

EP25: Revelation 1:8-16

Revelation 1

Alpha & Omega

Revelation 1:8

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come {now chooses to be coming}, the Almighty."

Suddenly Jesus begins to speak. We know that this is Him because He uses the same title "Alpha and Omega" in **22:12**. And in **22:16** He specifically states that He, Jesus, is the one speaking. This is one of the places where the titles of God are used interchangeably between the Father and the Son.

Though utilizing the Greek alphabet, this phrase, the "**Alpha** and **Omega**," is lifted from a Jewish practice of using the beginning and end of the Hebrew alphabet to declare the totality of any event. For example, it is said that Adam transgressed the whole law from Aleph to Taw whereas Abraham kept the whole law from Aleph to Taw.

In effect, it is another way of Jesus declaring that as **Yahweh Adonai**, He is the sum totality of all things. *"For from Him, by Him (or through Him) and to Him are all things"* without exception.¹ Likewise, *"All things came into being through Him, and apart from Him nothing came into being that has come into being."*² Accordingly, all things not just begin with Him, but they end with Him (as all things are *"to Him"*). He is the completion and fulfillment of His creation. Truly, He is the Amen, the faithful and true witness!³

Jesus being the "Alpha and Omega" communicates that He is eternal, outside of time, and all of time is held in His sovereign hands. As David said, *"And in Your book were all written the days that were ordained for me, when as yet there was not one of them."*⁴ It is all in His book—every little detail!

What about Choice?

Practically, the issue of choice (my choice, your choice, the choice of others) is extremely hard to get our minds around, especially given all the trauma, terror, and sheer destruction that we have experienced? Truth be told, even our choices have been a part of His beautiful purpose for our lives and His plan to circumcise us from this world. It has all been purposed such that we might learn to be **willing** to be identified as those who now and continually make their abode with Him, and not as those who now and continually make their abode in this world.

Being outside of time, and knowing us intimately, He knows each-and-every choice we will make given

¹ **Romans 11:36**. See also **1 Corinthians 8:6; Colossians 1:16; Hebrews 2:10**

² **John 1:4**

³ **Revelation 3:14**. See also **2 Corinthians 1:20**

⁴ **Psalms 139:16**

a specific set of defined circumstances that He (**Yahweh Raah**) brings about and which **Yahweh Adonai** has predestined.⁵ Thus, He is able to use our choice and those circumstances to set the path for our lives. But the reality is that those are still our choices to which we are accountable. He never violates our personal sovereignty. Our choices are our choices, always have been and always will be.

With that said, given all that happens in the **End Times**, if you choose to be **willing** dig down deep in your soul and endure in faith (to now be believing), you will one day praise Jesus for the path you have walked and all the choices you have made.

In fact, in that day, true believers will be convinced that every step they took was not only necessary, but each step was also all good, pleasing, and perfect, meaning that there could have been no other way. Hence, they will sing the song of Moses and the song of the lamb saying: **"Great and marvelous are Your works, O Lord God, the Almighty; righteous and true are Your ways, King of the nations! Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."**⁶

HIS RIGHTEOUS ACTS WILL BE REVEALED AND WE WILL BE CONVINCED WITH OUR HEART, MIND, SOUL, AND STRENGTH THAT THEY WERE ALL GREAT AND MARVELOUS.

Who Is, Who Was, and Who is to Come

Next, we get another descriptor of the Alpha and the Omega. He is the Lord God "*who is and who was and who chooses to be coming, the Almighty.*"

"**Who is**" speaks of Jesus being the **Hayah**, for He is the "**I AM**".⁷ Being rendered in the *present active participle*, it speaks of His eternal self-existent nature.

"**Who was**" speaks of His incarnation, or His life on the Earth as a man, including His death and resurrection in bodily form. At one time "we" beheld Him, and He departed from us; but He ascended with a promise.⁸

Acts 1:9-11

And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

⁵ **Romans 8:28-30**

⁶ **Revelation 15:3-4**

⁷ See **Exodus 3:13-15**

⁸ "who was" is rendered in the *imperfect active indicative*

“Who now chooses to be coming” repeats the point He already made, that He is the “**I AM**,” but following “Who was” it points to the fact that in His resurrected body, “*He now is coming*.”⁹ Thus, when He comes to the earth, He will not be in spirit, He will not be an apparition, He will come in a physical, but supernatural, body (just as when He ascended to heaven after the resurrection). Everyone will see Him, scars and all, and there will be no mistaking his identity.¹⁰

The Almighty

Finally, Jesus also uses another title which is given to God in the Old Testament, and that is the “Almighty” (**El Shaddai**). In embracing this title, Jesus declares Himself to be all powerful and therefore fully able to accomplish all that He has promised and revealed. “*The Almighty*” is put out there like a seal of testimony. It is another way of saying, “Amen, so be it;” it will all be done just as He has said! For who can thwart His purposes, who can sway His hand?¹¹

Revelation 1:9-11

I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, saying, “Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

It is a bit disheartening that John did not start by saying: “I, John, your brother and partner in the blessing and wealth and prosperity that are in Jesus.” He does not even hint at it. Rather, he is our brother and partner in the **tribulation, kingdom** (royal power), and **patience** in Jesus, all which are rendered as nouns, as fixed aspects of our life. Being a brother, we are intimately connected in our spirits, and being partners, we get to share in the same tribulation, kingdom, and patience.

Tribulation

Tribulation is a given for a true believer because they belong to a kingdom that is not only in opposition, but is down-right hostile, to the one which now rules this world. Hence, all who wish to live godly in Christ Jesus will suffer persecution.¹² We are in partnership with one another in this regard; there is no escaping it. We might as well embrace it and support one another through every dark and painful step.

Jesus said, “*In the world you have tribulation, but take courage; I have overcome the world.*”¹³ And if He has overcome the world, so can we if we let Him overcome in-and-through our lives. But our victory will be found down the pathway of tribulation and endurance. In fact, when Jesus says that “*the gate is*

⁹ “is to come” is rendered in the *present middle participle*

¹⁰ **1 John 3:2; 1 Corinthians 13:12; Psalm 17:15**

¹¹ **Isaiah 14:27; Job 42:2; 2 Chronicles 20:6; Isaiah 43:13; Daniel 41:35**

¹² **2 Timothy 3:12**

¹³ **John 16:33**

*small and the way is narrow that leads to life, and there are few who find it,*¹⁴ the verb translated as “narrow” is the root word for tribulation. It is down this path of tribulation, trouble, or pressure that we learn to live as royalty; it is how we come to partake of His divine nature.¹⁵

Kingdom/Royalty

Our brotherhood—our unity—is to be found in our identity of royalty, being part of a holy nation, a Chosen people set apart for God our Father.¹⁶ This is a privilege beyond description, and it is to bind us to one another in unity as brothers.

Patient Endurance

Through the depths of suffering which comes from our willingness to let **Yahweh** go to war against and to put down of our Old Sinful Nature (the *flesh*), we can get tired, disheartened, beat down, and even hopeless. As a result, many stop the journey and decide that its best to get what they can out of this world while they have the chance. And with the sad reality of the great apostasy,¹⁷ we know we will soon be seeing this in greater numbers than we could ever imagine.

Simply said, people want God to be their “Jeanie in a Bottle,” so-to-speak, granting them the best out of this life. They forget or have never understood that He is the best, and what He promises is more of Him, if we let Him put our *flesh* to death.

Thus, true believers dig down deep in their soul and choose to now be believing that Jesus is the best, and that more of Him is what they need. But it is hard, therefore endurance and patience are required, no matter how long the journey. In fact, Jesus commands us to choose to possess our souls in endurance.¹⁸ Therefore, endurance is an aspect of our “living by faith” and preserving our soul, guaranteeing that we do not shrink back to destruction because we can no longer stand the pain.¹⁹ And that is why the Spirit commands us to run the race that is set before us with endurance, confident that the testing of our faith produces endurance and endurance will have its perfect result so that we may be perfect, complete, lacking in nothing.²⁰

**PATIENT ENDURANCE IS A DEFINING ASPECT OF OUR LIVES,
OF OUR PARTNERSHIP, AND BROTHERHOOD**

¹⁴ **Matthew 7:14**

¹⁵ **Hebrews 12:10; Ephesians 4:24; 2 Peter 1:3-11**

¹⁶ **1 Peter 2:9-10; Revelation 1:6**

¹⁷ **2 Thessalonians 2:3**

¹⁸ **Luke 21:19**, rendered in the *aorist middle imperative*

¹⁹ **Hebrews 10:32-39**

²⁰ **Hebrews 12:1; James 1:3-4**

I Was

On the Island of Patmos

John equates his suffering to the fact that he stood for the Word of God and the testimony of Jesus. He was not in trouble because he was a troublemaker; rather, he was exactly where God wanted him to be, because he was living for Jesus, and he was exactly where he chose to be.²¹

John makes it clear that he was not a victim to Rome, rather, he is the one who chose to be on this island, even though it was Caesar who banished John to the island. When John said that he “**was**” on the island, it was rendered in the *aorist middle indicative*. In other words, John chose to be there, John dug down deep in his soul, and he chose the consequences of standing for Jesus, and being rendered in the *indicative*, that is a statement of fact. The implication is that he could have chosen to not stand for the word of God and likely he would have been at home still facing or fleeing persecution.

But God needed him on this island and John needed to be on this island. God needed John to be isolated and not all wrapped up in the ministry and the drama. God needed John to be quiet and still to hear and receive the revelation. I am sure that banishment on this dreary island was terrible, and John was likely not all happy about it, but God was readying him for the event of his life, so He safely tucked John away on this little island until the appointed time.

In the Spirit

John was in the Spirit. This is an interesting phrase. We are not sure what it means, but I would guess that He was in a time of intense worship, and the Spirit came upon Him in a unique way. This is probably what each of the Old Testament prophets experienced when they said that they were taken away in the Spirit or that the Spirit came upon them.

Essentially, John’s spirit was permitted to cross over and experience the eternal dimension where the unseen reality suddenly became visible. This aspect of John’s experience is critical to us understanding and properly interpreting *Revelation*. **John will primarily see things as they exist in the spiritual realm and not so much the physical realm.**

On the Lord’s Day

John was in the Spirit on the Lord’s Day. For some reason, I was really bothered by this phrase. For the life of me, I could not understand why John would include such a trivial detail. To some it seems like John is making a statement about the difference between the Sabbath (Saturday) and Sunday, which years later would become known as “the Lord’s Day”. But why would he do that? It does not make sense given the context of the passage.

Contextually, there might be a better way to view this seemingly “trivial” detail. It is likely that John was addressing the “day of the Lord” – whether expressed as “the day of the Lord” or “the Lord’s Day,” the important thing to note is that it is addressing (figuratively) a specific “**day**,” and it belongs to **Yahweh**.

This phrase however is figurative, for it references the **End Times** judgment upon the world which is spoken about extensively all throughout the **Codex**. Thus, it is not addressing a 24-hour period, but an event. In our nomenclature, we might say, **Yahweh** is having His moment (or His day) under the sun. A time where He is under the spotlight. It is most likely that John referenced this day so we will know right

²¹ **1 Peter 2:20, 3:13-17, 4:19**

up front the context of the revelation he received—the end of days—the **End Times**.

This “**day**” of **Yahweh** is always, always, always spoken about by the prophets as something that is soon coming, that is near! It is a day of destruction from the Almighty, cruel with fury and burning anger, to make the land a desolation and to exterminate its sinners from it, to punish the world for its evil, and the wicked for their iniquity, to put an end to the arrogance of the proud and to humble the pride of the mighty, to make mortal man scarcer than pure gold.

The heavens will tremble and the earth will shake from its place at the fury of **Yahweh Sabaoth** (the Lord of Hosts) in the **day** of His burning anger. It will be a day of clouds and a time of doom for the nations. The day of the Lord is indeed great and very awesome, and who can endure it?

He will display wonders in the sky and on the earth, blood, fire, and columns of smoke. The sun will be turned into darkness and the moon into blood. The nations will be called to the valley of Judgment (Jehoshaphat—which means, **Yahweh Judges**), the sickle will be swung, the nations harvested, and thrown into the winepress of the wrath of God, for the vats overflow with wickedness.

It will be a **day** of darkness and not light—even gloom with no brightness in it. This is a day that draws near on all the nations, for **Yahweh** has prepared a sacrifice—a day of wrath, trouble, destruction, desolation, darkness and gloom, trumpet and battle cry, a day of distress on men so they will walk like the blind because they have sinned against **Yahweh**, and their blood will be poured out like dust and their flesh like dung. It is a day of wrath for He will make a complete end, indeed a terrifying one of all the inhabitants of the earth.

This **day** will come like a thief in the night—when no one is suspecting. But do not let anyone deceive you, for it has not yet come. The **day** of the Lord will not come **unless** the apostasy comes first, **and** the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship and takes his seat in the temple of God displaying himself as being God.²²

What a terrifying description of this “day of the Lord” or the “Lord’s Day”. And being in the Spirit on the Lord’s Day, John is telling us that he has seen it all and therefore can testify to it all such that he will deliver more than a **WARNING**, but an inevitability, it is just a matter of time.

Like a Trumpet

John then heard behind him a voice great **as of a trumpet**. It was not like a trumpet, and it was not a trumpet, but this voice had the same magnitude of voluminous interruption as would a trumpet. It likely scared the dickens out of him. **Why so loud?** This is a grand proclamation regarding Jesus’ message to His bondservants. This is a big deal, and it cannot be dismissed or downplayed.

This voice is saying,²³ “Write what you **now** see²⁴ in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

By the way, except for one time out of 50, “saying” is always rendered in the *present* tense and as a *participle*. The Spirit wants us to know that things spoken in the heavenly realms echo through eternity **now**, such that the declaration is a continuing present event for everyone to receive in their respective now.

²² **Isaiah 13:6-13; Ezekiel 30:3; Joel 1:15, 2:1, 11, 31, 3:11-15; Amos 5:18-20; Obadiah 15; Zephaniah 1:7-18; Acts 2:20; 1 Thessalonians 5:2; 2 Thessalonians 2:2-4; 2 Peter 3:10**

²³ “Saying” is rendered in the *present active participle*

²⁴ “See” is rendered in the *present active indicative*

In fact, out of the 21 occurrences of the word “*said*”, in all but 6 references, it is also rendered in the *present* tense and often as a *participle*, and therefore should have been translated as “says” or “saying.” The point is that we are to understand that the Spirit is communicating to each of us in our **now**.

The Majesty

Revelation 1:12-16

Then I turned to see the voice that was speaking with me. And having turned I ~~saw~~ {see} seven golden lampstands; and in the middle of the lampstands, I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair ~~were~~ white like white wool, like snow; and His eyes ~~were~~ like a flame of fire. His feet ~~were~~ like burnished bronze, when it has been made to glow in a furnace, and His voice ~~was~~ like the sound of many waters. In His right hand He ~~held~~ {is holding} seven stars, and out of His mouth ~~came~~ {comes} a sharp two-edged sword; and His face ~~was~~ like the sun shining in its strength.

John turned around to face the direction from where the voice came, and the first thing he sees is 7-golden lampstands. Being in the *present* tense, it should be translated, “I see,” not “I saw,” in other words, this image of the lampstands, and in their midst one like the son of man, is still applicable in our now. Jesus still presents Himself to His churches in this manner, as one who stands amongst His church.

Accordingly, all the references to the past tense (was and were) are not in the original text since this passage is a description of what John sees. These *past* tense references were added by translators, and sadly they distort the power of the image.

The Lampstands

In **1:20** Jesus will plainly explain that the lampstands **are** the 7-churches (not that they represent the 7-churches but **are** the 7-churches). This is an important distinction and an example of how the **Code** helps us from going astray in our understanding.

Rendered in the *present active indicative*, we must conclude that these **7-churches are the church of Jesus Christ**, now and every moment of now, from the time this was written through the present. And being in the *indicative*, we know this is a statement of fact.

But wait! We know for certain that the church at Ephesus, for instance, no longer exists (just as Jesus warned). He took away their lampstand. So how can this be true today?

Relying on the **Code**, we can conclude that it is not the location of the church that reveals the truth about the lampstand and its witness to the world, but the nature of each of these 7-diverse churches. In other words, each lampstand is identified by its spiritual condition and the way Jesus deals with that condition, not its physical location. Hence, the church at Ephesus, in all its characteristics, is still present in the larger body of Christ as is each of the other 6-churches.

Fiction Alert

FICTION ALERT

There have been many **fictions** set forth regarding the 7-churches. For instance, there is a branch of Biblical studies called dispensationalism (which is very much tied to the pre-tribulation rapture **fiction**). This view holds that each of the 7-churches represent various epochs of church history, with the early church being the church in Ephesus to the church of the **End Times** being Laodicea. According to dispensationalist, each of the 7-churches represent a different historical period-of-time and a different management by **Yahweh** of His church.

However, since the Spirit rendered this image in the *present active indicative*, we know that these 7-churches exist even now, again, that is a statement of fact. Thus, this dispensational approach derives from people's *instinctual religious wisdom* and is a blatant violation of the **Code**. There will be more on this dispensational viewpoint when we get to the actual letters.

One Like the Son of Man

In addition to the lampstands, John sees this stunning image which sets the stage for what Jesus is going to say to the 7-churches. This image, "**one like the son of man**," is an allusion to a vision found in **Daniel** where the Son of Man is presented to the Father (the Ancient of Days).²⁵ This little phrase, "Son of Man," is used over 95 times in the book of **Ezekiel**, and Jesus refers to Himself as the "Son of Man" 85 times in the four gospels. This "nick-name" grounds us in the reality that Jesus is the Son of God who came in the flesh as a son of man. He really did suffer in the flesh, like a man, He was no spiritual apparition, and yes, He came from the Father.²⁶

This is an important truth that John would later write about. He said that the one who denies that Jesus came in the flesh (as a man) is the deceiver and the antichrist.²⁷ And it is by this that we can know whether a person is from God or from the enemy. *"Every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist."*²⁸

Let us look at the glorified Son of Man. In so doing, let us keep in mind, however, that the letters to the churches are an appraisal, a judgment; thus, it is appropriate that there are 9 descriptors of Jesus as 9 is a numerical **Code** for "judgment".²⁹

²⁵ **Daniel 7:13**

²⁶ **1 Peter 4:1**

²⁷ **2 John 7**

²⁸ **1 John 4:2**

²⁹ According to the **Code**, 9 is the number of judgments. Jesus died at the 9th hour (**Matthew 27:46**). The Day of Atonement is on the 9th day of the 7th month (**Leviticus 23:32**). The destruction of the first temple began on the 9th of Ab. And the destruction of the second temple in 70 AD was burned down on the same day, the 9th of Ab.

1. Clothed with a long robe (reaching to His feet).
2. With a golden sash around his chest.
3. The hairs of his head white like wool, as white as snow.
4. His eyes as a flame of fire.
5. His feet like burnished bronze, when it has been made to glow in a furnace.
6. His voice like the sound of many waters.
7. In his right hand he held seven stars.
8. From his mouth comes a sharp two-edged sword.
9. His face was like the sun shining in full strength.

1. The long robe speaks of His **royalty**, as He was clothed in the attire of Kings.
2. The golden sash around his chest is emblematic of His **divinity** (gold) and **royal authority** (as the chest is where medals and honor are displayed).
3. *“The hairs of His head white like wool, as white as snow”* speaks to us of His **purity** and **righteousness** in His judgment.³⁰ White wool speaks of the wool of a lamb just born, pure and undefiled as the purity of freshly fallen snow.³¹ And according to the **Code**, “white” is a picture of purity and righteousness.³² Thus, all His judgments are righteous and true.³³
4. *“His eyes like a flame of fire,”* speak to us of His **penetrating** wisdom and divine knowledge which sees all things and can **pierce** every veil in the **purifying** fires of **judgment**, as everything is naked and exposed before His eyes³⁴
5. *“His feet like burnished bronze, when it has been made to glow in a furnace”* is a potent image. Let us start with the bronze. The process of combining the right mixture of metal to make bronze produces a flame which is so intense that the furnaces were always built underground insulated by the earth, for nothing else could contain the heat. This speaks to the son of man’s **right to judge with each step** He takes because He endured the ultimate purifying judgment of sacrifice, with a heat like no other – the wrath of God.
6. *“His voice like the sound of many waters”* speaks of His sheer **power** and **majesty**.³⁵ The voice of the Lord shakes the wilderness; it breaks the cedars; it makes the deer give birth and strips the forests bare, and flashes forth flames of fire. He will strike the earth with the rod of his mouth and

³⁰ Note: The Father is described with a similar image in **Daniel 7:9-10**.

³¹ **Psalm 51:7; Isaiah 1:18**

³² **Matthew 17:2, 28:3; Revelation 2:17, 14:14, 19:11, 14, 20:11; Daniel 7:9; Isaiah 1:18; Exodus 16:31**. Note: even a person covered from head to toe with leprosy, if the infection turns white, he/she is considered no longer to be unclean, but clean. See **Leviticus 13:12-13, 16-17**

³³ **Psalm 19:9; Revelation 15:3, 16:7, 19:2**

³⁴ **Hebrews 4:13**

³⁵ **Psalm 29:4-9**

with the breath of His lips He will slay the wicked.³⁶ Again, sheer power and majesty.

7. *"In His right hand He is holding 7-stars"*³⁷ speaks of the authority He now has over all the hosts of heaven, as He is **Yahweh Sabaoth**—the commander of Heaven's armies (comprised of both the good angels and the fallen angels).³⁸ The right hand is a traditional symbol of **strength** and **authority**.³⁹ Thus, nothing that happens is by chance, and there are no rogue agents. Rather, all things happen according to His will, and all things come into being through the spiritual into the physical, through His messengers the Hosts of Heaven.
8. *"From His mouth comes a sharp two-edged sword"* which He even now and continually chooses to come forth from His (Jesus') mouth.⁴⁰ This should be translated, *"From His mouth He is choosing to have coming a sharp two-edged sword."* This signifies the deadly and sharp nature of the truth, as His word is truth, and is able to make the most delicate dissections between the truth and a lie, dividing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. Thus, **He cannot be deceived or misled** for there is no creature hidden from His sight, but all things are open and laid bare before Him.⁴¹ He is able to penetrate the deepest of delusions with the truth. And since this is a choice that He makes to have this sword to now be coming from His mouth, this is a constant part of His nature and how He chooses to deal with mankind.
9. *"His face like the sun shining in its strength"*⁴² speaks of His **glory** and inescapable nature of His judgment, as all things are revealed by His light. He is the light of the world and there is nothing concealed that will not be revealed or hidden that will not be known.⁴³ John had previously seen a glimpse of His glorious light at the transfiguration where Jesus' face shone like the sun, and his clothes became white as light.⁴⁴ If our sun is so bright that we cannot even look at it without damaging our eyes, the light of God must be unfathomable? Then to consider that the Father dwells in unapproachable light,⁴⁵ we get the sense that the glory of the Father's brightness is filtered through His Son (like the clouds filter the glory of the Son), so we might get a safe glimpse of the Father by viewing the Son. Hence, Jesus said, "He who has seen me has seen the Father."⁴⁶

Summary – One like the Son of Man

This image portrays for us the character and nature of Jesus Christ in judgment and depicts His right or authority to judge, His capability to judge, His worthiness to judge, the quality of His judgment, and the

³⁶ **Isaiah 11:4**

³⁷ "holding" is rendered in the *present active participle*

³⁸ **Job 1,2; Hosea 7:12; 1 Kings 22:19-23; Zechariah 3:1-2**

³⁹ Note: Jesus sits at the right hand of the Father and therefore exercises the strength and authority of His Father's kingdom (**Matthew 26:64; Mark 14:62; Luke 20:32, 22:69; Acts 5:31; 7:55-56; Romans 8:34; Colossians 3:1; Hebrews 1:3, 13, 8:1, 10:12, 12:2; 1 Peter 3:22**). The right hand/arm is typically the strongest for a man.

⁴⁰ "comes" is rendered in the *present middle participle*

⁴¹ **Psalms 119:160; John 17:17; Hebrews 4:12-13**

⁴² "Shining" is rendered in the *present active indicative*

⁴³ **John 8:12; Matthew 10:26**

⁴⁴ **Matthew 17:1-2**

⁴⁵ **1 Timothy 6:16**

⁴⁶ **John 14:9**

inescapable nature of His glory in judgment. This image leaves no room for the churches to deny, excuse, or twist the facts of anything that He says in His judgment of their spiritual condition.

We will stop here and pick up in our next podcast in ***Revelation 1:17***.