

Prayer:

Daniel is a prophetic book and is often stated to be an introduction to the book of Revelation. But at the end of the book, Daniel is told this:

Slide # 1

Daniel 12:9 (NKJV)

9 And he said, “Go your way, Daniel, for **the words are closed up and sealed** till the time of the end.

However, as we now come to the NT book of Revelation, which builds on Daniel, and indeed is the prophetic capstone of the whole of the prophetic Scriptures, we find these words at the end of the book.

Slide # 2

Revelation 22:10 (NKJV)

10 And he said to me, “**Do not seal the words of the prophecy of this book**, for the time is at hand.

How are we to understand this? What is the distinction between “sealed” in Daniel’s day and “not sealed” in John’s day? Well, the **KEY** to understanding this is found in the very first words of the book of Revelation, which read, “***The Revelation of Jesus Christ.***” There is the KEY right there! The Revelation of Jesus Christ, as seen in the book, majors on the truth of the Second Coming and what will transpire to bring that to pass.

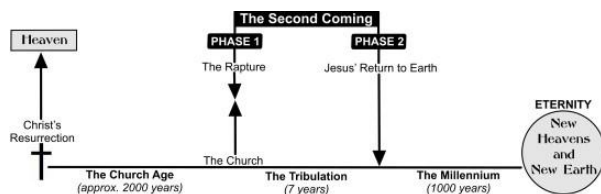
You see, what was SEALED in Daniel’s day was the reality of TWO separate comings. The Jews never saw this, and they still don’t. The Jews simply thought the Messiah would one day come and set up the kingdom, ushering in a time of peace and righteousness, and that would be it! They did not see the reality of TWO comings for the Messiah!

Now, as a matter of history and fulfilled prophecy, we see that Jesus has already come at His first coming, but the REVELATION of REVELATION makes it emphatically clear that there will be a Second Coming.

Daniel never saw the truth of two comings – it was closed to him. The Jews never saw this – it was closed to them. But now the REVELATION makes it emphatically clear that there are TWO comings. The book is now UNSEALED.

The book was sealed for Daniel because he never saw the Church Age, which separates the two comings. He never saw the things which ARE (- Rev. 1:19, which are things that relate to the present church age). But now we do. And now, on this side of the Church Age, we not only see that there are two comings, but we also see that there are TWO stages to the Second coming.

Slide # 3



Daniel never saw any of this as it was closed to him. In fact, no one saw the coming Church Age in the OT, as it was a mystery not revealed until God revealed it to His holy apostles and prophets in the Church Age (Eph. 3:5-6). Paul says that until apostolic revelation, the Rapture was a mystery – previously hidden but now is revealed as seen in 1 Cor. 15:51-53.

Daniel never saw the process of Jesus taking back the title deed of the earth in a drawn-out process involving various series of judgments climaxing in the Second Coming. This was all closed to him, but now this is all revealed in the Revelation of Jesus Christ.

Daniel never saw the details of what would be involved in God refining and humbling a remnant, not only in relation to the world, but especially in relationship to Israel, but the Revelation is now an open book on this.

In Revelation 1:1-3 we saw the emphasis that what is being shown ***“must shortly take place”*** (v. 1) and again, ***“the time is near”*** (v. 3). This is speaking prophetically. The issue is not **immediacy**, but rather **imminency**. We live in the Church Age, and the next thing on God’s prophetic calendar is the Rapture, which will usher in the final end-time events of the Tribulation Period, which will climax in the Second Coming of Christ to the earth.

So, Daniel never saw the reality of the Revelation of Jesus Christ (in the sense of the Second Coming). It was a closed book to him. But now the Revelation of Jesus Christ OPENS up the book. The KEY to the book of Revelation is the REVELATION of Jesus Christ in relation to His Second Coming. All the things brought out in this book are actually in relation to the Second Coming.

The Revelation of Jesus Christ is ABOUT Jesus but also FROM Jesus. And it is about those things which must SOON take place. It is imminent! That is the first point of emphasis in the book, as well as the concluding emphasis. Having emphasized the prophetic imminency of these things, we now have a formal greeting extended to seven churches that are being addressed.

Slide # 4 – Outline

Rev. 1:19 – Inspired Outline

Revelation 1:19 (NKJV)

19 “Write the things which you have seen, and the things which are, and the things which will take place after this.”

“**have seen**” – Past (Vision of Christ) – Ch. 1

“**which are**” – Present (Church Age) – Ch. 2-3

“**after this**” – Future (Post-Church Age) – Ch. 4-22

- Scene in heaven – Ch. 4-5
- Tribulation – Ch. 6-18
- Second Coming – Ch. 19
- Kingdom – Ch. 20
- Eternal State – Ch. 21-22

4 John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

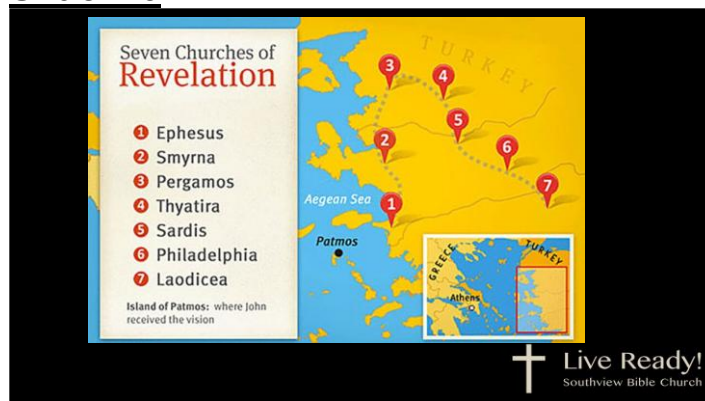
John was the human author of the book of Revelation. He wrote the book in about 95 AD after receiving this revelation while exiled on the island of Patmos, as seen in verse 9.

He addresses the seven churches which are in Asia, which are then specifically named and then addressed in chapters 2 and 3. Asia was a Roman Province that today resides in the modern nation of Turkey.

There were more than seven churches in Asia but these were selectively chosen to be representative of all local churches. We know this because at the conclusion of each message to each church, the refrain is “**hear what the Spirit says to the churches.**” We don’t know WHY these seven were selectively chosen to be addressed, but we do know that there is an application for all local churches in what is being said to these seven local churches.

It is interesting to note that the last message given in the Bible is to local churches. We as a local church should take these messages to heart.

Slide # 5



Most commentators agree that the greeting of “**Grace to you and peace**” sent to the seven churches is from the Triune Godhead, with each member of the Godhead being described individually.

In the greetings from the Lord in the NT, GRACE always comes first. This is God’s special message to His people, consistently communicated in the epistles of the NT. Grace speaks of God’s attitude of FAVOR (unmerited favor) towards His people. We are the people of His favor – of His grace. We are trophies of grace who are graced continually.

John 1:16 (NKJV)

16 And of His fullness we have all received, and grace for grace.

Peace comes to us on the basis of God’s grace. Peace relates to our standing as well as our experience. By faith, we now have peace with God (Rom 5:1). That is our standing. But then, in our walk with God, we can experience “the peace of God, which surpasses all understanding.” (Phil. 4:7). Peace is the equivalent to the old Hebrew word “Shalom” which means that “all is well”. All is well between us and God! All is well for time and eternity! That’s how it is for those in Christ. All is well!

The night before Jesus was crucified He said...

John 14:27 (NKJV)

27 Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

Church of God, God has a message for you: He says, “**Grace to you and peace**”. Could there be any more wonderful message than that for people! God's message to you is that you are highly favored and all is well! That is where we as believers stand with God. It's all based on Grace and all is well!

This message of Grace and peace is sourced in the three persons of the Triune Godhead. First, it says, “**Grace to you and peace from Him who is and who was and who is to come.**” At first glance, we might think this is talking about Jesus since it mentions “**who is to come**”.

However, we don't get to Jesus until verse 5, where it says, “**and from Jesus Christ,**”. The word “and” means “in addition,” which clearly shows He is not the subject of verse 4. Most commentators agree that “**Him who is and who was and who is to come**” is a reference to God the Father.

We believe it is a way of expressing that God is the eternal “I AM” (Ex. 3:14-15). In every dimension, He is there, past, present, and future. He is YHWH – whose very name signifies that He is the self-existing, unchanging, eternal One.

Four times the book of Revelation uses this exact terminology to describe God the Father (cf. 1:8; 4:8; 11:17; 16:5).

Secondly, this greeting is from “**the seven Spirits who are before His throne**”. Some have thought this might refer to special angels, but the greeting of Grace and peace cannot be sourced in angels. Everywhere else in the Bible, this is sourced in God alone. He alone authors and dispenses grace and peace.

“The most decisive consideration against a reference to angels is the impossibility that created beings could be seen as a source of an invocation of grace and peace in 1:4-5.” – **Robert Thomas**

The number 7 is introduced here, which is found 54 times in the book.

Consistently in the Bible (starting with Genesis), the number 7 often symbolizes completion, and it is prominent in the book of Revelation.

Slide # 6

In Revelation there are seven churches and seven spirits (1:4), seven lampstands (1:12), seven stars (1:16), seven seals on the scroll (5:1), seven horns and seven eyes of the lamb (5:6), seven angels and seven trumpets (8:2), seven thunders (10:3), seven heads of the dragon (12:3), seven heads of the beast (13:1), seven golden bowls (15:7), and seven kings (17:10). – **Charles Ryrie**

Many believe (and I think rightly so) that what is being emphasized here is the FULLNESS of the Spirit in all His varied attributes and functions.

Again, many commentators think that John here is using a blend of two OT passages to describe the Holy Spirit as found in Isaiah 11:2-5 and Zechariah 4:2-6. Revelation describes the Spirit in this way four times in the book (cf. 1:4; 3:1; 4:5; 5:6).

The phrases “seven Spirits” and “seven Spirits of God” are used by John “only when the perspective is that of heaven.” This is John’s heavenly way of referring to the Holy Spirit. – **Mark Hitchcock**

Zechariah 4:2, 10 speaks of the seven lamps (cf. Rev. 4:5) that are “the eyes of the Lord, which range throughout the whole earth.” This has a close similarity to John’s “sent out into all the earth” in Rev. 5:6 (Mounce). ... John identifies the seven eyes of Zechariah with the seven spirits that belong to the Lord (Zech. 4:10; cf. Rev. 5:6).

– **Robert Thomas**

This is a descriptive reference to the Holy Spirit.

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,

Jesus Christ dominates the description of the persons of the Godhead, being given the most extensive treatment. After all, the focus is on Him, in that this is the Revelation of Jesus Christ. In this verse, five things are stated about Him!

Jesus is first presented as “***the faithful witness***”. The word witness is the Greek word (martus) which literally means “martyr”. Jesus faithfully witnessed to the people, to the religious leaders, and to Pilate, etc. during His life and ministry.

Slide # 7

John 18:37 (NKJV)

37 Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a king. **For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth.** Everyone who is of the truth hears My voice.”

“***Firstborn from the dead***” emphasizes His preeminence in the resurrection. In the resurrection, He is shown to be Lord over all! As Paul shows, in the resurrection, God has “***highly exalted Him and given Him the name which is above every name***” (Phil. 2:9). This is His status in the resurrection.

Firstborn is a title of honor and exaltation showing Him to be first in rank above all others (cf. Rom. 8:29; Col. 1:15, 18; Heb. 1:6). This is thought to be a takeoff of Psalm 89:27.

Slide # 8

Psalm 89:27 (NKJV)

27 Also I will make him **My firstborn**, The **highest of the kings of the earth.**

In another context, Christ is shown to be the “firstfruits” of those risen from the dead in a glorified body (1 Cor. 15:20, 23). Christ was the very first one to ever be resurrected in a glorified body (Acts 26:23). However, the emphasis here in context is on His exalted status in the resurrection over all others. In that regard, it is a LORDSHIP emphasis where in the end every tongue will confess that Jesus is Lord to the glory of God (Phil. 2:10-11).

Going right along with His exalted status in the resurrection is the fact that He is destined to be “***ruler over the kings of the earth.***” The Book of Revelation is essentially a prophetic record of this reality, which climaxes in Christ coming as “***KING OF KINGS AND LORD OF LORDS***” (Rev. 19:16). Psalm 2 says the Father has given the nations to the Son as His inheritance (2:8). He is destined to be King over all other kings. Jesus is destined to rule supreme in the sphere of EARTH!

Christ's rulership over all the world is a major theme in the book of Revelation (11:15; 17:15; 19:16). Note the next three references to Christ ruling over the earth place this reality in the future as seen in 2:26-27; 12:5; and 19:15. Of course, God is ever sovereign ruling over all, but Christ ruling over the rulers of the earth from David's throne in Jerusalem is yet future.

Many have noted the parallelism between the descriptions in this verse and Christ's three offices of Prophet, Priest, and King.

Slide # 9

Prophet: Faithful witness.

Priest: Firstborn from the dead (entered into His High Priestly ministry).

King: Ruler over the kings of the earth.

"To Him who loved us" is more accurately **"To Him who loves** (present tense) us." Love is present tense, as His love is a continual, unending reality. He ever loves His own and nothing can separate us from the **"love of God which is in Christ Jesus our Lord."** (Rom. 8:39)

"Loves us" is present tense, while "washed us from our sins in His own blood" is aorist tense, which refers to the fact of action and is often past tense as the case here.

"Washed" in the older manuscripts actually reads **"freed"**. In the Greek there is one letter difference between these two words, but the basic emphasis is essentially the same. To be cleansed from sin is to be freed from sin. And the basis is the BLOOD of Jesus! This emphasizes Christ as Savior!

Christ's Lordship is emphasized in "firstborn from the dead," while His Saviorhood is emphasized in "freed us from our sins in His own blood".

Slide # 10



We have been forever freed from the penalty of sin. For us as believers, there is “***now no condemnation to those who are in Christ Jesus***” (Rom. 8:1). There is nothing more freeing than the blood of Jesus that cleanses from all sin. And note Jesus did it! He freed us by His blood sacrifice. We simply receive this freedom by faith. I like to emphasize this combination emphasized by Paul.

Slide # 11

Divine Provision Side...

Romans 5:9 (NKJV)

9 Much more then, having now been **justified by His blood**, we shall be saved from wrath through Him.

Human Response Side...

Romans 5:1 (NKJV)

1 Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

Indeed, Jesus is LORD and SAVIOR and coming King of kings over all the rulers of the earth!

6 and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

This verse more literally says that He has “***made us a kingdom, priests to His God and Father***”. The idea of a kingdom is that of a realm under the dominion of a sovereign.

In Daniel 7:27, it says that the kingdom will be given to the saints. On that day, Jesus will say to His people, “***Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world***” (Mt. 25:34). Thus, Christ Himself has made us a kingdom, and in that context, we will serve as priests to God the Father.

Some want to say that we are already serving in the kingdom, but it doesn't actually say that. It states here the positional reality of Christ's doing, but not the timing.

Slide # 12

[I]n Revelation 1:6 believers are referred to as a kingdom: “and He has made us to be a kingdom.” Yet Revelation 5:10 places the actual kingdom reign in the future: “You have made them to be a kingdom...and they will reign upon the earth.” So in Revelation 1:6 the subjects are referred to as a kingdom. They are the nucleus of the kingdom. But the function of ruling does not occur until the reign on earth begins. - **Dr. Michael Vlach**

We as believers, are positionally a kingdom corporately, but individually, we serve as priests. The Bible teaches the spiritual priesthood of all believers. Peter says we are “a holy priesthood” (1 Pet. 2:5), and a “royal priesthood” (1 Pet. 2:9). What Peter says and is reflected here in Revelation 1:6 mirrors God’s intention for His people in the OT when He said in Exodus 19:6 that they would be to Him “a kingdom of priests and a holy nation.”

We are now viewed corporately as a **Royal family** with the destiny that one day we will reign with Jesus Christ. We are the King's kids headed for the kingdom. This anticipates our association with Christ in His future reign.

Priests serve in the context of intimacy with God and have the privilege of access. As the priests of God, we offer up spiritual offerings, including our bodies, our possessions, our praise, our good works, and our service (cf. Rom. 12:1; Heb. 13:15-16; 1 Pet. 2:5-9).

At this point he can’t refrain from a spontaneous outburst of DOXOLOGY saying, “to Him be glory and dominion forever and ever. Amen.”

To him be the glory. The construction returns to that of the opening clause, “[To Him Who loves us].” – ***Pulpit Commentary***

The main subject of the sentence is Jesus. “To Him be glory and dominion forever and ever. Amen.”

To give Jesus glory is to acknowledge His greatness and esteem Him for Who He is by offering Him praise, honor, and worship.

The idea of dominion is power and authority. Worship and ruling authority belong to Jesus forever and ever. This is not a temporary thing – but rather will be an eternal reality.

Amen means “so be it,” signifying a strong affirmation of agreement!

John now runs ahead to when this will be the reality in all its fullness at the Second Coming of Christ and thereby reiterates the THEME of the book – namely the Revelation of Jesus Christ. (cf. 1:1).

7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

“**Behold**” is a call to attention! It is intended to arouse awareness of what is about to be said.

This is the fulfillment of Daniel 7:13.

Slide # 13

Daniel 7:13 (NKJV)

13 “I was watching in the night visions, And behold, One like the Son of Man, **Coming with the clouds of heaven!** He came to the Ancient of Days, And they brought Him near before Him.

“**He is coming**” is in the present tense, once again emphasizing the imminence of this event. Again, not necessarily the immediacy of it, but the imminence of it, meaning it is on the horizon, and it could at any time come into place soon.

The fact that “**every eye will see Him**” shows that this is talking about the Second Coming of Christ to the earth in contrast to the Rapture.

Verse 7 is the text, theme, or keynote of the book and is a reference to Christ’s second coming. – **Charles Ryrie**

It will be public as “every eye will see Him”. This is in contrast to the Rapture in which Christ will come as a thief in the night (cf. Mt. 25:43-44; Rev. 3:3; 16:15).

No indication is found in Scripture that every eye will see Him at the Rapture, but all will see Him at the Second Coming. – **David Levy**

Some think that when it says “**every eye will see Him**,” it is talking only about those who are alive on the earth at that time. However, others think that somehow supernaturally all who have ever lived (whether dead or alive) are in some manner going to be able to see this spectacle of the ages.

Slide # 14**Matthew 26:64 (NKJV)**

64 Jesus said to him, “It is as you said. Nevertheless, I say to you, hereafter **you will see** the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”

Jesus was speaking to Caiaphas the high priest. He has long been dead, but Christ said he would personally see this when it happens. Thus, it would appear that somehow God is going to open the eyes of all (whether dead or alive) to witness this most awesome event.

Sometimes people wonder how people all over the whole world will see Jesus coming since it will be day on one side of the world and night on the other. Perhaps the glory of the Lord will be so great as to have a surround effect on the whole world, or it may be that He comes gradually, perhaps taking as long as 24 hours (a full day).

This glorious phenomenon will light up the heavens as never before and is probably the SIGN of the Son of Man that will appear in the sky.

Slide # 15**Matthew 24:30 (NKJV)**

30 Then **the sign** of the Son of Man **will appear in heaven**, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

All will see Him, with special mention of “even they who pierced Him” – meaning those who killed Him! There is discussion about this, because on the one hand the Jews are held accountable for this (Acts 2:23), and on the other hand it clearly was the Gentiles who actually killed Jesus (cf. Lk. 18:32-33; Jn. 19:16, 37).

Jesus is going to have the last word and it will be with power and glory. Talk about seeing how very wrong they have been! It defies description! They will be shocked out of their minds!

When it says “all the tribes of the earth will mourn because of Him,” the emphasis here seems to relate to the lost of the earth, mourning in terror at the realization that JUDGMENT DAY has arrived. Yes, there will be those who mourn in the spirit of true repentance as seen in Zechariah 12 (see 12:10), but most of the world will mourn in terror.

The response of the saved are reflected in “**Even so, Amen**” while the response of the lost is **mourning** in terror of what is happening. No mocking going on then – only mourning! As seen in Revelation 19:1-6 heaven is celebrating saying, “Alleluia” while earth is mourning! It is a GLAD day in heaven and a SAD day on earth.

Slide # 16



As we move into verse 8 there is considerable discussion about whether the speaker in verse 8 is God the Son or God the Father. **A case can be made for either of these views.** Certainly there is overlap.

For example, “I am the Alpha and the Omega, the Beginning and the End” is spoken in reference to God the Father in Revelation 21:6 but then also in reference to Jesus in Revelation 22:13. Both are described in this exact same way. Frankly, sometimes it is hard to know where one leaves off and the other begins.

But this is as we would expect because as Jesus said, “***I and My Father are one.***” They are ONE in essence and yet two different persons. Jesus said that all “***should honor the Son just as they honor the Father***” (Jn. 5:23). So, it makes sense that there is overlap here, and sometimes it is hard to discern exactly which member of the Trinity is in view.

“Whichever conclusion is correct, it is clear that a close affinity exists between the Father and the Son in this book.” – **Robert Thomas**

There are good arguments for both views, but I think the evidence tips in favor of the Son now speaking because of the most immediate CONTEXT. The discussion in context finds Jesus being the central figure. It flows to Him and seems to follow well with His coming in verse 7. Also, in 1:11 Christ plainly says, “I am the Alpha and the Omega, the First and the Last”. And then again in 1:17 Jesus says, “I am the First and the Last.”

Certainly, GOD is in view in verse 8, and what is true of one member of the Trinity is true of the others as well. Still, without being dogmatic, I lean towards the speaker in verse 8 being that of the Lord Jesus Christ.

8 “I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty.”

The **Alpha and the Omega** are the first and last letters of the 24 letters of the Greek alphabet. It is like saying, “From A to Z” in English. It represents totality and completeness! It emphasizes absolute sovereignty (cf. Isa. 44:6-7).

“Alpha and Omega” was a Hebrew idiom used to express the entirety of a thing. This emphasis says, “It’s all about God. He is the sovereign Lord of history!”

He was the Alpha in the book of Genesis. Now in this book He is the Omega. Whatever He originated, He will complete.

– Unknown Author

“The Beginning and the End” makes the same point. Everything begins and ends with Him. He created all things (Jn. 1:3; Col. 1:16) and all finds its consummation in Him (Rev. 21:6).

This is nothing less than an official affirmation by Jesus of His personal deity. No ordinary human would ever say of himself, “I am the first and the last.” – **Tim LaHaye**

This is a way of emphasizing that in Christ the fullness of God’s revelation has been made known. He is the author of all. He is the beginning of the story as well as its ending. Everything begins and ends with God. Thus, this is a statement that personally identifies Christ with the eternal “I AM” in whom all things consist (Col. 1:17).

It is stated twice, a little differently, but making the same essential point for the purpose of emphasis!

Slide # 17

He spans time and eternity, and exhausts the vocabulary of excellence. He is the source and goal of creation, and it is He who began and will end the divine program in the world.

- William MacDonald

Jesus is the beginning of all history (the Creator) and also the goal for whom all things are made (all history is moving toward glorifying Him). – **ESV Study Bible**

Colossians 1:16 says, “all things were created through Him and for Him.” As I like to say, “It’s all about Jesus!” He is the “absolute source of all creation and history. Nothing lies outside of Him.” (Expositors)

When it says “says the Lord” in the NKJV, the older manuscripts say, “says the Lord God”. Clearly, this is a statement that only Deity can make! And then He defines Himself as “who is and who was and who is to come”. This is the very same defining reality as was stated in reference to God the Father in verse 4. Again, this applies to both the Father and to Jesus the Son as both are God and both are eternal.

And then to cap it off the Lord says, He is “the Almighty”. This means He is omnipotent – having all power. He is the all-powerful One. He holds sway as the supreme Ruler of the universe!

This word “Almighty” is used of the Lord 10 times in the NT with 9 of those times being found in Revelation (1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22; also see 2 Cor. 6:18).

“The phrase “the Almighty” comes out of the Old Testament and conveys military imagery, referring to God as a mighty warrior. The military imagery helped the people in the churches to whom this book is written understand that they had the ultimate Warrior fighting on their side. God rules over all.” - **Life Application Bible Commentary**

This is consistent with how this title for God is used in Revelation.

Slide # 18

Revelation 11:17 (NKJV)

17 saying: “We give You thanks, O Lord **God Almighty**, The One who is and who was and who is to come, Because You have **taken Your great power and reigned.**

Revelation 16:7 (NKJV)

7 And I heard another from the altar saying, “Even so, Lord **God Almighty**, true and righteous are **Your judgments.**”

Slide # 19**Revelation 16:14 (NKJV)**

14 For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to **gather them to the battle** of that great day of **God Almighty**.

Revelation 19:6 (NKJV)

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God **Omnipotent [Almighty] reigns!**

Slide # 20**Revelation 19:15 (NKJV)**

15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the **fierceness and wrath of Almighty God**.

"The overriding theme of the Book of Revelation is the return of Jesus Christ to defeat all evil and to establish His reign. It is definitely a book of victory and His people are seen as "overcomers" see Rev. 2:7, 11, 17, 26, 3:5, 12, 21, 11:7, 12:11, 15:2, 21:7).

– **Warren Wiersbe**

This affirmation of our Lord being the "Almighty" is the climactic statement in this salutation. It is a KEY point of the Day of the Lord, which brings all in submission to God. In the end, all will be humbled under the Almighty! This is a KEY name for God in Revelation, which, as I take it, here, applies to Jesus.

He is eternal in His being (who is and who was and who is to come) and He is Almighty in power! He is sovereign LORD over all! This the major theme of Revelation. It is the Revelation of Jesus Christ showing Who He ultimately is as King of kings and Lord of lords and when all is said and done there will be no doubt!

What a great encouragement to God's people. Their Savior who loves them and has freed them by His blood is the preeminent One as proven in the resurrection; He is ruler over the kings of the earth; He has made us a kingdom and we shall serve God forever as priests.

He is coming publicly, and the whole world will mourn in terror for being on the wrong side of God; He is the Alpha and Omega author of all, everything begins and ends with Him; He is the eternal present God, He is the Almighty!

And this One extends grace and peace to His people! His peace is all the more amplified in our experience when we remember...

WHO He is: (prophet, priest, king).

WHAT He has done for us in loving us and freeing us from sin. ,

HIS RETURN: which will result in mourning for the world brought under the subjection of the Almighty's power and authority.

What an encouraging introduction for God's people in a book which will go on to describe the most terrible time the earth shall ever know as it is forced into subjection to the Lordship of Christ.

The major theme in Daniel was that God is **sovereign over history!** This idea is also foremost and is the capstone of these introductory verses in Revelation – concluding with “Almighty” in verse 8.

These things aren't just happening – they don't happen in a vacuum. The sovereign God of the universe is behind it all. He is the ALMIGHTY!

The major revelation of the entire book is referred to in these salutation verses. – ***The Bible Knowledge Commentary***

When I began my ministry, I was a single man, and on Sunday nights after the evening service, I would get into bed and read one of the mystery stories.

Well, about one o'clock in the morning, I would get to the place where the heroine has been tied down to the railroad tracks by the villain, and old Number 77 is going to be coming along in about 20 minutes. She is in a desperate situation. I think that the hero is going to be able to get there and rescue her, but I find out that he is in that old warehouse down by the pier, tied to a chair under which is a stick of dynamite with the fuse already lit.

Well, I can't leave the hero and heroine at one o'clock in the morning in that kind of position. But, since it is time for me to turn over and go to sleep, I slip over to the final page. A different scene greets me there. I see the hero and the heroine sitting out in a yard. I see a lovely cottage encircled by a white picket fence.

They are married now and have a little baby who is playing there on the lawn. What a wonderful, comfortable scene that is!

So, I would just turn back to the place where I stopped reading, and I would say to the hero and heroine, "I don't know how you are going to get out of it, but I tell you this: It's going to work out all right."

-J. Vernon McGee

In the book of Revelation, God has let us in on how it's all going to work out! If you are a believer in Christ, rest easy – in the end, Jesus returns as the Almighty to rule forever, and as a kingdom of priests, you are going to reign with and serve under Him.

And, fellow believer, this Almighty says to you and to me, "Grace to you and peace." Jesus is Savior and Lord, and He is coming soon as King.

Grace to you and peace!

You can rest easy in this reality!

But if you don't know Christ, NOW is the time to get right with Him. There is still a window of opportunity before judgment day falls.

2 Corinthians 6:2 (NKJV)

2 For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.

The last invitation in the Bible comes right at the end in Revelation 22.

Revelation 22:17 (NKJV)

17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

Come! This is your opportunity! Eternity is in the balance! Come to Christ!