

Revelation 1:8-20 “A Vision of the Son of Man”

The predominating thought in this chapter is that of the exalted and glorified Christ walking like a Shepherd amidst the congregations of his church. His constant attention with the salvation of people, but especially with the execution judgment, not merely upon the church alone, but upon all people. The judgment is the theme of Revelation, and that subject is stated in the master-sentence of the whole book in Revelation 1:7.

Revelation 1:7 Behold He is coming with clouds. Present tense active, indicative verb. Or “comes.” The Greek verb tense of erchomai (e-co-my) (“appears” or “comes”) is in the third-person singular, present indicative, which is a present-tense verb, a reality, not a distant one. It can be translated “He is now coming” or “He is in the act of coming and continues to come.”

It is going to be just exactly like this when Christ returns in power and glory to raise the dead and judge all men according to the gospel.

II Thessalonians 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

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.

“I AM” we have many claims of Divinity in this verse ... linking the author with John the Apostle and his Gospel ... for there are seven “I AM” verses in John’s Gospel linking Jesus with the Great I AM

Exodus 3:14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

Alpha and Omega is A to Z in Greek. The use of this figure of speech is progressively expanded in Revelation. From Alpha and Omega in Revelation 1:8 progresses to The Alpha and the Omega, the beginning and the end (Revelation 21:6); and then expands to The Alpha and the Omega, the first and the last, the beginning and the end Revelation 22:13 Since the usage of this expression in subsequent passages of Revelation undoubtedly refers to Christ, there is no good reason why it should not be applied to him here.

“The beginning and ending” here not found in oldest MS probably scribal interpolation borrowed from Revelation 21:6 where it is used.

“Saith the Lord” Jesus is referred to as “Lord” 108 times in the Gospels.

Exodus 3:14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you

“Which is, and which was, and which is to come”

But Exodus 3:14 in Hebrew 3 verb forms of YHWH are used:

Rev. KJV “which is” Hebrew verb Hoveh (He who is)

Rev. KJV “which was” Hebrew verb Ye-ho-vah (He who was)

Rev. KJV “which is to come” Hebrew verb Yi-hyeh (He will to be)

“The Almighty” Again, an affirmation of Deity the All Powerful One. Scholars make a big point out of this word's being one of the "the Septuagint's renditions of Yahweh Sabaoth, the Lord of Hosts" but there is no reason for not applying it also to Christ who was prophetically designated as "The Mighty God, The Everlasting Father"

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

That this is a proper and appropriate title of Jesus Christ will appear later in subsequent chapters of this prophecy.

The Vision of the Son of Man third paragraph has the vision of the Christ glorified emphasizing his character and office as the Judge of all people.

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

(See my 2 introduction Lesson for John as the author of Revelation.)

Brother and companion in three respects 1. Tribulation 2. Kingdom of God 3. Patience endurance. All three sited in other N.T. verses.

II Thessalonians 1:4-5 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Acts 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God

Although John was an apostle, and possibly at the time of writing the last surviving apostle ... he here identified himself with his readers as their brother and a fellow-member of Christ's kingdom. All of the sacred writers hesitated to flaunt their authority; and even Paul, who, in a sense, was compelled to do so by circumstances of the Judaizers proclaimed himself the chief of sinners and the least of saints.

“... companion in tribulation ...” This indicates to me the persecution of Christians has begun, probably Nero’s persecution begun in 64AD, and we might have progressed along in history that the Jewish rebellion against Rome had begun or the book would have been finished in 66 AD the time of the Jewish revolt cf: v7

“isle that nis called Patmos” which is found in the Aegean sea off coast of Turkey about 37 miles. Said to be used by Nero and other Emperors as a prison colony ... banishing two islands was a tactic used by emperors to rid themselves of high ranking prisoners that they considered harmful to Rome. Tradition says John was dipped in boiling oil and was unscaled and Nero had him banished.

Regarding the tradition that the apostle John was banished to Patmos, living in exile there when he received the Revelation, both the event of his banishment and the date of it are uncertain. The usual tradition that he was banished to Patmos by Domitian (circa 95 A.D.) and released 18 months later by Nerva is incapable of any dogmatic proof. Even if accepted, the question of the date would still be in doubt.

I Peter 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: “for the word of God” he was there fo you, as though some strange thing happened unto you: r preaching the word of God.

“testimony of Jesus Christ” testimony is a sworn statement as in a court of law ... so John was there for preaching Jesus as the Christ.

Revelation 1-10 I was in the Spirit on the LORD's day, and heard behind me a great voice, as of a trumpet,

“I was in the Spirit” Probability a prophetic trance such as Paul refers

II Corinthians 12:1-4 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

or Isaiah's seeing the Glory of the Lord Isaiah 6 or Ezekiel being carried by the hair of his head back to Jerusalem ... (what a trip !)

Could simply mean the Spirit overwhelmed his consciousness and he was aware of spiritual dimension like Peter on the rooftop in Acts.

May mean that we need to take these visions as spiritual, not literal and it may not be appropriate to take a natural approach to interpreting his visions.

"On Lord's day" The Didache from the late first century or early second century says Sunday came to be known as the Lord's day. Context and other Scripture would indicate Sunday morning cf:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

I Corinthians 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

According to Deissmann, from A.D. 30 and continuing until 98-117, one day of every month was called "Augustus Day" ([@hemera] [@Sebaste]); and it certainly could have been that the Christians started referring to the first day of the week as "the Lord's day" in opposition to the current idolatry directed toward Roman emperors.

"... great voice as a trumpet" ... trumpets were blown before announcements to get every ones attention.

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

There are more than seven churches in Asia that existed at this time. Paul is said to have preached the Gospel in all Asia cf:

Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

We know of a Church at Troas cf: Acts 20:5, Colosse (Colossians) and Hierapolis Colossians 4:13 etc.

The seven congregations selected represent a diversity of conditions prevailing in congregations throughout history. We do not believe that these seven churches stand for seven successive periods of the history of the church; but that, in any given age, there may be congregations exhibiting the same characteristics as those found in any one, or all of the seven churches mentioned here. This very day, there are "Philadelphia churches," and "Laodicean churches," and even "Sardis churches."

All seven churches lay relatively close to each other in western Asia Minor known as Turkey today; and they have the same sequence in Revelation that would normally be followed by a person visiting all seven. Learned men believed that this was a Roman postal route which would indicate that copies of Revelation was to be delivered.

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

Candlesticks Luchuia (lookeh-nee'-ah) a lampstand. Another hidden word used 7 times in Revelation. We would expect to see the Old Testament menorah which was a seven pronged candlestick. Once again John is asserting that the church is the new Israel, the true people of God, but with this difference: whereas Israel was represented by a single candelabra with seven lamps, the churches are represented by seven separate standing lamps; even denominationalism could have been hinted at with a Menorah. According to the teaching of the New Testament, each local congregation of Christians is the church universal in all its fullness

and Congregational Government is here affirmed that “each bucket sits on it’s own bottom” and each congregation must answer for itself.

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

The expression Son of man was used by Jesus to refer to himself over eighty times in the Gospels. The expression is taken directly from

Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him

In Psalms and Proverbs the term is used in parallel as a man.

Psalms 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Meaning why do you care for human beings ?

A Kingly robe to indicate that Jesus is our King of Kings but some commentators see this as High Priestly regalia but I believe we should view this as Jesus Christ King of Kings as the Judge of men.

A skirt worn down to the foot would indicate his work is done.

Later the 24 elders are shown to be wearing these kind of robes.

Revelation 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

The Golden Girdle around his paps his chest would again indicate his work was completed in the Gospel. Otherwise the skirt would be gathered up to knee high and tucked into the belt around the waist ... not chest. This corresponds with the book of Hebrews that says Jesus’ priestly work is finished and of course Jesus is King of Kings

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 description of the white hair is a "deliberate reminiscence of Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

The Ancient of Days application to Jesus Christ of the attributes of deity is a recurring phenomenon in Revelation. Hair white like wool implies age. The ancient of days, wisdom, honor and experience.

Eyes like fire, shows penetrating gaze burns through masks and false fronts and hidden sins cf:

Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

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 unto fine brass," treading the wine press is used as a picture of feet in the prophets cf:

Isaiah 63:1-6 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3. I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4For the day of vengeance is in mine heart, and the year of my redeemed is come. 5. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Christ is doing the treading; His garments are stained with blood instead of wine. This exact image is used later.

Revelation 14:19-20 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs (The distance from Dan in North to Beersheba in the South)

Again, the treading produces blood, not wine ...

The picture is that the feet of Jesus resembled molten-bronze, not as this is when it is cold, but as it appears when it is glowing in the intense heat of a blast furnace. Where such feet tread, they utterly blast and instantly turn to ashes everything they touch, or even approach.

Here again, we have a figure that is utterly incompatible with the priestly function of our blessed Lord. It is in His character as Judge that He appears in this introductory vision and throughout the book of Revelation.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

“Voice like many waters” it is difficult to determine what is meant here ... the imagery is taken from Daniel and Ezekiel, plus, later in the book

Revelation 17:15 Then the angel said to me, “The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.

Gentiles are often symbolized by water or sea, could be that His voice is heard by many peoples through the preaching of the Church

May simply mean that His voice is majestic or simply overwhelming

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

“... right hand seven stars ...” in Daniel stars are a metaphor for people ... specifically the Faithful Remnant.

Daniel 8:10-11 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Almost all learned men understand the “little horn” of Daniel to be an Antiochus IV Epiphanes was a Hellenistic king of the Seleucid Empire from 175 BC until his death in 164 BC. His history shows he cast down (killed) many righteous people.

Daniel 11:32-33 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

These verses are also talking about Antiochus Epiphanes, and reference is made to the Godly people he killed. In Chapter 8, they are called “stars” and Chapter 11 describes them as “people”.

Daniel 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Again, righteous people are stars, same language is used later in Revelation.

Revelation 12:3-4 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the

stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Probably referring to Satan persecuting and killing off many of the saints. A significant minority is what is meant by one third.

Two-edged sword ... A most unlikely symbol of any priestly function. As Wallace said: This sword stands for divine justice, and means that Jesus Christ was, and is now, the executor of righteous judgment and justice.

Sun shining in his strength ... This is a reflection of the imagery of Malachi regarding the "sun of righteousness" that shall rise with healing in his wings. Christ as the light of the world; Christ as the center around which everything else revolves; Christ the omnipresent one ... who could hide from the sun? ... Christ the omnipotent one - all of these are appropriately symbolized by this glorious countenance.

Revelation conveys a picture of the Messiah which is unique, for Christ is endowed with a splendor and authority which hitherto had been ascribed only to God.

The mouth is a very abnormal place from which a sword might appear; the symbolism, therefore, includes the meaning that the gospel which came from the mouth of Jesus is the two-edged sword. And why two-edged? As Bruce expressed it: "It proclaims grace to those who repent and put their faith in God, with the punishment of judgment upon the impenitent and disobedient.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Later, He says He will make war with the church at Pergamus

Revelation 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

His Word, like a weapon used to defeat his enemies, later, with the sword of His mouth, He will smite the nations.

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

“... countenance was as the sun shineth in his strength.” We see the same language and phenomenon at the Transfiguration

Matthew 17:1-7 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, LORD, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid

Probably a reference to His Glory or Deity.

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

I fell at his feet ... Paul fell at the feet of Jesus on the road to Damascus (Acts 26:14); and the phenomenon occurs frequently throughout the Bible, especially in connection with receiving visions. Ezekiel 1:28; Daniel 8:17; 10:9; and Matthew 17:6.

Daniel 10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Apparently, seeing the Glory of God has this effect. We should contrast this with modern spell-binders who claim to have regular meetings with God and Christ.

Jesus has to tell John not to be afraid. Very common in these types of spiritual appearances such as Isaiah 6, where Isaiah saw the Glory of The Lord.

Isaiah 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts

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.

“I am He that liveth” or the Living one, etc. ... Again, we are reminded of that holy Being who IS and WAS and SHALL BE for-ever.

The Living one ... This is particularly interesting, because it is a title of God himself. This is really the most important title in the verse, because it is as the Living one that Christ holds the keys of death and of the grave. Christ, like the Father, possesses life in his essential nature.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;;

“... keys of hell and of death.” KJV “hell” ... Hades is the proper word. Reference to this term is seen later.

Revelation 20:14 And death and hell (hades) were cast into the lake of fire. This is the second death.

Hades seems to be the place where one went prior to Jesus rising from the dead. Not much description or teaching on this place. Most graphic illustration is a parable from Jesus about Lazarus and the rich man found in Luke 16.

Many believe the rich man and Lazarus were in two different compartments of Hades.

Standard evangelical teaching is that those who died in faith went to a place symbolically described as “Abraham’s bosom”. Those who died without faith, went to a place of flames ie: KJV “torments”.

Today sinner dies, he still goes to Hades but believers die and go straight to Heaven to be with the Lord.

This is not clearly taught in the Bible, but scripture hints at it.

In any case, Hades is associated with death.

Keys to death and Hell suggest that He has power to let people in and out of death and Hades.

He just got through saying He was dead and now He is alive. He personally defeated Death, therefore, He has the ability to release others from death also.

Be faithful unto death and do not fear because He has the keys.

Revelation 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; (Greek Meta Tauta)

The futurist view believes this is a three-fold division of the book.

“... Things which thou hast seen ...” are things John saw in Chapter 1.

“... Things which are ...” means things that are now in the Church.

“... things which shall be hereafter;” Greek *Meta Tauta* Chapter 4 and on in Revelation. Chapter 4 begins with this word *Meta Tauta*

Revelation 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. (Greek *Meta Tauta*)

Futurist dispensational theology believes that “come up here” is talking about the “rapture” of the whole Church. John representing the Church. The problem here is, we see John on earth again in Chapters 11 and 17. If this is the rapture, and John represents the Church, then we would have to believe the Church goes up and down like a yo-yo.

Futurists are not consistent about the second division, “... things which are ...”, for they believe that each church represents a time period before the rapture not just the Church at the time Revelation was written.

Ephesus representing first century Church .

Smyrna representing 100 AD to 313 AD, the persecuted church.

Pergamos representing imperial church under Caesar’s Holy Roman Empire beginning with Constantine, 303 AD to 500 AD.

Thyatira representing the Papal corrupt church, 500 AD to 1,500 AD.

Sardis representing the Protestant Reformation 1,500 AD to 1,700 AD.

Philadelphia representing the Evangelical church nothing bad was said about them by Jesus, from 1,700 AD to 1,950 AD.

Laodicea representing the Apostate church at the end of the world.

The problems with this are that 6 of the 7 churches are told that Christ is going to come to them, either as a threat or a promise.

There is a tendency for most people to look at Christ's "coming" as His Second Coming, but, in this study, we have learned that Christ comes in many ways; in judgment, in vengeance:

To Ephesus Jesus says:

Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent..

This can't be talking about the Second Coming, there's no church in Ephesus, so He must've already come and taken their "candlestick".

To the Church at Pergamos Jesus says cf:

Revelation 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth

This is not a reference to Second Coming, He will fight against false doctrine with the sword of His mouth. He has come to Pergamos the Church that was there does not exist today.

To the Church at Thyatira Jesus said:

Revelation 2:25 But that which ye have already hold fast till I come.

There is no Church now in Thyatira, Jesus must have come.

To the Church in Sardis Jesus said:

Revelation 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Sounds like Second Coming because of the "thief" reference, but this church does not exist any more either, so, He must have come already for Sardis.

To the Church in Philadelphia Jesus said:

Revelation 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

There is no Church Today in Philadelphia.

To the Church at Laodicea Jesus said:

Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

**There is today no Church in Laodicea, Jesus must have already come
We have to conclude that the Coming of the Lord in this book does not always mean “the Second Coming”. Sometimes it does, sometimes it does not.**

Some say of all the churches listed, only two may still have a smattering of a congregation left there. Philadelphia and Smyrna. These churches were not told to repent.

Some commentators say that no church is left in either city.

This doctrine would view the church as European, and not world-wide.

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

Unclear what is meant by “Angels” here. Some say guardian angels meant but how could an angel be accused of the things described in the letter. Seems strange on how was the message supposed to be conveyed by a supernatural angel to the church.

***Ang'-el-os* a Messenger to bring tidings could be the evangelist, Preacher, a public reader. Human beings were often referred to by this word.**

Some say angels refers to the Pastor of each Church but it is not likely that one Pastor in authority had developed in the church that

early. Bishops as head of churches did not develop till the second century. Bishop and Elder; Pastor and Shepherd; Overseer and Presbytery are all interchangeable words. Churches in first century were governed by a group of Elders rather than one person.

Sources: KJV, Wikipedia, theWord.com, Mike Meyerhoffer notes, Steve Greg, Revelation in Time & Space, Foy Wallace, Burton Coffman, B W Johnson Commentaries. Avenging His Saints, Apostles and Prophets by Gene West, Bruce Gore Revelation & George Faull, College course on Revelation