

Ancient Jubilee Restoration

Verse-by-Verse Bible Study — Free Download

Revelation 1 — Read Through the Ancient Meanings

Every key word opened by its first mention in Scripture (LSV).

Verse 1

Unveiling of Yehoshua HaMashiach, which Elohim gave to Him, to show to His slaves what must come to be in swiftness, and He signified it, having sent through His messenger to His slave Yochanan.

In the ancient hearing:

Unveiling [apokalypsis — first heard in Simeon's song, Luke 2:32: an uncovering, the veil pulled back so the hidden is seen] of Yehoshua [first borne by Joshua son of Nun, Exod 17:9 — "YudHeyVavHey saves"] HaMashiach [the Anointed One — first the anointed priest, Lev 4:5, set apart for sacred office], which Elohim [first named in Gen 1:1 — the Mighty One] gave to Him, to show to His slaves [doulos — first in Lev 25:44: one wholly owned by his master; yet "servant of YudHeyVavHey" is the highest honor in Israel] what must come to be [ginomai — first at creation, Gen 1:3: "Let there be light," and light came into being] in swiftness, and He signified it, having sent through His messenger [angelos — first to Hagar in the wilderness, Gen 16:7: one sent with a message] to His slave Yochanan ["YudHeyVavHey has been gracious"].

Verse 2

who bore witness to the word of Elohim and the testimony of Yehoshua HaMashiach, as many things as he saw.

In the ancient hearing:

who bore witness [martyreō — first at the heap of stones, Gen 31:48: a witness standing silent to a covenant] to the word [logos — speech carrying meaning and intent] of Elohim and the testimony of Yehoshua HaMashiach — as many

things as he saw [horaō — first God's own seeing, Gen 1:4: "God saw the light, that it was good"].

Verse 3

Blessed is the one reading and the ones hearing the words of the prophecy and keeping the things written in her, for the season is near.

In the ancient hearing:

Blessed [makarios — first cried by Leah at Asher's birth, Gen 30:13: "happy am I!" — the favored state] is the one reading and the ones hearing [akouō — first when Adam heard the sound of YudHeyVavHey walking in the garden, Gen 3:8: hearing that lays its claim upon the hearer] the words of the prophecy [prophēteia — first when Azariah's word moved King Asa to cleanse Judah, 2 Chr 15:8] and keeping the things written [graphō — first when Moses wrote all the words of YudHeyVavHey at Sinai, Exod 24:4] in her, for the season is near.

Verse 4

Yochanan to the seven assemblies, the ones in Asia: grace to you and peace from the One being and the One who was and the One coming, and from the seven spirits, the ones before His throne.

In the ancient hearing:

Yochanan to the seven assemblies [ekklēsia — first "the day of the assembly," Deut 4:10, when Israel stood before YudHeyVavHey at Horeb: the called-out gathering], the ones in Asia: grace [charis — first Noah found it, Gen 6:8: favor shown, not earned] to you and peace [eirēnē — first promised to Abram, Gen 15:15: wholeness, nothing missing, nothing broken] from the One being and the One who was and the One coming [erchomai — motion toward, a return], and from the seven spirits [pneuma — first hovering over the waters, Gen 1:2: wind, breath, spirit], the ones before His throne [thronos — first Pharaoh's, Gen 41:40: the high seat from which a king rules].

Verse 5

and from Yehoshua HaMashiach, the witness, the faithful one, the firstborn of

the dead ones, and the ruler of the kings of the earth. To the One loving us and freeing us from our sins by His blood —

In the ancient hearing:

and from Yehoshua HaMashiach, the witness [martyrs — first the heap at Galeed, Gen 31:48: one who testifies to what he has seen], the faithful one [pistos — first Moses, Num 12:7: "My servant Moses is faithful in all My house"], the firstborn [prōtotokos — first Abel's offering, Gen 4:4: holding the birthright and the blessing] of the dead ones [nekros — first Sarah, Gen 23:3: the corpse Abraham rose to bury], and the ruler of the kings [basileus — first Chedorlaomer, Gen 14:1: ruler of a people] of the earth [gē — first Gen 1:1: the dry land beneath, set against the heavens]. To the One loving [agapaō — first a father's love on Moriah, Gen 22:2: "take your son, whom you love"] us and freeing [lyō — to loose, release, set free] us from our sins [hamartia — first the outcry of Sodom, Gen 18:20: missing the mark] by His blood [haima — first Abel's, Gen 4:10: the life of the flesh, crying out from the ground] —

Verse 6

and He made us a kingdom, priests to Elohim and His Father — to Him be the glory and the might unto the ages of the ages. Amen.

In the ancient hearing:

and He made us a kingdom [basileia — first Nimrod's, Gen 10:10: a king's realm and rule], priests [hiereus — first Melchizedek, Gen 14:18: king and priest together, no genealogy] to Elohim and His Father — to Him be the glory [doxa — first Jacob's, Gen 31:1: heaviness, substance, shining reputation] and the might [kratos — the strong hand that holds and prevails] unto the ages [aiōn — first "forever," Gen 3:22] of the ages. Amen [first sealed by the congregation, 1 Chr 16:36: "may it stand firm"].

Verse 7

Behold, He comes with the clouds, and every eye shall see Him, and those who pierced Him, and all the tribes of the earth shall mourn over Him. Yes, amen.

In the ancient hearing:

Behold, He comes with the clouds [nephelē — first the bow set in the cloud, Gen 9:13: the covenant sign that the waters would never again flood the earth], and every eye [ophthalmos — first "your eyes will be opened," Gen 3:5] shall see Him, and those who pierced Him, and all the tribes [phylē — first Dan, Gen 49:16: the divisions of Israel by Jacob's sons] of the earth shall mourn over Him. Yes, amen.

Verse 8

I am the Alpha and the Ō, says Lord Elohim, the One being and the One who was and the One coming, the Almighty.

In the ancient hearing:

"I am the Alpha and the Ō [the first and the last letters], says Lord [kyrios — first Gen 2:8: Master; the standing Greek rendering of the covenant Name] Elohim, the One being and the One who was and the One coming, the Almighty [pantokratōr — first "YudHeyVavHey of hosts," 2 Sam 5:10: Commander of heaven's armies].

Verse 9

I, Yochanan, your brother and fellow sharer in the affliction and kingdom and endurance in Yehoshua, came to be on the island called Patmos, because of the word of Elohim and the testimony of Yehoshua.

In the ancient hearing:

"I, Yochanan, your brother [adelphos — first Cain and Abel, Gen 4:2: born of the same womb] and fellow sharer in the affliction [thlipsis — squeezed in a narrow place with no way out] and kingdom and endurance [hypomonē — remaining under the burden, steadfast] in Yehoshua, came to be on the island called Patmos, because of the word of Elohim and the testimony of Yehoshua.

Verse 10

I came to be in spirit on the Lord's day, and I heard behind me a great voice as of a trumpet,

In the ancient hearing:

"I came to be in spirit on the Lord's day, and I heard behind me a great voice as of a trumpet [salpinx — first at Sinai, Exod 19:13: the long blast that called Israel to the mountain],

Verse 11

saying, What you see, write into a scroll and send to the seven assemblies: into Ephesus and into Smyrna and into Pergamum and into Thyatira and into Sardis and into Philadelphia and into Laodicea.

In the ancient hearing:

"saying, What you see, write [graphō — cut it, press it, ink it: make the spoken word last] into a scroll [biblion — first "write this as a memorial in a book," Exod 17:14] and send [apostellō — sent with a commission] to the seven assemblies: into Ephesus and into Smyrna and into Pergamum and into Thyatira and into Sardis and into Philadelphia and into Laodicea.

Verse 12

And I turned to see the voice which was speaking with me; and having turned, I saw seven lampstands golden,

In the ancient hearing:

"And I turned to see the voice which was speaking with me; and having turned, I saw seven lampstands [lychnia — first the tabernacle's, Exod 25:31: hammered from one piece of pure gold, seven lamps to give light in the holy place] golden [chrysous — incorruptible, untarnishing, the metal of God's house],

Verse 13

and in the midst of the lampstands one like a son of man, clothed in a robe reaching to the feet and girded at the breasts with a golden sash.

In the ancient hearing:

"and in the midst of the lampstands one like [homoios — first "Who is like You among the gods?" Exod 15:11] a son [huios — the father's name, inheritance, and line] of man [anthrōpos — first Gen 1:26: made in the image of Elohim],

clothed in a robe reaching to the feet and girded at the breasts with a golden sash.

Verse 14

and His head and His hairs white as white wool, as snow, and His eyes as a flame of fire,

In the ancient hearing:

"and His head [kephalē — first Gen 3:15: the seat of life, the emblem of authority] and His hairs white as white wool, as snow, and His eyes as a flame [phlox — first at the covenant with Abram, Gen 15:17: the visible sign of the divine presence] of fire [pyr — the element that burns],

Verse 15

and His feet like fine bronze, as in a furnace having been fired, and His voice as the voice of many waters,

In the ancient hearing:

"and His feet [pous — that on which one stands and walks] like fine bronze [chalkolibanos — bronze refined to a bright gleam, glowing as if in the furnace], as in a furnace [kaminos — first Exod 9:8: the kiln's intense heat] having been fired, and His voice [phōnē — first the sound of YudHeyVavHey walking in the garden, Gen 3:8] as the voice of many waters,

Verse 16

and holding in His right hand seven stars, and out of His mouth a double-edged sharp sword going forth, and His appearance as the sun shines in its power.

In the ancient hearing:

"and holding in His right hand [cheir — man's instrument of work and power; God's hand saves] seven stars [astēr — first Gen 1:16: markers of seasons, the image of Abraham's countless seed], and out of His mouth [stoma] a double-edged sharp sword [rhomphaia — first the whirling flame east of Eden, Gen 3:24, guarding the way to the tree of life] going forth, and His appearance [opsis — what meets the eye] as the sun [hēlios — the great light] shines in its

power [dynamis — first Pharaoh's host, Exod 15:4: might, the armed force].

Verse 17

And when I saw Him, I fell to His feet as dead; and He placed His right hand upon me, saying, Do not fear; I am the First and the Last,

In the ancient hearing:

"And when I saw Him, I fell to His feet as dead [nekros — a corpse]; and He placed His right hand upon me, saying, Do not fear [phobeomai — first Adam hiding, Gen 3:10: dread where there had been openness]; I am the First [prōtos — to stand at the head] and the Last [eschatos — first "the last days," Gen 49:1],

Verse 18

and the Living One, and I became dead, and behold, living I am unto the ages of the ages, and I have the keys of death and of Hades.

In the ancient hearing:

"and the Living One [zaō — first the swarming creatures, Gen 1:20: all breathing life], and I became dead, and behold, living I am unto the ages of the ages, and I have the keys of death [thanatos — first pronounced in Eden, Gen 2:17: the stated penalty] and of Hades [first Jacob mourning Joseph, Gen 37:35: Sheol, the place of the dead beneath the earth].

Verse 19

Write therefore what things you saw and what things are and what things are about to come to be after these things.

In the ancient hearing:

"Write therefore what things you saw and what things are and what things are about to come to be [ginomai — coming into being, as the light came] after these things.

Verse 20

The mystery of the seven stars which you saw upon My right hand, and the seven lampstands, the golden ones: the seven stars are messengers of the seven

assemblies, and the seven lampstands are seven assemblies.

In the ancient hearing:

"The mystery [mystērion — first Daniel's, Dan 2:18: a secret hidden from ordinary knowledge, known only to Elohim] of the seven stars which you saw upon My right hand, and the seven lampstands, the golden ones: the seven stars are messengers of the seven assemblies, and the seven lampstands are seven assemblies.

Built only from the verse-by-verse apparatus and the chapter-1 concordance — every definition traced to the word's first mention in Scripture. No commentary, no opinions.