



Revelation 1

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Tape #8240
By Chuck Smith

Let's turn to the book of Revelation chapter one. At the top of my Bible, there is the heading of The Revelation of Saint John the Divine. Somebody, some man put that in there, but he's wrong. The first verse tells us what it really is.

The Revelation of Jesus Christ (1:1),

And that's one of the keys to the book. The book of Revelation is a revelation of Jesus Christ and the future of Jesus Christ. The word, revelation means unveiling. In the Greek it's apocalypse. The unveiling. There are people that say the book of Revelation is a sealed book. Nothing is farther than the truth. The name itself declares it is an opening of the truth. The unveiling of the truth and is not at all a sealed book. But it is a book that opens up the truth to the hearts and to the lives of those who are seeking truth.

Throughout the Book of Revelation, the central character will be Jesus Christ. We will see Him as He relates to the church. As He oversees the church. And then we'll see Him in the future as He becomes crowned as the King of kings and as the Lord of lords. So here is the progression of how it came. It is "the revelation of Jesus Christ,"

which God gave to him, to show unto his servants the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John (1:1):

So throughout the book of Revelation, there is an angel that will be guiding John in many of the unveiling of some of the mysteries. There will be the elders who will be speaking to John, as well as Jesus Christ Himself. And so John is receiving this revelation. In it the angel will guide him, the elders will direct him and Jesus Christ will be speaking to him. So it is a "revelation of Jesus Christ, which God gave to him, to show to his servants the things which must shortly come to pass; he sent and signified it by his angel unto his servant John."

Who bare record of the word of God, and the testimony of Jesus (1:2),

John felt that his ministry was that of leaving a record of Jesus.

of the things that he saw (1:2).

he heard, he experienced. In the nineteenth chapter of his gospel, John said, "And he that saw it bare record [talking of himself], and his record is true: and he knows that what he says is true, that you might believe" (John 19:35). So he wrote these things in the gospel in order that you might believe that Jesus is the Messiah and by believing, have life through Him. Eternal life.

In his first epistle he said, "That which was from the beginning [referring to Jesus], which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:1,3). So the gospel was written that you might believe that Jesus is the Messiah. This epistle was written that you might have fellowship with the Father and His Son Jesus Christ, which brings to you the fullness of joy. And then in the fourth chapter of First John, he said, "We have seen and we do testify that the Father sent His Son to be the Saviour of the world" (1 John 4:14). So John is always bearing record, bearing witness of that which he saw, that which he heard, that which he experienced when he walked with Jesus while Jesus was here on the earth.

A built-in blessing is given to us in verse three,

Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (1:3).

Blessing for reading, hearing and for then keeping the things that are written herein. As you read, you'll be blessed. As you hear, you'll be blessed. But more importantly, as you obey, you will be blessed. The time

is at hand, as we have mentioned before, the early church believed that Jesus was going to return in their time, in their generation. John is writing this in about the year 96. And there were rumors in the church that Jesus would come back again before John dies. Notice “the things must shortly come to pass” in verse one. Here in verse three, “the time is at hand.”

In reality, as Peter talks to us about the second coming of Jesus, he said, “In the last days there will be scoffers who will come and they will say, Where is the promise of His coming? For since our fathers have fallen asleep, all things continue as they were from the beginning.” But Peter said, “God is not slack concerning His promises, as some men count slackness; but He’s faithful to us,” and the reason why He’s waiting, “He’s not willing that any should perish, but that all should come to repentance.” And Peter explains that “with God a day is as a thousand years, and a thousand years as a day unto the Lord” (2 Peter 3:3,4,8,9).

So God being in the eternal realm, things are always at hand. And eternity is at hand. And so when God says, Well, you know, time is short, and the apostles were saying, Time is short; we say, It’s been two thousand years. God says, Couple of days. Time is short. Day is as a thousand years, a thousand years as a day. And Peter explains that to us as he says, The reason why God is waiting, He’s not willing that any should perish but that all should come to repentance.

So now we get the salutation, verses four through eight.

John [identifying himself] to the seven churches which are in Asia (1:4):

Now we know that seven is a number that is often used in a symbolic sense in the Bible and throughout the Book of Revelation, the number seven will play an important part. Seven churches, seven golden vials, I mean, the seven vials that are poured out of wrath, the seven trumpet judgments, all the way through the seven seals, the number seven is a very dominant number.

In Biblical numerology, the number seven is the number of completeness. And it is always looked at as the number of completeness. You have seven days that make a complete week. You have seven notes on the piano. The eighth note is again a “Christ” and it begins the next seven. And it is the number of completeness. Thus the number eight is the number of new beginning. You’ve had the completeness in seven, now you start again. The number eight, the number of new beginning.

It is interesting that the number that is associated with Jesus is the number eight. The new beginning. “If any man is in Christ, he’s a new creature: the old things are passed away” (2 Corinthians 5:17). In the Hebrew and in the Greek, each letter has a numeric equivalent. And their counting is with their alphabet. Alpha, beta, gamma, delta is the one, two, three, four. Aleph, Beth, Gimel, Daleth is one, two, three, four in the Hebrew. And so they use the alphabet for their numerics. Thus, every letter has a numeric value. Alpha is one, beta is two, and so each letter has its numeric equivalent.

Thus, you can total the numerics of a name. For instance, the name Jesus, the letters total 888. As we mentioned, that name Jesus or Jesus is the new beginning, and the number eight is related to Jesus. The interesting thing is that every name for Jesus, the Cristos, Curios, and all, they are always divisible by eight when you add the numeric values of the letters of these names. They’re always divisible by eight.

Just as a matter of interest and don’t know what to make out of this but every name for Satan, if you total the numeric value, it’s always divisible by thirteen. You ever wonder why thirteen was known as the unlucky number? It is the number for Satan in the scriptures. And always the names of Satan, Lucifer are always, when you total the numeric values, are divisible by thirteen.

So the number seven is the number of completeness. And so when he’s writing to the seven churches that are in Asia, there are more churches than just seven. And with, and surrounded by these other churches, was the church in Hierapolis. There was the church in Colossi that Paul wrote to. There’s a mention in one of Paul’s epistle, to the church at Hierapolis and there were other churches there but seven are chosen in order that you get the idea of the complete church because it is the number of completeness. So “John to the seven churches which are in Asia:”

Grace unto you, and peace, from him which is, and which was, and which is to come (1:4):

That is a description of God the Father. It is a description that describes His eternal attribute. “From Him which is, which was, and which is to come,” He is all that at once, being the eternal God. In the fourth

chapter of the book of Revelation, when John is taken into the heavenly scene and he sees the throne of God and the cherubim about the throne of God, the cherubim are singing or declaring, “Holy, holy, holy, Lord God Almighty, which is, which was, which is to come” (Revelation 4:8). It is just declaring the character and nature and attribute of God, His eternal attributes.

So the greetings from John and from the Father, and then,
from the seven Spirits which are before his throne (1:4);

As we’ve already just mentioned, seven is the number of completeness and so it is the completeness of the Holy Spirit in the life of the believer and in Jesus Christ. Going back to Isaiah chapter eleven, we have this prophecy concerning Jesus, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and of quick understanding” (Isaiah 11:1-3). The seven-fold work of the Holy Spirit in the life of Jesus. And thus, the seven spirits which are before the throne of God are the completeness of the Spirit before the throne of God.

And from Jesus Christ (1:5),

Now interesting, John then tells us seven things concerning Jesus Christ.

He is the faithful witness, He is the first begotten of the dead, He is the prince of the kings of the earth. He loved us, He washed us from our sins in his own blood, He has made us kings or a kingdom of priests unto God and his Father; and to him be glory and dominion for ever (1:5,6).

The seven things declared concerning Jesus Christ. He is first of all, “the faithful witness.” Faithful witness of what? He is the faithful witness of God. Jesus said to Philip in response to the plea, Lord, just show us the Father and it will satisfy us, He said, “Have I been so long a time with you, haven’t you seen me, Philip? He that hath seen me hath seen the Father. How sayest thou then, Show us the Father” (John 14:7-9). He is a faithful witness of the Father. If you want to know what God is like, you can look at Jesus and in Him, you’ll understand the Father. He said, “I and the Father are one” (John 10:30). He was a faithful witness of the Father.

Jesus said to His disciples, “You will receive power, after the Holy Spirit comes upon you: and you will be witnesses unto me both in Jerusalem, all Judaea, Samaria, to the uttermost parts of the earth” (Acts 1:8). And so even as Jesus was a faithful witness of the Father, so we are to be faithful witnesses of Jesus Christ. And it is only through the empowering of the Holy Spirit that we can be those witnesses of Jesus Christ to the world in which we live today. So important that our lives bear witness of Jesus Christ. Not by just our words but the light itself. That the way I live is a witness to the world of Jesus Christ. And so He is the faithful witness of the Father.

He is the “first begotten of the dead.” That is, the first one to rise from the dead in a glorified body. There were others in the Old Testament and also in the New Testament that were raised from the dead. Jesus raised the widow’s son of Nain. Jesus raised Jairus’ daughter. He raised Lazarus from the dead. But they were raised in the same body, they died later. Jesus is the “first begotten of the dead” in the new body or resurrected body. The first begotten from the dead.

He is the “Prince of the kings of the earth.” When He comes, there will be upon His vesture the declaration, King of kings and Lord of lords. The King of the princes. He’s King over all.

And “unto Him that loved us.” Jesus said, “Greater love has no man than this, than a man will lay down his life for his friends” (John 15:13).

Unto Him who loved us and because He loved us, “He washed us from our sins in His own blood.” John said in his first epistle, “For the blood of Jesus Christ God’s Son cleanses a man from all sin” (1 John 1:7). Washed us from our sins in His own blood.

And “He has made us kings and priests.” Actually and literally, it is a kingdom of priests. Jesus is the King and we are a kingdom of priests. And that will come in the millennial age. We will be a kingdom of priests unto our God.

“To Him be glory and dominion for ever and ever.” Or *aionas ton aionon*, from the ages to the ages, Amen. It’s the strongest term that you can use in Greek for eternal. The ages to the ages, Amen.

Then the declaration as Jesus speaks to John, he said,

I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, which was, and which is to come, the Almighty (1:8).

Alpha, of course, is the first letter of the Greek alphabet. Omega is the last letter of the Greek alphabet. He is saying, I am the totality. I'm complete. I'm everything. I'm the A to the Z and everything between. The completeness of the Lord. The first and the last. The beginning and the ending. "Which is, which was, which is to come, the Almighty."

And so now John begins giving you the vision that he first had. He said,

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ (1:9).

John calls himself their companion, their brother. People, it seems, like titles. Titles that sort of elevate them above others. And unfortunately, that business of titles has infected the church. The Reverend so-and-so, or the Right Reverend so-and-so, or the Most Right Reverend so-and-so. And they keep piling on. Here is John, the last surviving apostle. But he doesn't even say, John the apostle. He said I'm your brother. I'm your companion. And we need to know that when we stand before the Lord, we all stand on the same level! You are as important to God as is Billy Graham or as is the Pope. We all stand on the same level when we stand before God. God is no respecter of persons. The Bible declares that in no uncertain terms.

And how beautiful it is to see John identifying himself as a brother and as a companion with them in tribulation. Actually, John was banished to the volcanic island known as Patmos, which is about ten miles long and six miles wide, under the edict of Diocletian. John had been, of course, dispersed from Jerusalem. They escaped when Titus came and destroyed the temple in the city and John went to Ephesus where he became the leader of the church in Ephesus and no doubt, overseeing the churches of Asia that he is addressing that are all in the area around Ephesus in what is today modern Turkey. And John sees himself as a companion in the tribulation. This is not the great tribulation, which we will be studying about as we get in further into the book of Revelation, especially as we begin with chapter six.

But as Jesus said, "In this world you will have tribulation" (John 16:33). The world is opposed to and antagonistic to the gospel of Jesus Christ and to the church of Jesus Christ. Jesus said, In this world you're going to have tribulation. Peter said, "Don't count it strange concerning the fiery trials which are to try you, as though some strange thing has happened to you" (1 Peter 4:12). There is a natural antagonism of the evil heart against a pure heart. Just as you find with Cain and his brother Abel, that natural antagonism because God accepted Abel but rejected Cain's sacrifice. It created that hatred, that animosity, that antagonism. And so the church was going through heavy persecution at this time.

By this time, the rest of the apostles had all been martyred. They had been put to death violently because of their faith in Jesus Christ. John is the only and the last remaining of the apostles. He is now an old man. He's on the island of Patmos. There, because of Diocletian's persecution of the church. So John says, "I am a companion in the tribulation." I know you're going through tribulation. I'm your brother, I'm your companion in these things. And "in the kingdom of patience," the patience was waiting for the Lord to come.

It seems like there is always sort of a feeling that the Lord is late. That He's delaying things. And you remember when Jesus was ministering and John the Baptist was put into prison. John, sitting there in Herod's prison, sent his disciples to Jesus and said, Are you the One that we're looking for or shall we start looking for someone else? In other words, John the Baptist was saying, When are you going to get the show on the road? When are you going to take over? When are you going to set up the kingdom? I'm tired of sitting in Herod's jail here. Let's get things going was the whole idea. And of course, there is always it seems that sort of waiting for the Lord and as even today, we are waiting for the Lord to come.

And so as the scripture says, "You have need of patience, that, after you have done the will of God, you might obtain the promise" (Hebrews 10:36). And the Old Testament saints, who through faith and patience, inherited the promises of God. And so "I'm your companion, I'm your brother, as we are patiently waiting for Jesus Christ."

And I was on the island that is called Patmos, for the word of God, and for the testimony of Jesus Christ (1:9).

Because of his witness for Jesus Christ, he was banished to the island of Patmos.

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

Now this "I was in the Spirit on the Lord's day," could also correctly be translated, I was in the Spirit unto the day of the Lord. If he was saying, I was in the Spirit on the Lord's day, he's talking about a Sunday, in which he was in the Spirit or his heart and his mind was brought into the Spirit realm where he began to see visions and all.

I personally believe that the translation, I was in the Spirit unto the day of the Lord, makes more sense. I believe that John was taken by the Spirit through time to the day of the Lord. He describes the things that he sees. The day of the Lord, he describes the things that are going on in heaven. He describes the things that are going on, on the earth on the day of the Lord, the day of the great tribulation and all. And he describes them as an observer. One who is watching these things and he describes them as best he can.

I believe the Lord took John in a time chamber, so to speak, into the future. And showed to John the things that are going to take place in the future as he was in this vision in the Spirit unto the day of the Lord. In the Spirit realm, there is no time. And so in the realm of the Spirit, you can see things that are yet future. Things that have not yet happened because you're out of the time domain when you enter into the realm of the Spirit. You leave the time domain. And so John in the Spirit taken out of the time domain and he began to see the things that will happen in the day of the Lord.

"And I heard behind me a great voice, as of a trumpet." In the fourth chapter again, he'll hear a voice as of a trumpet that will say to him, "Come up hither, and I'll show you things that must be after these things" (Revelation 4:1).

This voice said, I am the Alpha and the Omega [Jesus is speaking to him], the first and the last: and, What you see, write in a book, and send it to the seven churches which are in Asia; to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and unto Laodicea. And so I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven golden candlesticks, there was one like unto the Son of man, who was clothed with a garment down to his foot, and he was girted about his breast with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters (1:11-15).

The description of the glorified body of Jesus Christ. He sees Jesus in His glory here in chapter one and he describes this glorified body of Jesus. It is interesting how closely it is aligned with Daniel's vision. Daniel in chapter seven, verse thirteen said, "I saw in the night visions, and, behold, one like the Son of Man who came with the clouds of heaven, and He came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all of the people, nations, and languages, should serve Him: and His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Daniel 7:13,14). And Daniel goes on to describe Him, saying, "And in the fourth and twentieth day of the first month as I was by the side of the great river, I lifted up my eyes, and I looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body was like the beryl, and His face as the appearance of lightning, and His eyes like lamps of fire, and His arms and His feet like the colour of polished brass, and the voice of His words like the voice of a multitude" (Daniel 10:4-6).

John says like the voice of many waters. A waterfall. If you've ever hiked up Yosemite to the Vernal and Nevada falls and stand by, you hear the roar of the water. And thus the voice of the Lord. Daniel describes it like the voice of a multitude.

Ezekiel had a vision of the throne of God that he describes in chapter one. He said, "And above the firmament that was over their heads [that is, the cherubim who were there worshipping] was the likeness of a throne, as the appearance of a sapphire stone: and like the likeness of the throne was the likeness of the appearance of a man upon it. And I saw as the colour of amber, and as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. And the appearance of the bow [or like a rainbow] that is in the cloud in the day of rain, so was the appearance of the brightness

round about.” In chapter four, John will describe the throne of God and this emerald rainbow round about the throne of God which dovetails with Ezekiel’s vision here. “And this was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard a voice of one that spake” (Ezekiel 1:26-28). And so forth, and the Lord began to speak to Ezekiel at that point.

So here the description of Christ as He will be in His glorified form. Now you remember in Matthew 17 that Jesus took Peter, James and John into a high mountain and there He was transfigured before them. And His raiment began to shine and His face in the brightness like the sun. And so they saw Him there on the Mount of Transfiguration in the glorified form. “There appeared unto Him Moses and Elijah talking with Him about the kingdom” (Matthew 17:3). And so here John has another vision of Jesus similar to what he saw when he was with Jesus on the Mount of Transfiguration. And he describes the glory of the Lord as he sees Him. And so read it once again.

“In the midst of the candlesticks.” Now he sees these “seven golden candlesticks and in the middle of them, in the midst of them, there’s one who is like the Son of Man clothed with a garment down to His foot, He is girt about the breast with golden girdle, His head and His hair white like wool, white as snow, His eyes like a flame of fire,” like Daniel saw, “His feet like fine brass as if it burned in a furnace glowing,” like Daniel saw, “His voice like the sound of many waters.” So dovetailed very closely with Daniel’s description and of course, they’re some six hundred years apart in their seeing the Lord.

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was like the sun that shineth in its strength (1:16).

His face like the sun shining, the brightness. What an awesome, awesome sight it must be when we see our Lord!

And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying to me, Fear not; I am the first and the last: I am he that liveth, I was dead; and, behold, I am alive for evermore, So be it; and I have the keys of hell and of death (1:17,18).

Now John is commanded. And here is the key to the book of Revelation and it is one of the most important verses to unlock the mysteries of this book.

Write the things which you have seen, and the things which are, and the things which shall be after these things (1:19);

Hereafter in the Greek is *meta tauta*, literally after these things. So the Lord tells John that the Book of Revelation will have three divisions: the first division is John is to write the things that he has seen. That is, the vision of the glorified Christ that he described for you here in chapter one. The second thing or the second division is the things which are. Now as it turns out, these are the things of the seven churches or the complete church history. And so as we look at the seven churches in chapters two and three, Jesus is writing of the things which are.

The interesting thing about the seven churches is that each of the church and the descriptions of the churches are periods of church history. And you can see the relationship to the messages to the churches to the various eras or ages of the church or the church history and you can see how they apply historically to the church. So as we get next week to the beginning of the letters to the seven churches, we’ll observe how that they were messages to churches that existed at that time and relate to the condition of those churches.

But we will find a secondary interpretation and that is, as we see them in periods of church history, the major divisions of church history will be discovered in the messages to the seven churches.

And thirdly, we will see that there are churches today that fit in these different categories. And so we’ll see that there’s actually a threefold interpretation as we give the messages to the churches and you have the full, the seven churches are the complete church history in these letters to the churches by Jesus Christ in chapters two and three.

Then he is to write the things, the third section of the book, the things which will be after these things. And when you get to chapter four, verse one, it begins with the same Greek words, *meta tauta*, which lets you know that you are now entering into the third section of the book. And to sort of confirm it, the word is used or the phrase *meta tauta* is used twice. “And after these things, I saw a door open in heaven: and the first voice was as of a trumpet saying unto me; Come up hither, and I will show you things which must be

meta tauta, after these things” (Revelation 4:1). So twice repeated to let you know we’re entering into the third section of the book.

After what things? After the things of chapter two and three. Very easy and logical to see. So you have your church history encapsulated in chapters two and three when you enter into chapter four, we then begin to go into the future and we’re going to see things that are going to take place after the church is removed from the earth. Now after these things, the door is open in heaven. So as we go through it, you must remember the three divisions. John writes here in chapter one the things that he saw. Chapters two and three, he’ll write the things which are. In chapter four, he’ll write the things and from the four to the end, we’ll get into the future, the things that are going to take place in heaven, the things that are going to take place on earth after the church history has been completed. After the ministry of the church is finished. Then you’ll go into the future and you’re going to see the things that will take place after the things of the church.

So that is the key to the book, it’s the three divisions of the book that the Lord gives to John and if you see that, then the whole thing will just unlock and make sense. If you miss that, then you’ll be like so many ministers that say, Well, I just don’t get into Revelation because no one understands it. It’s a sealed book and all. No, it isn’t. It’s very plain, it’s very clear and the Lord gave you the key. And so there’s no excuse for not seeing the way things are laid out because God tells you very clearly here at the beginning, the three divisions.

Now the Lord goes back and explains this vision that John saw of Christ. Remember, He was walking in the midst of the seven golden candlesticks. He was holding the seven stars in his right hand. The Lord explains that now to John. He said,

The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the messengers of the seven churches (1:20):

That just brings to me tremendous comfort, joy and strength. Because Jesus was holding the seven stars in His right hand. They are the ministers of the churches. And I can’t describe to you the awesome feeling of knowing that Jesus is holding me in His right hand. What a blessing and what a thrill! “The seven stars are the seven angels or the messengers of the seven churches:” The word angels literally messenger.

and the seven candlesticks which you saw are the seven churches (1:20).

Again, where was Jesus? Walking in the midst of the churches. What did Jesus say to His disciples? “Where two or three of you are gathered together in my name, there will I be in the midst of thee” (Matthew 18:20). Jesus walking in the midst of His church. That to me also is a very thrilling concept. To realize that tonight, Jesus is walking here in our midst. He’s here in the midst of His church. And He’s here to minister to the need within the church. The needy ones within the church. And you know who He’s most interested in? Whoever you are here tonight who has the greatest need, you’re the one He’s most interested in. He was always interested in the person with the greatest need. All you have to do is just reach out in faith and touch Him.

People wonder why we have this menorah up here. It is a likeness of the menorah that was in the tabernacle and later in the temple with the seven branches complete. It was a symbol that God wanted Israel to be the light of the world. Now in the church, it becomes a symbol of the presence of Jesus Christ within the church and He said to us, “You are the light of the world” (Matthew 5:14). And so we have here on the altar the seven armed menorah, but the reason why we have it is because it is the symbol of the presence of Jesus within His church. And I love that as a symbol of the fact that Jesus, whenever we gather together here to worship Him, as long as there’s just two or three of us, He’s here in the midst of us.

This will become quite significant next week as we study the message of Jesus to the church of Ephesus. I want you to notice the warning that He gives to the church of Ephesus and He introduces Himself to the church of Ephesus as the One who walks in the midst of the seven golden candlesticks. But unless they repent and has some real changes, what will He do? He will remove the candlestick out of its place or the warning that He will remove His presence from the church. But we’ll get that next week. You’ll read it ahead this week. But the message to Ephesus, notice, where again the seven golden candlesticks or the candlesticks of Ephesus comes into play as the Lord addresses the messages to the churches.

Father, we’re so grateful for the insight that You give to us into the future. The glorious work of our

Lord, the Prince of all kings. The One who loved us. Gave Himself for us. Oh Lord, how excited we are when we stop to think of the future and the things that You have in store for those that love You. Lord, we pray that tonight as we begin this wonderful journey into the Book of Revelation, that You will give to us the Spirit of wisdom and understanding that we might know just what is the hope of our calling and the inheritance that we have as children of God. And Lord, we pray that You will minister by Your Holy Spirit as You are here among Your people, touch, Lord, those that are in need. In Jesus' name, we pray, Amen.