and we accept and believe

Introduction & Benediction 1:1-3



- *“At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes”*
Matthew 11:25
- Whatever is related to the Trinity and God’s knowledge have to be revealed to us
- God says that He incarnated and we must believe even if we do not understand
- God’s revelations need acceptance, not understanding

Introduction & Benediction 1:1-3



- *“of Jesus Christ”* Jesus Christ is the source of this revelation
- *“which God gave Him”*
- God the Father gave to His Son to reveal to the Church
- *“For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”* (John 5:20-23)

Introduction & Benediction 1:1-3



- Jesus Christ the Son is One with the Father
- At the same time He is our intercessor at the Father
- We always see that the Father wants and the Son and the Holy Spirit convey this wish or want to deeds
- The Father, *“desires all men to be saved and to come to the knowledge of the truth.”* (1 Timothy 2:4)
- And the Son accomplished this by His incarnation and crucifixion
- And The Holy Spirit works in the Church to stay firm in Jesus
- *to show His servants—things which must shortly take place.”*
One of the revelations is God’s revelation on what will happen in the future and the divine mysteries

Introduction & Benediction 1:1-3



- Out of His love to us, He revealed to us about Himself, His redemption and salvation, and also about other events even if it was through symbols
- The closer we get to Him the more He reveals to us just as He did with Abraham; *"And the Lord said, "Shall I hide from Abraham what I am doing" (Genesis 18:17)*
- As Jesus told His disciples; *"No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you."* (John 15:15)
- God reveals to those who love Him and have faith as little children, *"Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven."* (Matthew 18:3)

Introduction & Benediction 1:1-3



- Therefore, it's rather more appropriate that He announces to His bride this "*Revelation*" to show her "*things which must shortly take place.*"
- An example of those who could not accept God's revelations is some of the disciples who could not believe Jesus when he said, "*unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed*" (John 6:53-55)
- "*shortly*" does not mean right away
- God, certainly, will fulfill His promises according to His will

Introduction & Benediction 1:1-3



- *“And He sent and signified it by His angel to His servant John”*
- This message is transmitted in 5 steps beginning with God the Father and ending with us, the readers: from God the Father to Jesus Christ, to an angel, to the writer John, and to the readers of this letter, the Servants of God
- *“who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.”*
- John is just a witness telling what he sees or hears
- *“the word of God”* does not mean teaching the inspired word of God only, but it means our Lord and Savior Jesus Christ, *“In the beginning was the Word, and the Word was with God, and the Word was God.”* (John 1:1)

Introduction & Benediction 1:1-3



- St. John bore witness by teaching the Gospel of salvation through Jesus Christ and through the sufferings he endured for the sake of the Gospel message, *“And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.”* (John 19:35)
“the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—” (1 John 1:2)

Introduction & Benediction 1:1-3



- *“Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.”*
- A divine promise of blessing to those who read the prophecy, and to those who read it at the church, or hear it with their brethren
- John’s message is not just for individual edification but the message is to be read to the Church
- Bishop Victorianus states that the Book begins by the promise to bless who reads, hears and keeps it, that he who persists on reading it learns how to perform the deeds and keep the commandments

Introduction & Benediction 1:1-3



- It does not say it is a blessing to those who understood it
- Or, that those who read or hear it would fully understand it
- The blessing is for those who read, *hear, and “keep those things which are written in it”*
- The blessing results from the fact that the truth is properly regarded, and has influence over our lives
- As the Psalmist says, *“Moreover by them Your servant is warned, And in keeping them there is great reward”* (Psalm 19:11)



The Apostolic Greeting 1:4-8

- *“John, to the seven churches”* The Revelation was addressed to the seven Asian churches that were under the guidance and auspice of St. John the Evangelist
- Number seven indicates perfection and completion, therefore, this revelation was also addressed to the Church in any time and place
- *“Grace to you and peace”* This was the greeting that the apostles used at the beginning of their letters, Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; 1 Peter 1:2
- Tertullian reveals to us the secret of granting the apostolic grace before the peace, by saying that according to the old custom among people, they used to begin their encounter by extending peace. Jesus followed the same custom with His disciples, yet after the ascension they added *“grace” to it and put it before peace as it was the subject of their preaching that they got through their Lord Jesus*



The Apostolic Greeting 1:4-8

- *“from Him who is”* this is one of God’s titles, *“Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”* John 8:58
- YHWH, God’s holy covenant name as given to Moses, *“And God said to Moses, “I AM WHO I AM.”* Exodus 3:14
- God the Father, the self-existing, eternal One, the source and origin of all existence
- We should have expected after “is” and “was” “will be;” but there is no “will be” with an eternal God
- By identifying Himself in this way He underlines the fact that He is the Lord of all time, past, present, and future



The Apostolic Greeting 1:4-8

- The apostle by describing the Lord: "*Him who is and who was and who is to come*" in many occasions in this book:
- It is to assure that the giver and the source of grace is the Lord, residing in the Church, who guarded the Church, is guarding, and will keep guarding her; worked, is working, and will continue to work in her
- "*Jesus Christ is the same yesterday, today, and forever.*" (Hebrews 13:8)
- "*and lo, I am with you always, even to the end of the age.*" Amen." (Matthew 28:20)



The Apostolic Greeting 1:4-8

- Bishop Victorianus states that He "*Who is*," because He continuously tolerate bear and stand us
- And "*Who was*," meaning that He with the Father created everything, and took Himself a beginning (in the body) from the Virgin
- And "*Who is to come*" because He will definitely come for judgment
- "*and from the seven Spirits who are before His throne*"
- We should not take number seven literally



The Apostolic Greeting 1:4-8

- However, the opinions differ in interpreting the truth about the seven Spirits who are before His throne:

The first opinion:

- That they are the seven angels assigned to serve the seven churches mentioned in the *Book of Revelation*, as they are spirits in the service of them who shall be heirs of salvation. The Holy Bible and the writings of the Fathers witness that God sends His angels to everybody to serve him and guard him



The Apostolic Greeting 1:4-8

The Second Opinion

- That it is a description of the Holy Spirit that works in the Church through His perfect gifts in the seven sacraments
 - *“and from Jesus Christ, the faithful witness”* St. John prepares the reader to grasp the purpose of that Book, therefore he calls Him
1. *“the faithful witness” “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him”* (John 1:18)
“Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” (John 18:37)

The Apostolic Greeting 1:4-8



2. *“the firstborn from the dead,”* the Lord is our Firstborn Son; and as was raised, so the rest of us will rise with Him and through Him, *“Christ the first of all; then those who belong to Christ”* (1 Corinthians 15:23)

As John Chrysostom states, that the Lord is our Firstborn Son because He offered Himself an accepted sacrifice without blemish, which the Father accepted with content, and consequently humanity became accepted and holy in Him. Through the Firstborn Son we become inheritors of the “Church of the firstborns,” and enjoy the heavenly glory described in the Revelation



The Apostolic Greeting 1:4-8

3. *“and the ruler over the kings of the earth.”* He is the King over all kings and gives authorities to all, *“there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.”*
(Romans 13:1-2)

Christ is the King of Kings sitting at the Father’s right hand with dominion over all the earth

As Lord of all the earth, all earthly kings are subject to Him
Psalms 110:1-7



The Apostolic Greeting 1:4-8

This kingship will be manifested in a special way in His Second Coming

King must have a throne

St. John saw in a vision the throne of God, *“behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.”*

(Revelation 4:2-3)

Isaiah, hundreds of years earlier, saw the same vision, *“I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple”* (Isaiah 6:1)



The Apostolic Greeting 1:4-8

He was born as a King, *“Where is He who has been born King of the Jews?”* (Matthew 2:2)

His trial, *“Now Jesus stood before the governor. And the governor asked Him, saying, “Are You the King of the Jews?” Jesus said to him, “It is as you say.”* (Matthew 27:11)

“Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.”
(John 19:19)

He was raised and ascended as a king, *“Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.”* (Psalms 45:6)



The Apostolic Greeting 1:4-8

- However, His Kingdom is not of this world, *“My kingdom is not of this world.”* (John 18:36)
- *“To Him who loved us and washed us from our sins in His own blood,”* Jesus loved us to the end, *“having loved His own who were in the world, He loved them to the end.”* (John 13:1)
- He loved us while we were sinners, *“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”* (Romans 5:8)
- Because of His love He, *“who loved me and gave Himself for me.”* (Galatians 2:20)



The Apostolic Greeting 1:4-8

- Our relationship with God can be summarized in one word, He loved us
- His blood washed us and we became sanctified, “*they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.*” (Acts 26:18)
- As if St. John while presenting to us Jesus Christ, tells us the whole story of salvation
- “*and has made us kings and priests to His God and Father,*”
Some use this verse to claim that there is no priesthood
- However, if we take the word priest literally then we must take the word king literally too



The Apostolic Greeting 1:4-8

- In the Old Testament God anointed priests and kings to His people
- They were distinct because of God's anointment
- In the New Testament everyone receives this anointment by the Holy Spirit and therefore in the language of the OT we became priests and kings
- We are kings in a spiritual meaning, Jesus says, "*For indeed, the kingdom of God is within you.*" (Luke 17:21)
- Our Lord taught us that our kingdom is internal inside us
- We are kings because we will reign with Him, "*If we endure, We shall also reign with Him.*" (2 Timothy 2:12)



The Apostolic Greeting 1:4-8

- We are kings when we overcome our weakness and have control over our senses and feelings
- We are kings when we overcome sin
- We are kings when we have power to, *“trample on serpents and scorpions, and over all the power of the enemy”* (Luke 10:19)
- *“And he who rules his spirit than he who takes a city.”* (Proverbs 16:32)
- And we are priests in a spiritual meaning too
- We are priests by offering our confession of sins, prayers, and thanksgiving as sacrifices *“Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.”* (Hebrews 13:15)



The Apostolic Greeting 1:4-8

- *“You shall be pleased with the sacrifices of righteousness”*
Psalms 51:19
- *“present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”* (Romans 12:1; 1 Peter 2:5)
- The Lord is our inheritance, Deuteronomy 10:9
- We should say, *“The LORD is my portion,” says my soul,*” (Lamentations 3:24)
- *“Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.”* (Psalms 141:2)
- *“Kings and priests”* may have a literal meaning here too if he is addressing the bishops of the seven churches since they are archbishops over these churches



The Apostolic Greeting 1:4-8

- We have become "*kings and priests*" in a spiritual sense
- We should not mix between being "*kings and priests*" in a spiritual sense, and that given to those who were assigned by God to be kings and principals
- Jesus Christ selected and called some to be apostles and He gave them the gift of healing Matthew 10:1, and to forgive sins Matthew 18:19; Luke 20:32, and to make disciples, baptize, and teach, Mathew 28:19-20
- St. Paul says, "*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,*" (Ephesians 4:11)



The Apostolic Greeting 1:4-8

- *“Behold, He is coming with clouds”* As if the Apostle is blowing the trumpet for the Church saying, "The coming of the Groom is near, watch, He is sure coming."
- The revelation tells us that Jesus Christ is He who sits on the throne and is coming again but not to be with us on earth again this time is with clouds
- The Glory-Cloud is God's heavenly chariot by which He makes His glorious presence known
- Pope Dionysius of Alexandria thinks that the clouds refer to the angels surrounding Him in His coming
- St. Cyril, St. Augustine and St. Jerome think that the clouds are the symbol of His manhood that hides His divinity



The Apostolic Greeting 1:4-8

- *“and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.”* Everyone will see Him this is why Jesus told His disciples, *“Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it.”* (Matthew 24:23)
- *“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.”* (Matthew 24:30)
- It is also a revelation of His Throne from which He brings judgment upon the wicked and justice and deliverance to the righteous

The Apostolic Greeting 1:4-8



- This is the wrathful judgment against apostate Israel as He has promised in Matthew chapters 23-24
- *“they who pierced Him”* Those who denied Him and Those who crucified Him will see Him in His glory
- St. Augustine explains this by saying that God hides the glory of His divinity from the wicked, that they might not see Him; while the righteous enjoy the glories of God who became man, and He reveals to them alone His splendor to enjoy
- The wicked sees Him and weeps, while the righteous sees Him and rejoices. The wicked sees His wounds and fall in despair while the righteous sees them - as saints Ignatius of Antioch, John Chrysostom and Cyprian say - vivid and radiant



The Apostolic Greeting 1:4-8

- Therefore, they never stop saying: "Even so Amen!"
- St. John mentioned the word Amen in two different ways one in Hebrew and the other time in Greek as if he is saying that God's judgment is for the whole world
- *"I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."*
- He is *"the Lord,"* or God the Judge, who is to rule
- He is *"the Almighty,"* therefore we should not doubt in His coming or His powers



The Apostolic Greeting 1:4-8

- He is "*the Alpha and the Omega,*" and according to Origen if there existed a divine language with which we read the heavenly matters, we shall find that the Son is its first and last letters
- Without Him we cannot comprehend anything about heaven and the lips would be unable to utter the heavenly praises
- And He is "*the Beginning and the End,*" as St. Augustine says that the Son is the Beginning in which heaven and earth were created, because it is said, "*In the beginning God created the heaven and the earth,*" and "*All things were made by Him.*" And the Psalmist says, "*In wisdom (i.e. in Christ the Wisdom) You have made them all*" (Psalm 104:24)



Author and Place of Revelation 1:9

- *“I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ,”* Emperor Domitian arrested the apostle in his old age to deprive him from his children and his service, and to stop him from preaching
- *“your brother”* is a reflection of John’s humility
- In spite of his old age, being one of the twelve, an apostle, a bishop, the evangelist, he calls himself *“your brother”*
- St. John wanted to assure his congregation that he is their *“brother and companion in the tribulation”*
- We are brothers and sisters in Christ and are united in tribulation; in the Kingdom; and in perseverance



Author and Place of Revelation 1:9

- Tribulation: Not only the continual persecution the Church will endure, “*We must through many tribulations enter the kingdom of God*” (Acts 14:2), but also the tribulation, which was the subject of much apostolic writing as the Last Days progresses to their climax (1 Thessalonians 1:6, 3:4; 2 Thessalonians 1:4-10; 1 Timothy 4:1-3; 2 Timothy 3:1-12)
- We unite our suffering with His suffering just as St. Paul expressed in Colossians 1:24, “*I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,*”
- And we keep our eyes focused during this tribulation on the Kingdom



Author and Place of Revelation 1:9

- And if we keep our lives centered on Him, even though we are in the midst of tribulation, we will persevere
- Perseverance is an important word in the message of John's Revelation
- He will use it 7 times! (1:9, 2:2,3,19, 3:10, 14:12)
- *“was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.”* Patmos is an island off the coast of modern day Turkey
- John has been exiled to the island of Patmos because of his apostolic activity
- In spite of his exile he did not even mention the persecution of Emperor Domitian or being exiled; he did not complain about his sufferings



Divine Order 1:10-11

- Once more we see that the message of the apostle who was exiled "*for the word of God and for the testimony of Jesus Christ,*" did not stop, but in fact more improved
- He says "*I was in the Spirit on the Lord's day*"
- No doubt that the apostle was not aware of the time when he was enjoying the revelation
- He said, "*the day of the Lord*" because it was a period of enjoyment and delight
- For what he saw is pertinent to the Lord's day or the great day of judgment

Divine Order 1:10-11



- In this moment his dark cell walls faded away and an entirely other kind of reality open up, John, the spirit-filled Apostle is admitted to the heavenly council-chamber just as Isaiah had been admitted many years earlier
- For us “*the Lord’s Day,*” is Sunday as we celebrate the Eucharist; it is a day of judgment and forgiveness
- We come before God’s throne to be forgiven and restored, to hear His Word and to be reunited to Him in the Eucharist
- In the worship of the Divine Liturgy we are all, like St. John, caught up to the Throne room of God, we are all in the celebration of the Divine Liturgy *in the Spirit*



Divine Order 1:10-11

- The apostle heard a voice "*behind him*," The reason for this could be that man cannot see the heavenly glories until the corrupt (the body) is clothed with the incorrupt
- That is why God asked Moses not to see Him except from behind, because he could not see Him and live
- Hearing a loud voice from behind signals that he was going to talk about things hidden from the human eyes
- It also shows that it bears a warning, that man might stop everything to listen to the divine voice
- The voice "*as of a trumpet*" because it is a divine voice, great in its nature, authority, and glory!



Divine Order 1:10-11

- Trumpets are mentioned more in Revelation than in any other book of the Holy Bible
- They are usually associated with the Last Things and with the revelation of God and Judgment
- The Lord has introduced Himself to us before as the “*the Alpha and the Omega*”
- Here also He manifests to His churches that He is “*the First and the Last.*”
- He announces Himself as the First and the Last, the Beginning and the End, the Alpha and the Omega [8,11] to confirm His Divinity



Divine Order 1:10-11

- All divine promises are proclaimed through Him because He is the Alpha and the Omega
- He embraces all believers and leads them, since He is the Beginning
- He also protects them from behind, as He is the End
- He is the complete royal way, through whom everyone enters
- Origen says, “He is the Beginning, because He was residing with Adam in Paradise, and became the ending or “the Last Adam,” hence embracing the whole humanity from the beginning to the end of ages, caring about all to the end of time”



Divine Order 1:10-11

- John was commanded to write this book and to send the letters to these 7 churches in Asia Minor (modern day Turkey)
- His heart must have leapt at the naming of these particular churches because they were probably part of his diocese
- Ephesus was John's home church before his imprisonment and he will return to Ephesus to spend his remaining days
- Bishop Victorianus says that though the churches really existed and though the messages were directed to them, they also represent the state of the Church as a whole

The Vision of The Son of Man 1:12-20



- He turned to see the source of the voice that he heard
- He heard first and then saw
- “*seven golden lampstands*” Seven implies perfection and here they represent the seven churches that he was addressing
- It signifies the perfection of the Church in its nature, its characteristics, its uniqueness, and its distinctiveness
- “*Lampstands*” because the work of the church is light to the world
- “*golden*” the symbol of purity, richness, heavenly, beauty, glory, and greatness

The Vision of The Son of Man 1:12-20



- *“and in the midst of the seven lampstands One like the Son of Man”* The greatness and unity of churches lie in the presence of the Bridegroom in their midst
- This vision recalls the Prophet Daniel’s visions in 7:13-14 & 10:5-11
- Jesus Christ called Himself the Son of Man and it was mentioned 85 times in the NT
- Jesus used this title to stress His humanity
- It is mentioned here to remind us that He is the offspring that God promised will bruise the serpent’s heel, Genesis 3:15
- That He is the perfect Man as was Adam before sin

The Vision of The Son of Man 1:12-20



- By saying, “*like the Son of Man*” he may have meant, “*taking the form of a bondservant, and coming in the likeness of men.*” (Philippians 2:7)
- St. John may have also meant to express what he has seen that He looked like the Son of Man but different from the Son of Man he knew and served with
- This title is also used in relationship to Daniel’s vision of the glorified Messiah receiving all power and authority from the Father
- Daniel’s prophecy of this vision is fulfilled in John’s vision of the glorified Christ as high priest, king and prophet/ judge



The Vision of The Son of Man 1:12-20

- *“clothed with a garment down to the feet”* It is the garment of priesthood... For the Lord never ceases His priestly work until the accomplishment of our salvation
- This is the second description St. John presents to us here after the *“Son of Man”*
- *“golden band.”* indicates His Kingdom and everlasting authority
- St. John Chrysostom says that He is girded across His loins as an indication of the Law of the Old Testament, and across the chest where we find love and justice as an indication of the New Testament

The Vision of The Son of Man 1:12-20



- *“His head and hair were white like wool, as white as snow”* The white hair is a sign of superior wisdom and beauty, also refers to eternity (Daniel 7:9)
- He wanted to describe Jesus as the Wisdom and Eternal
- Bishop Victorianus says that in the white hair appear the assemblies of the Fathers like wool, as they are His simple sheep
- St. Augustine believes that the white hair points to the host of saints who are as the hair of the Lord, not one single hair falls down without His permission
- They are pure and immaculate, united together in beauty and harmony



The Vision of The Son of Man 1:12-20

- *“His eyes like a flame of fire”* His divine knowledge which will search the depths of hearts and minds Daniel 10:5
- It is the awake Bridegroom *“who will not slumber or fall asleep.”* Nobody can snatch us from His hand
- The believers see these eyes as source of encouragement and reassurance
- However, these eyes is a source of fear and terror to the enemy of God because it search the depths of hearts and minds
- *“His feet were like fine brass”* the literal Greek refers to gold covered bronze
- His permanence, His purity, and His majesty

The Vision of The Son of Man 1:12-20



- The feet of God are mercy and justice and they represent the abilities that God gave us to, *“trample on serpents and scorpions”* (Luke 10:19)
- They also refer to both Testaments with which He walks among His people, since they are the pure word of God
- St. Gregory the Neanzus says that they indicate the Lord's manhood burning with divinity, who dwelt among us and became one of us, hence the humanity met with Him
- *“His voice as the sound of many waters”* By this the Lord reveals His glory to us as in (Ezekiel 43:2), and as St. Irenaeus says: “For the voice of God is like many waters, as God is rich and great”
- He also reveals to us His awe, power, effectiveness (Hebrews 4:12)

The Vision of The Son of Man 1:12-20



- *“He had in His right hand seven stars”* Ibn-el-Assal believes that the seven stars are the seven angels or church bishops
- They are in His hand [a symbol of their obedience, and that they submit to Him and as something in His possession.]
- Stars get their light from the sun and the bishop obtain the light of their faith from the Sun of Righteousness, and consequently, they reflect His light upon the rest of the star
- The right hand symbolizes power leadership and auspices
- *“out of His mouth went a sharp two-edged sword”* The Lord appears to His people as a warrior carrying a sharp sword out of his mouth; that is His strong words



The Vision of The Son of Man 1:12-20

- *“sharp”* because, *“the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”* (Hebrews 4:12)
- This is a vision of the Word that works to save as well as to bring judgment
- *“His countenance was like the sun shining in its strength.”* The Apostle could not describe the brightness of His glory except by comparing His face to the sun, for He like the Father *“dwells in unapproachable light”* (I Timothy 6:16)

The Vision of The Son of Man 1:12-20



- Tertullian says: “This interpretation that is for us and not for the heretics] gives us steadfastness, as the Lord Christ appears as a warrior...”
- *“And when I saw Him, I fell at His feet as dead”* As the apostles did at the time of His transfiguration Matthew 17:6 and the prophet Daniel had a similar experience Daniel 10:9-11
- *But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last.”* The compassionate Lord put His right hand on him and raised him up

The Vision of The Son of Man 1:12-20



- As He did with Abraham, *“After these things the word of the LORD came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your exceedingly great reward.”* (Genesis 15:1)
- *“I am the God of your father Abraham; do not fear, for I am with you.”* (Genesis 26:24)
- And Joshua, “Now the LORD said to Joshua: *“Do not be afraid, nor be dismayed”* (Joshua 8:1)
- And Jeremiah, *“Do not be afraid of their faces, For I am with you to deliver you”* (Jeremiah 1:8)

The Vision of The Son of Man 1:12-20



- And Daniel, *"Then he said to me, "Do not fear, Daniel"* (Daniel 10:12)
- And to Jairus, *"He said to the ruler of the synagogue, "Do not be afraid; only believe."* (Mark 5:36)
- And to His disciples, *"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom."* (Luke 12:32)
- And to St. Paul, *"Now the Lord spoke to Paul in the night by a vision, "Do not be afraid"* (Acts 18:9)
- Words of love and encouragement

The Vision of The Son of Man 1:12-20



- We the sinners should come and fall at His feet that He might lay His hand on us and raise us
- The wonderful thing is that the speaker is the Incarnate God who says, "*I am the First and the Last*"
- He wanted to declare to John His divinity
- Again He uses the phrase the first and the last
- The Old Testament references to this phrase are found in the Book of Isaiah in the second section of the book which is often called The Book of the Consolation of Israel in which Isaiah prophesizes the coming of the Messiah and the salvation of God's people, Isaiah 41:4, 44:6, 48:12

The Vision of The Son of Man 1:12-20



- *“I am He who lives, and was dead, and behold, I am alive forevermore. Amen”* This verse must be carefully kept in connection with the preceding, as the description should go on without pause
- He is the living One—not merely one who once was alive, or is now alive—but the One who has life in Himself, and the fountain and source of life to others, John 1:4, 14:6; the One who has immortality, 1 Timothy 6:16
- Yet He became dead because of our sins
- There are two wonders here: the living One becomes dead, and the dead One is alive for evermore

The Vision of The Son of Man 1:12-20



- It is another form of the glorious truth and paradox of which the Apostles were so fond Philippians 2:8-9; Hebrews 2:9
- Christ's words, Luke 9:24, contain promises He only could make and He only who could say, "*I have the keys of Hades and of Death*"
- Christ in His resurrection has defeated sin and death
- It is not of the second death that He speaks; our Lord is here seen as the conqueror
- The whole verse affirms the undying power and unchallengeable authority of our Master

The Vision of The Son of Man 1:12-20



- It is He alone who can raise us up and neither eternal death nor Hades will have any authority over us
- He ordered him to write what he saw:
 1. To write about the vision of Christ, the scene mentioned before *“The Lord in the midst His Church,”*
 2. To write about the present happenings, the state of the seven churches (Chapters 2 & 3)
 3. To write about what is still to come; the future events, “The state of the Church until the advent of the Lord, and His heavenly glory.”
- These visions and prophecies must be faithfully recorded

The Vision of The Son of Man 1:12-20



- He called all this "*a mystery*" which man cannot comprehend unless it is through the works of the Holy Spirit who teaches and reveals the mysteries of God to His servants
- A mystery is the opposite of a revealed truth; it is a sacred truth kept secret, the inner meaning of something which is perceived, but not generally understood
- He gives to St. John an explanatory key: "*The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.*"

The Vision of The Son of Man 1:12-20



- By angels he means God's messengers and ambassadors to the seven churches, called angels, both in respect of their office, being the ambassadors of Christ, 2 Corinthians 5:20, and of that holiness which they should show forth in their doctrine and life
- The seven churches mentioned Revelation 1:11,
- Or else, seven being the number of perfection, all the churches, which are fitly represented by candlesticks, in the same sense as they are called pillars of truth in Paul's Epistle to Timothy, because they have not the light they show from themselves, only hold it forth from Christ



Discussion

- What does the word *“Revelation”* mean ? Why is this called a Revelation *“of Jesus Christ?”* Why is this considered the primary purpose of Revelation?
- How does this Revelation *“show”* [us] *“the things which must shortly take place?”* What does John mean by the word *“shortly?”*
- What does the word *“blessed,”* mean? How will you be *“blessed”* from reading, hearing and heeding the words or Revelation? Why does John mention *“he who reads”* and *“those who hear?”*
- To how many churches in Asia was this addressed to? Name them.



Discussion

- Why does John write to them? Is there any significance in the greeting: *“Grace to you and peace?”* Why is God the Father called *“Him who is and who was and who is to come?”* Who are *“the seven Spirits who are before His throne?”*
- What three titles are attributed to Jesus Christ? How are these significant?
- Why does John say this person is *“like a son of man”* (1:13; Dan 10:5-6)? Is there any significance to this man being *“clothed with a garment down to the feet, and girded about the chest with a golden band?”*



Discussion

- Why does Jesus refer to Himself as, *“I am” “the first and the last”* and *“the living One”*? Why is it significant that Jesus has *“the keys of death and of Hades”*?
- What impressions do you get about the man described in verses 12-16?
- What reactions does the text itself prompt us to have after reading this chapter (hint: verse 6, verse 17)?