

# FEAR NOT: I AM THE FIRST AND THE LAST PREACHING THROUGH THE BIBLE: REVELATION

Revelation 1: 17-18

## I. INTRODUCTION

### A. BRIEF DESCRIPTION

At the end of the first century, Christianity is in its third generation. After seventy years, Christ has not returned. Some churches have grown complacent or downright cold; others have stooped to immorality or embraced heresy; but a few remain faithful. Christians are being persecuted by the Roman government. While in exile, John, the last surviving Apostle, receives an angelic vision with a message Christ wants delivered to the churches. God's redemptive plan is being completed. Faithful churches are to be commended; wayward ones are called to repentance. All of them are to take heart and be encouraged. Though tribulation is coming, it will not endure. The corrupt and persecuting government will collapse; Christ will return victoriously and reign triumphantly; Satan will be defeated; and God's judgment will bring redemptive history to a glorious close. God will create a new heaven and a new earth, and His people will live with Him eternally. Everyone who reads John's message should rejoice, watch expectantly, and wait patiently for the second-coming of the Lord Jesus.

### B. TITLE

1. GREEK TITLE = **Αποκαλυψις Ιωαννου**
  - a. *The Revelation to John*
    - v1—*The Revelation of Jesus Christ . . . to His bondservant John.*
  - b. 'apocalypse' = uncovering—unveiling—disclosure
    - Literally—to take away the cover/veil—lay bare—make naked

2. LATIN TITLE = **Apocalypsis**

### C. PLACE IN BIBLE

1. LAST BOOK OF THE NEW TESTAMENT
2. THE CONSUMMATION OF REDEMPTIVE HISTORY
3. CLOSING WARNING

**22:18-19**—*I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.*

- Strictly applied—this warning applies to the book of *Revelation*
- But its placement in Scripture is appropriate —applying its warning to all the Bible

## D. AUTHORSHIP

1. JOHN—**1:1, 4, 9; 22:8**

2. TRADITIONAL VIEW

- The Apostle—brother of James (Boanerges)—son of Zebedee

3. EVIDENCE SUPPORTING TRADITIONAL VIEW

- a. Early affirmation of canonicity—quoted by 2<sup>nd</sup> and 3<sup>rd</sup> century authors as authentic
- b. Early, widespread attestation—the same John—was author of the Gospel and three epistles
  - *Shepherd of Hermas*—early 2<sup>nd</sup> century
  - **Melito**, Bishop of Sardis—mid-2<sup>nd</sup> century
  - **Justin Martyr**—mid-2<sup>nd</sup> century
  - **Irenaeus**—late 2<sup>nd</sup> century
  - **Muratorian Canon**—about 200
  - **3<sup>rd</sup> century theologians**—Tertullian, Clement of Alexandria, Origen

4. QUESTIONS ABOUT TRADITIONAL VIEW

- a. **Dionysius**, bishop of Alexandria—questioned authenticity of Apostle John—mid-3<sup>rd</sup> century
- b. **Challenge**—Greek grammar not good as in Gospel/Epistles
  - **Response**—John may have used a secretary earlier—but now is alone—in exile
- c. **Challenge**—vocabulary different than Gospels/Epistles
  - 1. **Response**—similar distinctive terms emphasized—e.g. ‘word’, ‘lamb’, ‘true’
  - 2. **Response**—similar conflicting themes—e.g. light/darkness, love/hatred, good/evil
- d. **Challenge**—theological content different than Gospels/Epistles
  - This is a completely different genre—apocalyptic/prophetic
  - Circumstances and purposes for writing were completely different
- e. **Challenge**—John’s other writings do not cite his name
  - John was already well-known to these churches of Asia
  - His apostolic authority would give validity to the book as it circulated to them

## E. JOHN THE AUTHOR

- SEE BACKGROUND OF GOSPEL OF JOHN

## F. SETTING

1. LOCATION OF WRITING

a. John **exiled** to the Isle of Patmos—apparently for his outspoken witness for Christ

**1:9**—*on the island called Patmos because of the word of god and the testimony of Jesus*

b. **Patmos**

- Volcanic rock island—formerly covered in palm groves
- In the southeastern Aegean Sea
- One of northernmost islands of Dodecanese chain
  - 165 Greek islands off the west coast of Turkey
- South of Samos and west of Miletus
- Fortified island belonging to Miletus at that time
- Had an excellent Greek school—and shrines to Artemis and Apollos
- About 12 miles from Ephesus

2. RECIPIENTS

a. **Seven churches of Asia**—province in southwestern Turkey

b. Letters circulated in **clockwise** geographical order

- Starting with Ephesus—near Aegean coast—farthest Southwest
- North—still near coast—to Smyrna
- North—still near coast—to Pergamum
- East-southeast—inland—to Thyatira
- South-southeast—almost due south—to Sardis
- East-southeast—further inland—to Philadelphia
- Southeast—further inland—to Laodicea

3. DATE AND HISTORICAL SETTING

a. **Earlier** date—unlikely—weak evidence

- **Neronian persecution—mid 60s**

1. Hebrew letters for Nero Caesar—add up to 666—‘mark of the beast’—**13:18**
2. Legend—Nero would reappear in East after apparent death—**13:3, 12, 14**

b. **Later** date—more likely

- **Domitian persecution—mid-90s**

1. Testimony of **Irenaeus**—disciple of Polycarp—a disciple of John
2. John probably did not leave Jerusalem until just before destruction (70 AD)
3. Churches of Asia existed long enough to decline and grow complacent
4. Worship of living emperor was not mandatory until the reign of Domitian

**G. STYLE**

## 1. NARRATIVE

- Introduction—**1:1-8**
- Epilogue—**22:10-21**

## 2. EPISTOLARY

- Letters to Seven Churches—**chapters 2-3**

## 3. APOCALYPTIC LANGUAGE

- a. Characterized by
  - Symbolic language
  - Ecstatic visions
  - Judgment and catastrophe
  - Eschatological themes
- b. Similar to OT imagery used in Daniel—and parts of Ezekiel, Joel, Zechariah, Isaiah

## 4. PROPHETIC SIGNS

- If *Revelation* is interpreted from a ‘futurist’ perspective (see below)

# H. PURPOSE—DEPENDS ON PERSPECTIVE

## 1. PRETERIST VIEW

- a. ‘Preterist’—from Latin *praeter*—meaning ‘past’
- b. Events in the book occurred in the first century
- c. *Revelation* does not prophecy about the future

## 2. HISTORICIST VIEW

- a. Allegorical interpretation of history
- b. Surveys Church history from the first century to the future Second-coming

## 3. IDEALIST VIEW

- a. Not a predictive prophecy
- b. But a symbolic picture of cosmic battle of spiritual principles

## 4. FUTURIST VIEW

- a. Recognizes influence of first century events on telling the story
- b. But most of the book predicts future events at the end times
- c. Attempt to decipher literal meaning behind symbolism to determine coming events

# I. BIBLICAL CONTEXT

1. THE ONLY NT BOOK THAT *FOCUSES* ON PROPHETIC/APOCALYPTIC THEMES
2. SUMS UP REDEMPTIVE HISTORY—TIES THEMES OF THE BIBLE TOGETHER

## J. CONSIDERATIONS IN INTERPRETATION

### 1. BREAKING THE CODE

- a. First century readers knew the ‘code’—understood the symbolism clearly
- b. But we do not have the ‘code’—cannot ascertain all exact meanings
- c. Avoid two extremes
  1. We cannot decipher any meanings  
Some can be determined by good historical exegesis
  2. We can explain everything thoroughly exegesis  
Without the ‘code’—some conclusions are mere speculation

### 2. BE FAMILIAR WITH THE OLD TESTAMENT

- There are no direct quotations of the Old Testament in *Revelation*
- But scholars claim there are 250-550 allusions to Old Testament passages
- There are similarities between symbolism in *Revelation* and OT apocalyptic literature

### 3. NUMBERS—ARE SYMBOLIC

- The number ‘seven’ (perfection) appears over 50 times
- The numbers 4, 10, and 12 are also significant
- 144,000—is symbolic—for complete people of God

### 4. NEWSPAPER EISOGESIS

- Be cautious not to read current events *into* the book

### 5. DON’T LET THE ‘MILLENNIUM’ DRIVE THEOLOGY

- a. There is no consensus on timing, duration, and meaning of the ‘millennium’—**20:1-6**
- b. Four views
  1. Postmillennialism
    - Preaching of the gospel will lead to age of peace on earth
    - Followed by Christ’s return
    - Some say the millennium is 1000 years—most say it is a symbolic number
  2. Amillennialism
    - Christ’s present reign from heaven is the millennium
    - The millennium is not a literal 1000 years—but an extended period of time
    - Conditions in society will worsen—and Christ will come suddenly

### 3. Historic Premillennialism

- Conditions in society will worsen—resulting in the Great Tribulation
- The church will not be raptured—but will endure the tribulation
- Christ will come suddenly—before the millennium
- He will establish His rule on earth—for 1000 literal years
- This is the classic premillennial position held by previous groups in history

### 4. Dispensational Premillennialism

- History is divided into periods when God has dealt differently with his people
- We live in the next to last ‘dispensation’—of grace
- Conditions in society will worsen—resulting in the Great Tribulation
- The church will be raptured—either before or in the middle of this Tribulation
- Christ will come suddenly—before the millennium
- He will establish His rule on earth—for 1000 literal years
- He will re-establish the Old Testament sacrificial system during the millennium

NOTE: idealists, preterists, and historicists—are usually amillennial or postmillennial

## K. THEMES

### 1. CHURCHES: REMAIN FAITHFUL—OR REPENT IF UNFAITHFUL

### 2. ENCOURAGEMENT—BE PATIENT IN THE FACE OF PERSECUTION

### 3. ULTIMATE VICTORY OF CHRIST—OVER SATAN AND EVIL

### 4. RESTORATION OF CREATION

- Negative effects of the Fall in Genesis—are reversed at the close of the book—[19:7-22:5](#)

### 5. THE ‘REVELATION OF CHRIST’—REVEALS DIFFERENT FACETS OF CHRIST

- Alpha and Omega—[1:8](#); [22:13](#)—First and Last—[1:17](#)
- The Living One—[1:17](#)
- The Son of God—[2:18](#)
- Holy and true—[3:7](#)
- The Amen—[3:14](#)
- Faithful and true Witness—[3:14](#)—Faithful and True—[19:11](#)
- The Beginning of the creation of God—[3:14](#)
- The Lion of the tribe of Judah—the Root of David—[5:5](#)
- The Lamb—[5:6](#)
- The Word of God—[19:13](#)
- King of Kings—Lord of Lords—[19:16](#)

- The Bright and Morning Star—[22:16](#)
- The Lord Jesus Christ—[22:21](#)

6. BE PREPARED—WATCH—JESUS WILL COME QUICKLY—[22:7](#)

## **L. OUTLINE**

**INTRODUCTION—[1:1-8](#)**

**VISION OF CHRIST—[1:9-20](#)**

**LETTERS TO THE SEVEN CHURCHES—[chapters 2-3](#)**

TO EPHESUS—[2:1-7](#)

TO SMYRNA—[2:8-11](#)

TO PERGAMUM—[2:12-17](#)

TO THYATIRA—[2:18-29](#)

TO SARDIS—[3:1-6](#)

TO PHILADELPHIA—[3:7-13](#)

TO LAODICEA—[3:14-22](#)

**HEAVENLY VISION—[chapters 4-5](#)**

WORSHIP AT GOD'S THRONE—[chapter 4](#)

THE SEALED BOOK AND THE LAMB—[chapter 5](#)

**PROPHECIES OF JUDGMENT AND TRIBULATION—[6:1-19:6](#)**

SEVEN SEALS OF JUDGMENT—[6:1-8:5](#)

SEVEN TRUMPETS OF JUDGMENT—[8:6-11:19](#)

EXPLANATORY PROPHECIES—[chapters 12-14](#)

PREPARATION FOR SEVEN BOWLS OF JUDGMENT—[chapter 15](#)

SEVEN BOWLS OF JUDGMENT—[chapter 16](#)

THE FALL OF BABYLON—[chapters 17-18](#)

**FINAL THINGS—[chapters 19-20](#)**

HEAVENLY CELEBRATION—[19:1-6](#)

MARRIAGE OF THE LAMB—[19:7-10](#)

THE SECOND COMING—[19:11-21](#)

THE MILLENNIUM—[20:1-6](#)

FINAL DEFEAT OF SATAN—[20:7-10](#)

FINAL JUDGMENT—[20:11-15](#)

**THE NEW HEAVEN AND NEW EARTH—[21:1-22:9](#)**

**EPILOGUE—[22:10-21](#)**

## **II. BIBLICAL TEXT**

**17** *When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last, 18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.*

### **III. EXPOSITION**

**17a** *When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid*

#### **A. WHEN I SAW HIM, I FELL AT HIS FEET LIKE A DEAD MAN**

##### **1. FOUR-FOLD PATTERN OF RESPONSE TO HEAVENLY VISION**

a. In **Daniel** (8 and 10) and **Ezekiel** (1-3, 8-11, 43-44)

- Sees vision
- Falls on face
- Strengthened by heavenly being
- Receives message

b. This response—appropriate only to God

1. Not the only time John is told not to fear

2. Other occasions

- **19:10** and **22:8**—it was before an angel
- Whom he is told not to worship

#### **B. AND HE PLACED HIS RIGHT HAND ON ME**

1. **Illustration—investiture—by the right hand**

2. Biblical images

a. Hand of power

- **1:16, 20**—which holds the seven stars

b. Hand of blessing

- **Gen 48:8-22**—cross-handed blessing
- Jacob blessed Ephraim (younger) with right hand—Manasseh (older) with left hand
- Ephraim’s tribe was destined to become greater
- Later ‘Ephraim’ became another name for all northern Israel

c. Hand of anointing

- **Acts 8:17-19**—Samaritans received Holy spirit

d. The hand of commissioning



- **Acts 6:6**—deacons
- **Acts 13:3**—Barnabas and Saul

### 3. Christ's Reassurance

- a. Christ embraces His people—with his right hand
- b. Reinforced by Christ speaking word of comfort—do not be afraid
- c. Just as Jesus told his disciples—do not be afraid
  1. **Mt 17:6-7**—at the transfiguration
    - They fell on their faces
    - Jesus touched them—told them not to be afraid
  2. **Mt 28:10**—the two Marys
    - Were afraid—then fell at His feet and worshiped Him
    - Jesus told them—don't be afraid—go tell the disciples
  3. **Mk 6:50**—when they saw Him walking on the water
    - It is I—do not be afraid

**17b**—*saying, “Do not be afraid; I am the first and the last,*

#### A. SAYING, DO NOT BE AFRAID

SIMILAR SITUATIONS—at heavenly presence—they were told, “do not fear”

- **Dan 10**
- **Mt 1:20**—Joseph
- **Mt 28:5**—at tomb
- **Lk 1:13**—Zacharias
- **Lk 1:30**—Mary

#### B. I AM THE FIRST AND THE LAST

1. ‘I AM’
  - a. New Testament affirmation of Christ's deity
  - b. Six other passages in *Revelation*
    - **1:8; 11; 21:6; 22:13**—the Alpha and the Omega
    - **2:23**—He who searches hearts and minds
    - **22:16**—the Root and the Offspring of David
2. ‘FIRST AND LAST’
  - a. Further confirmation of Christ's deity

b. 'First and last'—said by Jehovah of Himself

- Is 41:4
- Is 44:6
- Is 48:12

### 3. IMPLICATIONS

a. Statement of divinity

- What applies to God (about time) applies to Christ

b. Statement as creator

- He was the first word in creation
- He is the last word in the new creation—[chapter 22](#)

c. Another way of saying [1:8](#)—*I am the Alpha and the Omega*

- Reiterated in [1:11](#); [21:6](#)

d. [22:13](#)—puts these two phrases together

- Adds third phrase—*the beginning and the end*
- Highlights His action—He starts and finishes everything

e. Implications for the future

1. As the Alpha and Omega—beginning and end—[21:6](#)

2. As Creator

- He will be making everything new—new heaven and new earth—[21:5](#)

3. As Judge

- He will give eternal life—and dispense final justice (second death)—[21:6-8](#)

### 4. ALL THESE PASSAGES MEAN

a. Christ transcends time

b. Christ is sovereign over history

- Knowing and stating what will happen
- Prophetically proclaiming and fulfilling—salvation and judgment
- Christ is in control—no matter how bleak things seem

### 5. SUMMARY—CHRIST THE BEGINNER AND ENDER

a. The Beginner

- As creator—**Jn 1:1-3**
- As giver of life in this world—**Jn 6:33**
- As firstborn from the dead—**Col 1:18**
- As author of salvation—**Heb 2:10**

b. The Ender

- Summing up of everything in Christ—all earthly and heavenly things—**Eph 1:10**

c. The Beginner and Ender

- The Author *and* finisher of our faith—**Heb 12:2**

4. APPLICATION OF BOTH PHRASES TOGETHER

a. Since Christ is in control—what must we do?

- Not only—do not be afraid
- But the result is—be bold in your witness

b. Seen in Isaiah

**Is 44:6-8**—*Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last, and there is no God besides Me. . . . Do not tremble and do not be afraid; have I not long since announced it to you and declared it? And you are My witnesses. Is there any god besides Me, or is there any other Rock? I know of none.*

c. Understood this in context of the whole chapter

- Called to be a faithful witness like Christ
- **1:5**—Jesus Christ Himself is—*the faithful witness*

**18a** *and the living One, and I was dead, and behold, I am alive forevermore*

A. AND THE LIVING ONE

1. AND

- Further Explains last phrase of **verse 17**
- And = ‘even’  
  
To be ‘first and last’ means—even to be the ‘living One’
- Not only—Christ’s sovereignty—omnipotence
- But also his eternality—Christ’s forever-ness—and timelessness
- Also—this means—Christ is *still* alive—and present

2. THE LIVING ONE

- **ζων** = literally—the one who is living
- **The**—direct article = *the* one—implied one and only
- **Present active participle** = who is continually living
- **Participle**—verbal adjective—does not just describe—but conveys action!

### 3. APPLICATION—putting verse 17 and 18a together

- a. Do not fear any situation
  - Since I am the first and last
  - Since I am the living One
- b. Do not fear
  - Not only my appearance to you
  - But also—do not fear any situation—*since* I am with you

#### c. **Illustration**

- 1. Message to Smyrna is introduced by

**2:8**—*The first and the last, who was dead, and has come to life says this*

- 2. Therefore—do not fear the coming tribulation

**2:10**—*Do not fear what you are about to suffer*

- d. Be strengthened—because of my living presence with you—as the ‘first and last’

**Illustrations**—from the two of the Isaiah passages

- a. **Is 41**—strong in battle
  - ▲ God’s servant defeats enemy with a sword
  - ▲ God will strengthen and uphold with his right hand
- b. **Is 48**—sovereign over all creation
  - ▲ God’s hand founded the earth
  - ▲ His right hand spread out the heavens

## B. AND I WAS DEAD, AND BEHOLD, I AM ALIVE FOREVERMORE

### 1. THE POWER OF CHRIST’S RESURRECTION

- a. Is vital to understanding that He is the ‘living one’
- b. It confirms the nature of Christ’s life
  - It is permanent—continuous—He is still alive
  - He is still present with us

- c. Manifested here—by this three-part formula
  - Living One—was dead—alive forevermore

## 2. MEANING OF THREE-PART FORMULA

- a. Not just alive—but dead and alive again—resurrected
  - Death has been defeated
  - Death has no power over Him
  - Death cannot kill Him again—**Rom 6:9**

b. Alive—means He is **present** with us

c. Alive forevermore

- 1. Forevermore = aeons of aeons

➤ αἰών = forever

- 2. Hence—to forever of forever

➤ To all ages to come—eternal life

- 3. Another affirmation of His deity

d. Further implications of ‘living one’ triad expressions

- 1. The living source of this whole vision/message

**1:4**—*from Him who is and who was and who is to come*

- 2. Who is eternal living God Himself

**1:8**—*the Lord God, who is and who was and who is to come, the Almighty*

## 3. APPLICATION—THE RESURRECTED CHRIST

- Is still present—with us
- Has always been there—creating—sustaining—guiding all history

**18b**—*and I have the keys of death and of Hades.*

### A. KEYS

- 1. EMBLEMS OF AUTHORITY AND SYMBOLIC POWER
- 2. WITH ACTUAL POWER—TO OPEN AND SHUT THE GATES OF HADES

### B. HADES

- 1. USAGE IN THE NEW TESTAMENT—11 TIMES

- a. Four times by Jesus—in Matthew and Luke

- His curse upon Capernaum—twice
- His parable of Dives—calling to Abraham for help
- His promise to the church—its gates will not prevail

b. Twice in Acts

- Peter's sermon—**Acts 2**—Christ's body did not suffer decay there

c. Once in Paul's letters

**I Cor 15:55**—*O death where is your sting? O grave [αδης], where is your sting?*

d. Four times in Revelation

- Here—**1:18**
- **6:8**—Death and Hades follow the ashen horse—released by the 4<sup>th</sup> seal
- **21:14-15**—the final fate of Hades

## 2. USAGE IN REVELATION

- **αδης** = literally—‘unseen place’
- Place that swallows up wicked dead
- Where they remain until the day of judgment

## 3. BIBLICAL PERSPECTIVE

a. Fear of Hades—Sheol in the OT

**Is 38:10-11**—*I said, “In the middle of my life, I am to enter the gates of Sheol; I am to be deprived of the rest of my years.” I said, “I will not see the Lord, the Lord in the land of the living; I will look on man no more among the inhabitants of the world.*

b. God's delivery from Hades

**Ps 9:13-14**—*Be gracious to me, O Lord; see my affliction from those who hate me, You who lift me up from the gates of death, that I may tell of all Your praises, that in the gates of the daughter of Zion I may rejoice in Your salvation.*

c. Jesus' promise to the church

- It possesses the ‘keys of the kingdom of heaven’

**Mt 16:18**—*and the gates of Hades will not prevail against it*

d. The end of Death and Hades

1. **Rev 21:14**—the second death—*Then death and hades were thrown into the lake of fire*

2. The ‘lake of fire’ = **Gehenna**—place of eternal punishment

## C. TWO WAYS OF INTERPRETING

1. GENETIVE OBJECTIVE = KEYS TO DEATH
2. GENETIVE POSSESSIVE—KEYS POSSESSING DEATH

#### D. KEYS TO DEATH

1. BY HIS RESURRECTION—CHRIST HAS BECOME ALMIGHTY KING

- With power over every realm—even death
- With power to consign to eternal death—and free from death

2. BACKGROUND—AUTHORITY OF ROYAL KEYS

- **Eliakim**—minister over the King Hezekiah's household—had complete authority

**Is 22:22**—*Then I will set the key of the house of David on his shoulder, when he opens no one will shut, when he shuts no one will open*

3. APPLIED IN REVELATION

**3:7**—message to Philadelphia—Christ has this ultimate authority—*He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens*

**9:1-2**—with the 5<sup>th</sup> trumpet, Satan temporarily given this key—*I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. He opened the bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.*

**20:1-3**—heavenly angel given key to abyss—locks up Satan and seals abyss for 1000 years

#### E. KEYS POSSESSING DEATH

1. SPATIAL CONCEPT—CHRIST'S POSSESSION
2. CHRIST POSSESSES ALL REALMS

- a. Not just the realm of life
- b. He owns even the realm of death—not Satan!
- c. Contrasted with pagan concepts—their gods owned the underworld
  - **Egyptians**—Hekate, goddess of magic, possessed keys to Hades
  - **Greeks**—Persephone
  - **Romans**—Pluto

3. THE POINT—THE COSMIC CHRIST

- He is over all domains—has conquered all cosmic forces

#### F. SUMMARY POINT

## 1. CHRIST IS MASTER OF LIFE AND DEATH

## 2. IMPLICATIONS

- a. We are reassured of victory over death/grave
  - Because He is master of all time and situations
  - Because He is the living One with us
  - Because He controls eternal destiny—of life and death
  - Because of Christ's resurrection victory
- b. And we participate in and benefit from that victory

## 3. BIBLICAL ASSURANCE

**2:10-11**—message to Smyrna—*Be faithful until death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.*