

ESV STUDY BIBLE NOTES

Introduction to Revelation

Rev. 1:1–8 Prologue. John signals how to read the book and receive its promised blessings. The terms “revelation,” “show,” “made it known” (a Gk. verb related to “sign,” 12:1, 3; 15:1), and “he saw” prepare the reader and hearers for symbolic visions, which make history’s hidden realities visible.

Rev. 1:1–3 Title, Transmission, Promise of Blessing. The opening paragraph identifies this book’s genre (“revelation” or apocalypse, a disclosure of unseen realities), its divine author (“Jesus Christ”), and the process by which he is conveying it through the human author (“his servant John”) to believers (“his servants”). It then pronounces the first of seven benedictions on those who rightly receive the book’s message.

Rev. 1:1 revelation of Jesus Christ. Jesus is both the One revealed (referred to variously as Son of Man, Lion of Judah, Lamb, Word of God) and the Revealer. God transmits the unveiled truth to Jesus (5:7), and his **angel** conveys it to **John** (10:9) for God’s **servants** in the churches. The prophecy **must ... take place** because it is secured by God’s sovereign purpose and power. It will take place **soon**, because “the time is near” (1:3). In the epilogue, John, unlike Daniel, is told *not* to seal his prophecy (22:10; cf. Dan. 12:4). John’s visions are important for his first-century readers as well as for later generations of believers.

Rev. 1:3 Blessed. The first of seven blessings is given to **those who hear** and **keep** God’s Word. Later blessings (14:13; 16:15; 19:9; 20:6; 22:7, 14) commend purity and perseverance, even to the death. In the early church **one** would read **aloud** while others listened. Revelation’s message and its blessing can be received even by hearing it read, but only if that hearing is accompanied by obeying as well. **the time is near**. See notes on 1 Thess. 5:2–3; 5:4.

Rev. 1:4–6 Epistolary Opening. This greeting identifies author and recipients, then pronounces blessing upon the recipients. **the seven churches that are in Asia**. Since churches existed in other cities of Roman Asia (e.g., Colossae, Troas), Christ’s selection of “seven,” symbolizing completeness, implies that he addresses the whole church through them. **him who is and who was and who is to come**. God is eternal, and in Christ he will come at the end of history to judge and save. **the seven spirits**. Revelation presents the Holy Spirit as one person (3:6, 13; cf. Eph. 4:4), but he also appears as “seven spirits” (cf. Rev. 3:1; 4:5; etc.), representing perfection, and as “seven torches of fire” (4:5) and “seven eyes” (5:6) to express his omnipresence and omniscience. **from** him who is ... **from** the seven spirits ... **and from Jesus Christ**. John’s greeting comes “from” all three persons of the Trinity. **the faithful witness**. Witness (cf. “testimony,” 1:2) is central to the church’s calling amid suffering. As Jesus was the faithful witness even to death (1 Tim. 6:13), so must his followers be (Rev. 2:13; 12:11; 20:4). Christians are called to be faithful witnesses, but Jesus is “the” faithful witness par excellence. John

comforts his persecuted readers with the truth that Jesus has triumphed over death (**the firstborn of the dead**) and that he is sovereign over all earthly powers, even Caesar, since he is **the ruler of kings on earth** (cf. 19:16). **made us a kingdom, priests**. Israel's roles now belong to those of all nations who are freed from sins by Jesus' blood (5:10; Ex. 19:6). From the outset, Jesus' death is central to the message of Revelation.

Rev. 1:7–8 Announcement of the Coming King. coming with the clouds. See note on 1 Thess. 4:16–17. Jesus will come as the Son of Man with universal dominion (cf. Dan. 7:13–14), though his subjects **pierced** him (Zech. 12:10). **wail**. Most scholars think the wailing is a reaction to judgment instead of the kind of grief that leads to salvation. The coming one is **the Lord God, Alpha** and **Omega** (first and last letters of the Gk. alphabet) (see Rev. 1:17; 22:13). 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).

Rev. 1:9–22:5 Body. John begins the body of his letter with a vision of "one like a son of man," who addresses edicts of commendation and critique to his seven churches.

Rev. 1:9–3:22 "Things That Are": Christ's Presence with and Knowledge of His Churches. John's first vision, of the glorious Son of Man who is spiritually present with his struggling churches on earth, initiates a cycle of seven letters or edicts in which Jesus omnisciently diagnoses each church's condition and sovereignly commands appropriate responses of repentance and persevering faithfulness.

Rev. 1:9–20 The Son of Man among His Churches. Jesus Christ appears in resplendent and overpowering glory to reassure his churches that by his death and resurrection he has control of the danger and death that threaten them. Although he is exalted in heaven, he is also present with his churches on earth and knows their needs better than they themselves do.

Rev. 1:9 John's confinement on **Patmos**, an Aegean island to which Rome exiled political criminals, shows that he is a **partner** with the churches' **tribulation** and **patient endurance**. Patmos is an arid island approximately 24 square miles (62 sq. km) in area and roughly 40 miles (64 km) from the mainland of Asia Minor. Since antiquity, it has possessed a working protected harbor near its center (modern Skala) and other places for small boats to anchor. Inscriptions and archaeological remains indicate the existence of a fortress before John's arrival, and the clear presence of the Artemis cult afterward. The limited population of the island during John's day was probably largely pagan. Assuming (with church tradition) that John had been officially banished to Patmos, he may have been granted some freedom of movement on the island (even if, as claimed in later tradition, he lived in a cave) and may not actually have been in a prison, though he would have been barred from leaving Patmos.

Rev. 1:10 in the Spirit. John was conscious of being surrounded by the manifest presence of the Holy Spirit. Such strong influence of the Holy Spirit leads to prophetic visions (4:2; 17:3; 21:10; cf. Ezek. 3:12). **The Lord's day**

is Sunday, the first day of the week, the day on which Christ rose.

Rev. 1:11 The order in which the churches are listed traces the route along which a courier from Patmos would have carried the scroll.

Rev. 1:13 son of man (see note on [John 1:51](#)). Jesus' preferred self-designation in the Synoptic Gospels, derived primarily from the book of Daniel. In contrast to four beasts, symbolizing evil kingdoms, the son of man receives from the Ancient of Days universal and eternal dominion as the saints' representative ([Dan. 7:1–14](#)). [Revelation 1:12–20](#) displays Christ's divine glory both visually and audibly, setting the scene for his royal edicts to the seven churches ([chs. 2–3](#)).

Rev. 1:14 Hairs ... like white wool show infinite, divine wisdom ([Dan. 7:9](#); cf. [Lev. 19:32](#); [Prov. 16:31](#); [20:29](#)). As he stands among the lampstands, Jesus' eyes **like a flame of fire** see through facades. He can say to each church, "I know," infallibly diagnosing its condition (e.g., [Rev. 2:18–19](#)).

Rev. 1:15 Christ's feet, **like burnished bronze** (cf. [2:18](#)), will crush any opponents. **roar of many waters**. Cf. [Ezek. 1:24](#), "like the sound of many waters, like the sound of the Almighty."

Rev. 1:16 two-edged sword. God's Word, which searches hearts and judges rebels (cf. [Isa. 49:2](#); [Eph. 6:17](#); [Heb. 4:12](#); [Rev. 19:15](#)).

Rev. 1:17 the first and the last. The Son of Man affirms his divine eternity, echoing the Lord's boast over idols ([Isa. 41:4](#); [44:6](#)).

Rev. 1:18 I died ... I am alive forevermore. Paradoxically, this ever-living One died to redeem believers and now lives forever as "the firstborn of the dead" (v. 5). Because Jesus died and rose again, John must "fear not" (v. 17), and the churches should not fear death, because Jesus has conquered it forever. On Christ's resurrection, see [1 Cor. 15:42–57](#).

Rev. 1:19 Jesus' command to **write** forecasts the book's main divisions: The letters (royal edicts) to the churches ([chs. 2–3](#)) address the things **that are**. Thereafter John's visions turn primarily to **those that are to take place after this** (see [4:1](#)).

Rev. 1:20 Angels of the seven churches might be human messengers, human pastors, or literal angels sent as messengers, but they are probably personifications of each church's identity. Jesus will address his encouragement and/or rebuke for each church to that church's angel. Cf. [Dan. 10:13–14](#).

Rev. 2:1–3:22 Christ's Edict-letters to His Seven Churches. Revelation's first sevenfold series (followed by seals, trumpets, and bowls) consists of seven "letters" or royal edicts, each of which follows a pattern: (1) The royal author describes himself in terms from [ch. 1](#). (2) "I know" introduces his diagnosis of the church's condition, both positive (except for Sardis and Laodicea) and negative (except for Smyrna and Philadelphia). (3) Comfort and

commands flow from the diagnosis. (4) All of the churches are commanded to hear and heed all of the letters ("what the Spirit says to the churches," 2:7, etc.). (5) A blessing is promised to "the one who conquers," foreshadowing the final visions in chs. 21-22.

Rev. 2:1-7 To Ephesus. The church in Ephesus was commended for doctrinal vigilance and endurance but was rebuked for its loss of love. The city's landmark was the temple of Artemis, and one of its symbols was the date palm tree (contrast "tree of life," v. 7). See Introduction to Ephesians: The Ancient City of Ephesus.

Rev. 2:1 The words of reflects the expression "thus says," which in the OT could introduce either a word from God (e.g., Amos 1:6, 9, 11) or a royal edict (e.g., 2 Chron. 36:23).

Rev. 2:4-5 the love you had at first. One interpretation is that Ephesus had lost its early love for Christ. Another interpretation is that Ephesian believers had lost love for one another and needed to revive the compassionate **works you did at first**. Many interpreters think both are in view, since love for Christ and love for one another are related (cf. Mark 12:29-31; 1 John 4:20).

Remove your lampstand means that both in the near future and when Christ returns, they would lose their status as a church and Christ would treat them like apostate Israel.

Rev. 2:6 Nicolaitans. Obviously a heretical Christian sect, but not identifiable with certainty from NT or extrabiblical evidence. Like the prophet Balaam, they seduced God's people to participate in idolatry and sexual immorality (vv. 14-15), perhaps disguising antinomian license as freedom in Christ (see 1 Cor. 6:12-20; 8:1-11:1).

Rev. 2:7 the one who conquers. Victory is the objective in a Christian's spiritual warfare. The Lion of Judah conquered as a slain Lamb, redeeming people for God from every nation (5:5, 9). Believers who hold to their testimony conquer the dragon (12:11) and the beast (15:2). **tree of life.** Access to this tree in Eden, and the eternal life it promised to the pure, was banned after humanity's fall (Gen. 3:22-24). It reappears in the new Jerusalem, its roots watered by living water from God's throne, its fruit a constant source of nourishment, and its leaves bringing healing to the city's inhabitants, whose names appear in the Lamb's book of life (Rev. 22:1-2).

Rev. 2:8-11 To Smyrna. Churches in Smyrna and Philadelphia (3:7-13) receive no rebuke from King Jesus, who encourages them as they endure persecution. Roman Smyrna (modern Izmir) was a harbor city renowned for its temple to the Mother Goddess and for its provincial imperial cult temples to Tiberius (1st century a.d.) and Hadrian (2nd century). Strabo in his Geography (14.1.37) reported early-first-century Smyrna to be a beautiful city possessing paved streets, a library, a gymnasium, and a shrine to Homer, who may have been born there. A few inscriptions point to a Jewish presence in the city. Jewish opposition to Christians in Smyrna was alleged in the martyrdom accounts of Polycarp and of Pionius (2nd and 3rd centuries, respectively; cf. 2:9).

Rev. 2:8 the first and the last, who died and came to life. To a church already suffering “slander” (v. 9) and soon to face persecution “unto death” (v. 10), Jesus identifies himself as Israel’s eternal Redeemer who prepared the way through death to resurrection life (1:17–18).

Rev. 2:9 your poverty (but you are rich). Physically poor, the Smyrnan believers were spiritually rich (cf. James 2:5), whereas the Laodiceans thought themselves affluent but in Jesus’ eyes were bankrupt (Rev. 3:17). The church’s opponents may **say that they are Jews**, but they have no legitimate claim to that name (John 8:39–44; Rom. 2:12–29). Quite to the contrary, they belong to the **synagogue of Satan**. The NT defines God’s people in relation to Jesus, not their genealogy.

Rev. 2:10–11 ten days ... unto death. The tribulation for Smyrnan Christians will be brief (cf. Dan. 1:12–16), yet it may end not in discharge from **prison** but in martyrdom, an even better release (Rev. 7:14–17). The **crown of life** (i.e., eternal life) is the laurel wreath of victory that God promises to those who love him (1 Cor. 9:25; 2 Tim. 4:6–8; James 1:12). **The one who conquers** by faithfulness in the face of death is immune from the **second death** (see Rev. 20:4–6).

Rev. 2:12–17 To Pergamum. The church at Ephesus resisted false teaching, and Smyrna endured persecution. Believers at Pergamum faced both assaults, withstanding persecution well but wrongly condoning dangerous deception. Pergamum was built on terraces leading up the only accessible slope of its acropolis. It was an important center for pagan and imperial religion, but there are also indications of Jewish religion (e.g., Cicero, *For Flaccus* 28; Josephus, *Jewish Antiquities* 14.247–255).

Rev. 2:12 Christ’s reference to **the sharp two-edged sword** proceeding from his mouth (cf. 1:16) forewarns that the church’s failure to discipline false teachers will prompt him to intervene directly (2:16).

Rev. 2:13 Pergamum hosted temples dedicated to “the divine Augustus and the goddess Roma” and to Asklepios (the god of healing, symbolized by serpents), and a large altar dedicated to Zeus. The worship of the emperor as a god was also strongly emphasized, even required, in the province of Asia, and it was a major problem for Christians at the time. All of this qualifies Pergamum to be called the site of **Satan’s throne**. Amid oppressive paganism, a believer named **Antipas** had sealed his testimony with his life, and Jesus shares with Antipas his own title, **faithful witness** (cf. 1:5).

Rev. 2:14–16 As the Israelites migrated through the wilderness, the prophet **Balaam**, prevented from cursing them, advised Moab’s king to seduce them into both sexual and spiritual adultery (Num. 25:1–2; 31:16). Likewise the **Nicolaitans**, though opposed in Ephesus, were spreading sexual and spiritual infidelity at Pergamum (see Rev. 2:6).

Rev. 2:16 If not, I will come to you soon. Jesus’ threat to come soon refers not to the second coming but to his intervention through providence, as at Corinth (1 Cor. 11:30–32).

Rev. 2:17 As God fed Israel in the wilderness, Christ supplies **hidden manna** to **the one who conquers**, who endures persecution and stays pure from defilement (12:6, 14–17). Historically, a **white stone** was given to victors at games for entrance to banquets (cf. the messianic banquet); such a stone was also used by jurors at trials to vote for acquittal. The **new name**, given to the one who holds fast to Jesus' name (2:13), may refer to the Holy Spirit's work of conforming believers to the holiness of Christ (Rom. 8:29). The manna and the white stone suggest differing types of eternal blessings and rewards, as appropriate in each situation.

Rev. 2:18–29 To Thyatira. Thyatira was a politically and culturally marginalized city, finding its identity economically, with guilds dealing in metals and fabric (Acts 16:14). Guilds celebrated their patron deities in periodic festivities, so Christians may have been tempted toward the message of a "prophetess" who advocated participation in illicit sex and food sacrificed to idols, both staples of the social scene. Archaeological soundings at modern Ak-Hissar have yielded evidence of a few ancient architectural elements from Thyatira. Coins point to the ongoing NT-era worship of Apollo, who had been assimilated with the Lydian sun-god Tyrinnos.

Rev. 2:18 Christ's **eyes like a flame of fire** and **feet ... like burnished bronze** (cf. 1:14–15) evoke images familiar to Thyatiran metalworkers, as well as echoing OT visions of God's glory (Ezek. 1:27). With fiery eyes, Jesus "searches mind and heart" (Rev. 2:23), and his feet will crush his enemies.

Rev. 2:19–20 Thyatira's strengths and weaknesses are the inverse of those at Ephesus. This church is strong in **love** evidenced in **works**; but it lacks discernment and tolerates heresy. The self-proclaimed **prophetess** who endorses idolatry and immorality resembles **Jezebel** of Tyre, who married Israel's King Ahab and violently imposed Baal-worship on the northern kingdom (1 Kings 16:30–33; 19:1–2). Many scholars think "Jezebel" represented an actual woman "prophetess" who was leading people astray in the church of Thyatira. In any case, she symbolizes the prostitute Babylon, who seduces through pleasure and luxury as well as ruthless violence (Revelation 17).

Rev. 2:21–23 The Lord has given the "prophetess" (v. 20) **time to repent**, or the church time to bring her to discipline. Neither has occurred, and she proliferates lovers and **children**—spiritual offspring who exhibit her influence and will share in her **great tribulation, unless they repent**.

Rev. 2:24–25 Jesus' eyes distinguish sincere believers from those who abandon God's Word to search elsewhere for **the deep things of Satan**, deceptive promises of secret spiritual knowledge through false religions. Those content with the gospel have nothing to fear and no **other burden**, as long as they **hold fast**.

Rev. 2:26–28 The "Son of God" (v. 18) will share with **the one who conquers** his own authority to rule the **nations** (Ps. 2:7–9). **The morning star** is Christ himself (cf. Rev. 22:16), Israel's ruler and rescuer, who was foreseen by Balaam, the unwilling seer (Num. 24:17). Premillennialists see

here a reference to reigning with Christ in the millennium (cf. note on Rev. 20:4–5).

Rev. 3:1–6 To Sardis. Sardis's capture twice in its history while watchmen neglected their duty became a cautionary tale of misguided complacency and lack of vigilance (see note on vv. 2–3). Although Jesus' rebuke identifies no specific source of attack, this congregation was similarly asleep, at death's door. Most of the impressive Roman-era remains now visible at Sardis were constructed after the tragic earthquake of a.d. 17. The emperor Tiberius helped sponsor reconstruction efforts, earning greater local renown for himself. In John's day the civic structures included a theater, a stadium, a central marble road, and multiple temples (esp. the monumental temple of Artemis). Many Jewish inscriptions also exist in Sardis, confirming the multiple references in Josephus to Sardis's Jewish population (Jewish Antiquities 14.235, 259–261; 16.171).

Rev. 3:1 the seven spirits of God (cf. note on 1:4–6). A figurative description of the one Holy Spirit, who issues an edict to each of the seven churches (2:7, 11, 17; etc.). He will also appear as the Lamb's seven eyes, sent throughout the earth (5:6). Jesus knows this church's reality (**dead**), not just its **reputation (alive)**; he holds **the seven stars** that signify the churches' true identities.

Rev. 3:2–3 The church in Sardis is in a deep spiritual coma, approaching death but not beyond Christ's summons to **wake up**, to **strengthen** what is **about to die**, to **remember** and **keep** the message of grace that the church had **received and heard**, and to pursue the holiness that flows from grace. **like a thief**. A frequent NT simile (Luke 12:39–40; 1 Thess. 5:2–4; 2 Pet. 3:10; Rev. 16:15); humans cannot predict the timing of Christ's return. The command to "wake up" is a reminder that twice in its history Sardis had been sacked (in 547/546 b.c. by Cyrus II, and in 214 b.c. by Antiochus III) when the watchmen on the walls failed to detect an enemy army sneaking up its supposedly impregnable cliffs and walls.

Rev. 3:4–5 Hope for revival is in the fact that **a few names**—alert and unstained disciples—can still be found in this church. Their unsoiled **garments** symbolize consistent obedience and courageous faith. Christ promises them the conqueror's reward: communion with himself (**walk with me**) and the **white** raiment of victory (cf. note on 2:17; also 7:14). Their **name** is secure in his **book of life** (20:15), and he will confess their **name** before the Father, since they have confessed Jesus in hostile circumstances (Matt. 10:32).

Rev. 3:7–13 To Philadelphia. In appreciation for imperial reconstruction aid after an earthquake (a.d. 17), Philadelphia was briefly renamed Neocaesarea ("Caesar's New City"), but Jesus promises his suffering church an infinitely greater name, "the city of my God, the new Jerusalem" (v. 12). Philadelphia lies near a fertile valley, especially suited for growing wine grapes. Inscriptions from Philadelphia mention worship of Zeus and Hestia, and the Roman imperial cult was already present by the first century a.d. An inscription from a nearby town mentions a synagogue in that town. Christians in Philadelphia later

received a letter from the early church father Ignatius (c. a.d. 110), and they suffered during the martyrdom of Polycarp (c. 155).

Rev. 3:7 Jesus holds the **key of David**, meaning that his authority to admit to or exclude from God's kingdom cannot be reversed (cf. Isa. 22:22; Matt. 16:19).

Rev. 3:8 an open door. For Paul, open doors were opportunities for ministry (1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3). That sense is possible here; but since these Christians, excluded by the synagogue, would become pillars in God's temple (Rev. 3:12), probably Jesus sets before them the "door standing open" into God's heavenly sanctuary (4:1). **little power.** As Christians in Smyrna were physically poor yet spiritually rich, so those in Philadelphia were weak yet holding fast to Jesus' word (3:10-11).

Rev. 3:9 Members of **the synagogue of Satan** (cf. 2:9) **say that they are Jews** but instead are serving God's enemy as they persecute Christians. Christ will compel these persecutors to **bow down** at the **feet** of his followers and acknowledge that he has **loved** them, just as Isaiah foresaw Gentiles bowing before Israelites (Isa. 45:14; 49:23).

Rev. 3:10 To those who **have kept** his word, Christ promises, **"I will keep you"** from the coming **hour of trial**, which will put **those who dwell on the earth** to the test. Because this trial is **coming on the whole world**, it seems that before the final consummation, Revelation envisions a brief future period of intensified persecution for the church (see 19:19; 20:7-9) and of escalating manifestations of God's wrath against "those who dwell on the earth," a phrase designating rebellious humanity (6:10; 8:13; 11:10; 13:8, 12, 14; 17:2, 8). Jesus does not promise to spare believers from suffering or martyrdom but to shield them from his wrath and to transform martyrdom into triumph (6:10-11; 12:11). Many who hold a "pretribulation rapture" position believe that this verse means Christ will take them out of the world before a literal "great tribulation" period begins. Other interpreters, however, see this as God's promise to safeguard and remain faithful to believers who endure patiently in the midst of "the hour of trial that is coming," though it does not imply that he will take believers out of the world at that time (cf. a similar but not identical Gk. expression in James 1:27, where it does not imply removal from the world).

Rev. 3:12 As a pillar in God's temple, inscribed with the **name of God**, the **one who conquers** can never be excluded from God's presence, for he will dwell in God's **new Jerusalem** (21:2) as David's royal heir (3:7).

Rev. 3:14-22 To Laodicea. Damaged by an earthquake in a.d. 60, self-sufficient Laodicea, a commercial center and site of thriving medical and textile industries, declined imperial disaster relief. The city did not see itself as "poor, blind, and naked" (v. 17), nor did the complacent church within it. In this last church alone Jesus finds nothing to commend. Laodicea was famous for its worship of Zeus, who appears on some of the city's coinage. Today one can still view unexcavated remnants of the city wall, two theaters, a stadium from the time of Vespasian (c. a.d. 79), and a second-century bath and/or

gymnasium with adjacent water tower. An aqueduct came from the south toward Laodicea, bringing water rich in minerals. There is evidence of Jewish presence in Laodicea. Twenty pounds of gold were confiscated in the first century b.c. from Jews who intended to send it as a temple tax to Jerusalem (Cicero, For Flaccus 28). Paul was in contact with the church there (Col. 2:1; 4:13-16).

Rev. 3:14 As the **faithful and true witness** (cf. 1:5), Jesus brings accusing testimony that contradicts the church's boast, "I am rich, I have prospered, and I need nothing" (3:17). Jesus' self-designation as **the beginning of God's creation** does not mean that he is God's first creation (cf. notes on Col. 1:15-17) but that he is the one who began God's creation (cf. note on John 1:3). In Revelation, "the beginning" with its complement "the end" is an expression for God's eternity (cf. Rev. 21:6; 22:13), and here it signifies Christ's sovereign rule over the created order.

Rev. 3:15-16 The waters of the nearby Lycus River were muddy and undrinkable, and the waters flowing by aqueduct from hot springs 5 miles (8 km) away were **lukewarm** when they reached Laodicea. Likewise, Jesus found his church's tepid indifference repugnant. **Cold** and **hot** water represent something positive, for cold water refreshes in the heat, and hot water is a tonic when one is chilly.

Rev. 3:17-18 The spiritually blind, bankrupt, naked Laodiceans obviously had no resources to **buy** from Jesus **gold** or **garments** or **salve** for their eyes. They could "purchase" these necessities only by his grace, as the Lord had once invited thirsty spiritual paupers to "buy wine and milk without money" (Isa. 55:1-4).

Rev. 3:19-20 Like a loving father, Christ will **reprove** those whom he loves (cf. Prov. 3:12), calling them to repent before he intervenes in judgment. **I stand at the door and knock**, not as a homeless transient seeking shelter but as the master of the house, expecting alert servants to respond immediately to his signal and welcome his entrance (Luke 12:35-36; James 5:9). To the one who **opens the door**, Christ will **come in** and will **eat with him**, a picture of close personal fellowship.

Rev. 3:21 **I will grant him to sit with me on my throne** implies that Christ will delegate some of his ruling authority to his people (cf. 20:4; 22:6; Luke 19:17; 1 Cor. 6:3; 2 Tim. 2:12). Premillennialists also see this as a promise of reigning with Christ in the millennium (see notes on Rev. 2:26-28; 20:1-6).