

# Study Notes For Revelation

## (Chapter One)

**Revelation 1:1** *“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:”*

- Notice the word is “Revelation” in this verse and NOT “Revelations” as is commonly stated. Here, in this context, it is singular.
- The Greek word from which we get the English translation Revelation is ἀποκάλυψις which is defined: “disclosure: - appearing, coming, lighten, manifestation, be revealed, revelation” (Strong’s # 602). Also translated “revelation” in **Romans 2:5, Romans 16:25, I Corinthians 14:6, I Corinthians 14:26, Galatians 1:12, Galatians 2:2, Ephesians 1:17, Ephesians 3:3, and I Peter 1:13**
- That Greek word is also translated in the KJV as “lighten” (**Luke 2:32**), “manifestation” (**Romans 8:19**), “coming” (**I Corinthians 1:7**), “revelations” (**II Corinthians 12:1 and II Corinthians 12:7**), “revealed” (**II Thessalonians 1:7 and I Peter 4:13**), and “appearing” (**I Peter 1:7**).
- This revelation is a prophecy (**Revelation 22:7-10 and Revelation 22:18-19**). As such, don’t expect John to give his commentary on what he sees (**II Peter 1:20-21**).
- When we get to the end of this letter, we will find the words “Surely I come quickly” (**Revelation 22:20**). This indicates Judgment (**Isaiah 13:1-13**), but like with the destruction of Jerusalem; it is not the Judgment. Read the language and see that Jesus knew when His judgment would come upon Jerusalem, but not when the final Judgment will come (**Matthew 23:37-24:36**).
- This is the Revelation of Jesus Christ which God [the Father; cf. **Ephesians 4:6**] gave unto Jesus (**Matthew 11:27, Luke 10:22, John 6:38, John 8:25-29, Acts 10:36, and Hebrews 1:1-2**). \*Do not take this as Jesus not being deity (**Romans 9:1-5**).
- Jesus was to show this revelation unto His servants (**John 16:1-15 and I Corinthians 2:1-16**).
- Then we have a HUGE key to this Revelation. That is: “things which must shortly come to pass” (cf. **Revelation 1:3, Revelation 22:6, and Revelation 22:10**). The translation of “τάχος” is spot on and is translated similarly throughout the New Testament. Note: “speedily” (**Luke 18:8**), “quickly” (**Acts 12:7, Acts 22:18, and Revelation 2:5**), “shortly” (**Acts 25:4 and Romans 16:20**). Yes, it is the same word in **Revelation 22:6** as well.
- Signified (cf. **John 12:32-33 and Acts 11:27-30**). Don’t read into that too much. It is as simple as to make known (i.e. **Acts 25:23-27**).
- Signified, or made known, by His angel (**Daniel 9:21-23, Luke 24:23, Acts 7:35-38, Acts 27:20-23, and Revelation 22:6-9**).
- Notice that the angel revealed what was given from the Father to Jesus to John as a messenger to the churches rather than going directly to the churches himself (**Acts 8:26-40 and Acts 10:1-11:17**).

- Given to John (**Matthew 10:1-4**, **Mark 5:21-43**, **Mark 9:1-13**, **Mark 10:35-45**, **Luke 5:1-11**, **Galatians 2:9**, **Revelation 1:4**, **Revelation 1:9**, and **Revelation 21:2**).
- The servant of Christ which establishes submission among other things (**Matthew 10:24**, **Romans 6:16-17**, **I Corinthians 7:23**, and **Galatians 1:6-12**).

**Revelation 1:2** *“Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.”*

- The “who” is John (**Revelation 1:1**).
- John’s letter is to bare record of the word of God. The Greek word “μαρτυρέω” means: “To be a witness, that is, testify (literally or figuratively): - charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness” (Strong’s # 3140).
- Think of how John the Baptist, who is not the John that wrote this letter, came to bear witness of Christ (**John 1:6-15** and **John 1:29-34**; cf. **John 5:31-39**) and how the people bare record of Lazarus being risen (**John 12:17**).
- To see and testify (**I John 4:14**).
- Take note of what John said later in this chapter (**Revelation 1:9**).
- Remember, John is among the company of men that cannot but speak the things which they had seen and heard (**Acts 4:20**).

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

- Consider what “blessed” means: “blessed, happy” (Thayer’s Greek-English Lexicon; Strong’s # 3107).
- Blessed are those that hear and keep (**Luke 11:27-28**).
- Consider how this works (**Psalms 1:1-6**, **Psalms 112:1**, **Psalms 119:1-6**, **Psalms 128:1**, **Proverbs 19:16**, **Proverbs 29:18**, **Luke 6:46-49**, **James 1:21-25**, **Revelation 22:7**, and **Revelation 22:14**).
- Much of the misunderstandings on this letter would not exist if people would consider the statement at the end of this verse. “THE TIME IS AT HAND” (**Revelation 22:10**).
- Remember what we read about “shortly come to pass” (**Revelation 1:1**; **22:6**).
- When Jesus said that kingdom was “at hand” (**Matthew 4:17** and **Matthew 10:7**) thousands of years did not pass (**Colossians 1:12-13** and **Revelation 1:9**).
- The fact that John knows, from Jesus, that the things he was writing are about things at hand also tells us that the main message is NOT about the return of Christ, the end of the world, and the Judgment Day. We know this because neither Jesus or John knew what that day would come (**Matthew 24:35-44**, **Mark 13:31-37**, **I Thessalonians 5:1-3**, and **II Peter 3:9-14**).

- That does not mean John doesn't reference the return of our Lord. He does so in just a few verses (**Revelation 1:7**). It just is the fact that the letter John is writing is not primarily about the end as many approach this book to mean.

**Revelation 1:4** *“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;”*

- The seven churches addressed are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (**Revelation 1:11**).
- At one point the Holy Ghost chose to send Paul to Macedonia over Asia (**Acts 16:1-10**), but later all Asia heard the word (**Acts 19:1-10**).
- The work in Asia was not easy (**II Corinthians 1:8**).
- Later, apostasy abounded (**II Timothy 1:15**) as we will see in chapters two and three of this letter.
- Consider that the church in Colosse and the church in Hierapolis are not even mentioned in this letter which were in Asia (**Colossians 4:13-16**). Likewise, Troas is not mentioned either (**Acts 20:4-6**).
- Grace was extended as was common in other letters (**Romans 1:7, I Corinthians 1:3, II Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, I Thessalonians 1:1, II Thessalonians 1:2, I Timothy 1:2, II Timothy 1:2, Titus 1:4, Philemon 1:3, and II John 1:3**).
- Peace is found in Christ (**Colossians 3:15**).
- Grace from Him which is, was, and is to come is in reference to the Father, for the next verse (**Revelation 1:5**) says, *“And from Jesus Christ...”*
- The Father is, was, and is to come in the sense of being eternal (**Revelation 4:8; cf. Deuteronomy 33:27**).
- Listen though, don't make too much of that. The Father and the Son are one (**John 10:30**) and so there are three in Heaven (**I John 5:7**). We will be talking about Jesus in similar language going forward (**Revelation 1:10-18**).
- The seven Spirits (**Revelation 3:1**). As we go through the vision John has, numbers are going to be presented and we are going to have to be careful with such. They symbolize different things. Such as when John sees a Lamb that had been slain with seven horns and seven eyes which are the seven Spirits God sent forth into the world (**Revelation 5:5-6**).
- God sent angels, which are spirits (**Psalms 104:4**), as messengers into the world (**Luke 1:5-20** and **Acts 8:26**). The Holy Spirit was also sent (**John 15:26**). Remember the changes we see in the New Testament (**Hebrews 1:1-2** and **John 16:1-13**).
- Now, as we proceed we will see that it is the Spirit speaking unto the churches (**Revelation 2:7, Revelation 2:11, Revelation 2:17, Revelation 2:29, Revelation 3:6, Revelation 3:13, and Revelation 3:22**).
- Consider also **Revelation 22:17** when thinking of the Spirit's work in this revelation.
- One might get hung up on the “before his throne” statement. The word translated “before” [ἐνώπιον] is about being “...in the presence of...”

(Strong's # 1799). Faithful saints can come before the throne (**Hebrews 4:14-16** and **Hebrews 10:19-22**). So, again, don't get caught up in the terms.

**Revelation 1:5** *“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”*

- Jesus is the faithful witness (**John 8:14**, **John 18:37**, and **Revelation 3:14**).
- Consider Jesus as a witness in that Jesus is the only “person” (so to speak) who has seen the Father (**John 1:18** and **John 6:46**; cf. **I John 4:12**; **4:20**).
- Jesus was the first to be resurrected in the manner of which we have hope (**Acts 26:23**, **I Corinthians 15:13-23**, **Colossians 1:12-18**, and **I Peter 1:3**). That is, to be risen as the resurrection of life (**John 5:29**).
- He is the not the first to rise from physical death to walk in the flesh on earth again (**I Kings 17:17-22**, **II Kings 4:18-37**, **II Kings 13:20-21**, **Matthew 9:18-26**, **Matthew 10:5-8**, **Matthew 11:1-5**, **Matthew 27:52-53**, **John 11:1-44**, etc.).
- Jesus, the prince of the kings of the earth (**Acts 3:14-15** and **Acts 5:30-31**) has clear authority (**Matthew 28:18**, **Ephesians 1:20-23**, and **Philippians 2:9-11**).
- Do not think of His being prince of the kings of the earth in a worldly kingdom sense (**John 18:36**). His kings are the saints (**Revelation 1:6**).
- Jesus died in an act of love (**John 15:12-13**, **Ephesians 5:2**, and **Ephesians 5:25**).
- Saints are washed from our sins in His blood (**Matthew 26:28**, **Hebrews 9:11-10:18**, **Hebrews 13:12**, and **I Peter 1:18-21**).
- While the Father had His role in sending Jesus (**I John 4:9-10**), remember that Jesus willfully sacrificed Himself (**John 10:1-18** and **Hebrews 7:25-27**).

**Revelation 1:6** *“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”*

- “He” in this verse is Jesus and the “us” are those who have been washed by the blood of Christ (**Revelation 1:5**).
- With Jesus being the prince of the kings of the earth (**Revelation 1:5**), we are made kings by Him (**Revelation 5:10**). Like we noted in verse five, this is not in a worldly kingdom sense.
- We are also made priests (**I Peter 2:5-9**). Again, not in a carnal sense. The sacrifices we offer are spiritual in nature (**Romans 12:1** and **Hebrews 13:15-16**).
- What saints have been made through Christ is to be unto the glory of our Father in Heaven (**Matthew 5:14-16** and **Philippians 4:20**) through Jesus Christ (**I Peter 4:11**).
- Whether it be Jesus or the faithful saints, all know that dominion forever belongs to the Father even as it shall be in eternity (**I Corinthians 15:24-28** and **Jude 1:25**).

**Revelation 1:7** *“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”*

- There have been multiple times in the Scriptures wherein like language has been used in relation to various events (**Exodus 19:9**, **Daniel 7:13-14**, **Matthew 24:29-34**, **Mark 14:60-65**, and **Acts 1:9-11**).
- At the end of the world (**II Peter 3:1-14**), such will occur as John has stated here (**I Thessalonians 4:13-18**).
- Consider the imagery of wailing (**Matthew 13:36-43**).
- “Even so” is like saying “yea, yea” (**II Corinthians 1:17**; cf. Strong’s # 3483).

**Revelation 1:8** *“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”*

- Alpha is the first letter of the Greek alphabet while Omega is the last letter of the Greek alphabet. We will see this language in **Revelation 1:11**, **Revelation 21:6**, and **Revelation 22:13**.
- The point here is the same as was made earlier in the context (**Revelation 1:4**).
- God, in three persons (**I John 5:7**); is, was, and is to come. God is eternal - from everlasting to everlasting (**Deuteronomy 33:27**, **Psalms 90:2**, **Psalms 93:2**, **Isaiah 9:1-7**, **Isaiah 44:6**, **I Timothy 1:17**, and **Hebrews 9:14**).
- The word “παντοκράτωρ” [Almighty] appears once in the N.T. outside of John’s Revelation (**II Corinthians 6:18**). We will see it several other times within Revelation (**Revelation 4:8**, **Revelation 11:17**, **Revelation 15:3**, **Revelation 16:7**, **Revelation 16:14**, **Revelation 19:6**, **Revelation 19:15**, and **Revelation 21:22**). The first time we see the English word in the KJV is in **Genesis 17:1**.

**Revelation 1:9** *“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”*

- John identifies himself as a brother to those he is addressing (**Mark 3:31-35**).
- “Companion” or as otherwise translated “partakest” (**Romans 11:17**), “partaker” (**I Corinthians 9:23**), and “partakers” (**Philippians 1:7**).
- The two terms as a combined point is about fellowship (**I John 1:1-7**).
- What they shared in was not only the brotherly relationship, but in the tribulation they jointly suffered (**Acts 14:22**, **Philippians 4:9-15**, and **II Timothy 1:8**).
- He is a joint-citizen with them in the kingdom. This is in reference not to eternal life in Heaven (**II Timothy 4:18**), but the present spiritual kingdom made up the faithful (**Colossians 1:12-13**, **Hebrews 12:22-23**, and **Hebrews 12:28**).
- John is a joint partaker in their patience [endurance] of Jesus Christ (**Romans 2:7**, **Romans 5:3-4**, **Romans 15:4-5**, **I Thessalonians 1:3-4**, **Hebrews 12:1**, and **James 1:3-4**).

- John was on the isle of Patmos for the word of God (cf. **II Timothy 2:8-10**).
- Consider this about John, his banishment could have resulted in him suppressing the word, the testimony of Christ. Yet, in true form of an Apostle of Jesus Christ, he is continuing to reveal (**Revelation 1:2**) even as he suffers for it (**Acts 5:41-42**).

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

- John was “in the Spirit” (**Revelation 4:2**, **Revelation 17:3**, and **Revelation 21:10**; cf. **Ezekiel 1:1**, **Ezekiel 11:24**, and **Revelation 22:17**).
- John is having visions and revelation (**Daniel 7:15** and **II Corinthians 12:1-4**; cf. **II Peter 1:20-21**).
- What could the “Lord’s day” be in reference to? How about this... What is our hope in (**I Corinthians 15:1-23**)? What day of the week does this tie to in reference to Christ (**Mark 16:9**)?
- He heard a great voice, as [simile] as trumpet (**Revelation 4:1**; cf. **Exodus 19:16-19**).

**Revelation 1:11** *“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”*

- We talked about the eternal nature of God, in three persons, when we looked at **Revelation 1:8**. See the notes there.
- What John sees is what he is to write. This is a visual Revelation (**Revelation 1:1-2**, **Revelation 1:12**, **Revelation 1:17**, **Revelation 4:4**, **Revelation 5:1-2**, **Revelation 6:1-2**, **Revelation 6:9**, **Revelation 7:1-2**, **Revelation 8:2**, etc.).
- Just to be clear, he heard as well (**Revelation 4:1**, **Revelation 5:11**, **Revelation 8:13**, **Revelation 22:8**, etc.).
- From what we see in the Scriptures this is likened to a dream (**Numbers 12:6** and **Daniel 7:1**). Not necessarily discernible (**II Corinthians 12:1-4**).
- What God wants revealed He often wanted written in a book (**Exodus 17:14**, **Numbers 5:23**, **Deuteronomy 17:14-18**, **Isaiah 30:8**, and **Jeremiah 30:2**).
- The book was to be sent to the seven churches (**Revelation 1:4**) identified here.
- We will see specific instructions for these churches in the next two chapters (**Revelation 2:1-3:22**).

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

- The hearing of a voice in a vision (**Daniel 8:16**).
- He saw seven golden candlesticks (**Revelation 1:20**).

**Revelation 1:13** *“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.”*

- In the midst of the candlesticks [churches; Revelation 1:20] John saw one “like unto the Son of man” (cf. **Daniel 7:13-14** and **Revelation 14:14**).
- One could say this could be a vision of anyone, as such language can be used when talking about another (**Hebrews 7:1-3**). However, the context clarifies John is having a vision wherein Jesus is talking to him (**Revelation 1:1**; **Revelation 1:5**; **Revelation 1:18**).
- Was John seeing priestlike garments (**Exodus 28:4**; cf. **Hebrews 4:14-16**)?
- One has to love this part of this vision. Jesus in the midst of the church. Later, when addressing the churches, we see Him say “I know thy works” (**Revelation 2:2**, **Revelation 2:9**, **Revelation 2:13**, **Revelation 2:19**, **Revelation 2:23**, **Revelation 3:1**, **Revelation 3:8**, and **Revelation 3:15**).

**Revelation 1:14** *“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;”*

- This language is reminiscent of a vision Daniel (**Daniel 7:1-14**). Just remember, Daniel’s vision was fulfilled by the time John writes this (**Matthew 5:17-18** and **Luke 24:44**).
- Similarly, think about what happened during the transfiguration of Jesus (**Mark 9:1-8**).
- His eyes as a flame of fire (**Revelation 2:18** and **Revelation 19:11-13**).

**Revelation 1:15** *“And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”*

- Feet like fine brass (**Revelation 2:18**).
- Burned in the fire was to melt it (**Ezekiel 22:20**).
- His voice as the sound of many waters (**Revelation 14:1-2**). The point being a very loud voice (**Job 40:9**).
- As we proceed through John’s revelation, we will see loud voices coming from Heaven and not only from the Lord (**Revelation 19:5-6**).

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

- The seven stars are the seven angels [messengers] of the seven churches (**Revelation 1:20**).
- The sword coming out of His mouth (**Revelation 2:12**, **Revelation 2:16**, and **Revelation 19:11-21**; cf. **Ephesians 6:17** and **Hebrews 4:12**).
- Let’s take a moment here to consider the power and might of the Word (**Genesis 1:1-31**, **Psalms 33:6**, **Psalms 119:93**, **Matthew 8:23-27**, **John 6:63**, **John 11:38-44**, **Romans 1:16-17**, **Hebrews 11:3**, **I Peter 1:22-25**, and **II Peter 3:5-7**).

- His countenance [appearance; cf. John 7:24] was as the sun powerfully shines (cf. **Matthew 17:1-2**).
- We will see later an angel appear in John's vision with a face like the sun (**Revelation 10:1**).

**Revelation 1:17** *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:"*

- Ezekiel and Daniel, had similar reactions when receiving Heavenly visions (**Ezekiel 1:28** and **Daniel 10:8-10**).
- John had experienced something like this before (**Matthew 17:1-6**).
- Being touched in such a state has happened in the past too (**Daniel 8:18**).
- Daniel was told not to fear too (**Daniel 10:12**).
- Think about how the Lord appeared to Abraham (**Genesis 15:1**).
- Regarding Jesus being the first and the last, see our notes on **Revelation 1:8** and **Revelation 1:11**.

**Revelation 1:18** *"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

- Jesus came in the flesh (**Romans 9:1-5**).
- He died in the flesh and His remains were dealt with (**John 19:23-42**).
- He then arose (**Matthew 28:1-10**).
- He did not die again, but ascended into Heaven (**Acts 1:1-11**; cf. **John 3:13**).
- He is ever alive (**Hebrews 7:14-25**).
- Jesus has the keys to hades (**Matthew 16:18** and **Acts 2:31**).
- This has some meaning going forward in this letter (i.e. **Revelation 20:10-15**).
- He has the key of death (**Romans 6:9**, **I Corinthians 15:21-26**, **II Timothy 1:10**, and **Hebrews 2:9-18**).

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

- As we have addressed earlier in this letter (**Revelation 1:1-2** and **Revelation 1:11**), John was to write what he saw.
- The language of the things which are and the things which shall be hereafter shows us this letter contains information about what is current and in the future. This letter is a prophecy (**Revelation 22:7** and **Revelation 22:18-19**) of things that must shortly come to pass; of things that were at hand which applied to the seven churches in Asia (**Revelation 1:1-4**, **Revelation 22:6**, and **Revelation 22:10**).



**Revelation 1:20** *“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”*

- The word mystery often strikes fear in Bible students. Let’s remember that we live under the New Covenant of Christ which is all about revealing mysteries (**Matthew 13:10-17, Romans 16:25-26, I Corinthians 2:6-16, I Corinthians 15:51, Ephesians 1:9, Ephesians 3:1-11, Ephesians 6:18-19, Colossians 1:27**, etc.).
- Remember, this letter is called “Revelation.” Let me restate what our notes on Revelation 1:1 states: The Greek word from which we get the English translation Revelation is ἀποκάλυψις which is defined: “disclosure: - appearing, coming, lighten, manifestation, be revealed, revelation” (Strong’s # 602). Also translated “revelation” in **Romans 2:5, Romans 16:25, I Corinthians 14:6, I Corinthians 14:26, Galatians 1:12, Galatians 2:2, Ephesians 1:17, Ephesians 3:3**, and **I Peter 1:13**. That Greek word is also translated in the KJV as “lighten” (**Luke 2:32**), “manifestation” (**Romans 8:19**), “coming” (**I Corinthians 1:7**), “revelations” (**II Corinthians 12:1** and **II Corinthians 12:7**), “revealed” (**II Thessalonians 1:7** and **I Peter 4:13**), and “appearing” (**I Peter 1:7**).
- John saw seven stars in the hand of Jesus and seven golden candlesticks (**Revelation 1:12-13** and **Revelation 1:16**). Now those are explained.
- The seven stars are the angels of the seven churches (**Revelation 2:1, Revelation 2:8, Revelation 2:12, Revelation 2:18, Revelation 3:1, Revelation 3:7**, and **Revelation 3:14**).
- The seven candlesticks are the seven churches. Remember this when we get to the next chapter (**Revelation 2:5**). This is a sever of fellowship, a figurative removal of God’s people from His sight (**II Kings 23:27**). I say figurative, because there is no removal of anyone literally from God’s ability to see (**Proverbs 15:3**). It is simply as stated about God turning away His attention from someone (**Isaiah 59:1-3**).
- As we approach the next chapter, let’s consider what the “angels” of the churches could mean. The Greek word “ἄγγελος” is defined: “1) a messenger, envoy, one who is sent, an angel, a messenger from God” (Thayer’s Greek-English Lexicon; Strong’s # 32). Consider how this word can be translated simply as a “messenger” (**Matthew 11:10, Mark 1:2, Luke 7:27**, and **II Corinthians 12:7**). Certainly, the term can also mean a spirit-being from Heaven (**Revelation 20:1**). Consider this though, would an angel from Heaven be standing before the assemblies in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea? Who read letters to the churches (**Acts 15:22-32, Acts 16:1-5, Colossians 4:16**, and **I Thessalonians 5:27**)? Furthermore, if this letter was to be delivered to Heavenly beings to be given to the churches; why was John involved at all? John will be seeing and talking with Heavenly messengers (**Revelation 15:1, Revelation 21:9**, and **Revelation 22:8-9**). John then is to shew the servants of God what he saw (**Revelation 1:1**). Remember, God has given His word to man (**Acts 8:26-39, Romans 10:14-17**, and **II Corinthians 4:1-7**).