

Research Article

Exegetical Teaching on the Concept “Μακάριος” Based on the Book of Revelation

Marthen Mau ^{1,*}

¹ Sekolah Tinggi Teologi Injili Arastmar (SETIA) Ngabang, Jl. Ngedang, Tebedak, Kec. Ngabang, Kabupaten Landak, Kalimantan Barat, Indonesia, 79357

* Corresponding Author: marthenluthermau@gmail.com

Abstract: Many individuals, including those who profess faith, often struggle to endure the various forms of suffering encountered in life, primarily because it is difficult for human beings to accept pain and trials as part of their earthly journey. As a result, some fail to attain the promise of eternal happiness at the culmination of their lives. According to the Christian faith, true and lasting happiness is not achieved through worldly comfort but is reserved only for those who consistently read and meditate on the Scriptures, whether privately or in communal settings, who strive to preserve holiness in their daily lives, who remain faithful in following Jesus even until death, and who demonstrate obedience to God’s Word. Such believers will not experience eternal death but are granted the privilege to enter the holy city and participate in the joyous banquet of Christ. The purpose of this research is to explore the pathway toward attaining genuine happiness, both in earthly life and ultimately in the holy city of God, which requires a willingness to endure even physical suffering, potentially unto death. To ensure reliable findings, the study employs a qualitative methodology with a grammatical-textual approach combined with interviews. The findings indicate that believers who comprehend the meaning of the Greek concept “μακάριος” (makarios) as it appears in the Book of Revelation will gain firm confidence to endure suffering, maintaining faith and perseverance, even if that perseverance leads to martyrdom for the sake of Christ Jesus.

Keywords: Be Happy; Book of Revelation; Concept; Teaching; Μακάριος.

1. Introduction

The toughest problem for mankind, including some believers, is to accept physical suffering. Accepting physical suffering when deciding to believe in Jesus Christ and faithfully doing His commandments until death, so that the peak of his life can receive eternal happiness. In the Book of Revelation, the term "blessed" can be narrated. One of the expressions to be happy is to read and listen to the public regarding the various prophecies in the Book of Revelation (cf. Rev. 1:3). Jesus Christ will reveal something mysterious and not keep something secret. Because of that, believers can be called upon to read and try to understand its essence, so that it can be implemented in the life of the church today (SANTOSO 2005:31). Reading and listening to the Book of Revelation becomes important and even more important when every believer reads the Bible in its entirety. The Bible as God's word must be studied correctly, carried out the correct interpretation, and correctly proclaimed by the servants of Christ Jesus (Ro 2015:282).

It can be seen that there are certain people who interpret the Bible according to their own will, interpreted forcibly, and exaggeratedly, resulting in misunderstandings. The Bible is absolute truth, but its interpretation is not absolute (2 Pet. 3:16). Individuals who are not educated in theology interpret and teach the word of God in a careless manner so that it can be dangerous for the public who listens to it (Ro 2015:283). William Miller was someone who did not study theology so he interpreted the Bible including the Book of Daniel and Revelation according to his own will, consequently falling into a big mistake. The big mistake

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he made was that the Lord would come on March 21, 1843 (Ro 2015:291). Miller's interpretation and calculation of the coming of the Lord was a heretical teaching that misled the general public at that time until now. The Bible talks about many things that must be interpreted correctly, including the Book of Revelation, talking about one simple thing, that is, be happy to be studied correctly according to the text and context. In general, people think that the number seven is a perfect number. Could it be that the number seven points to the prophetic perfection of the Book of Revelation? (Hagelberg n.d.:401).

Furthermore, there are some believers who are not ready or afraid of death when they suffer suffering in following Jesus, so they make efforts to deny Christ and ignore loyalty to Him. However, there are some believers who persist in following in His footsteps because there is great and highest happiness for everyone who continues to live in union with Christ as their beloved Lord and Savior (Barclay n.d.:149). Be on guard and always ready to wait for the last presence of Christ, so there is optimism among believers in following Jesus to death, so that they deserve the happiness of being invited by Christ to the wedding supper of the Lamb of God, but the Israelites are wrong in respond to this invitation. This is as stated by Barclay that the Jews had the idea of the Messianic Supper. They believe that when the Messiah comes, God's people will be comforted by God then offer fatty things full of marrow, and wine about the impure (cf. Isa. 25:6) (Barclay n.d.:226).

Get Christ's invitation to the wedding banquet in His Kingdom when believers get the first resurrection and are eligible to receive eternal life. Everyone who deserves eternal salvation in heaven will not receive the second (eternal) death (Barclay n.d.:247). In order to have eternal life, every believer must constantly maintain the sanctity of life without polluting himself with worldly life. So, the understanding of being blessed as mentioned in the Book of Revelation has a prophetic nuance, so it needs to be studied properly in order to be able to make public life happy.

The Book of Revelation is a revelation to reveal secrets with various visions that describe God's decision. The book of Revelation is not written by John, but a gift from Christ Jesus, meaning that the speaker is Jesus Christ himself (Groen 2002:23). In general, people assume that the book of Revelation is a book filled with complex riddles. However, the truth is that the overall meaning in the book of Revelation can be grasped and the message that is its essence can be understood by humans, including the term 'blessed' which is mentioned seven times in the book of Revelation (Baxter 2002:232).

2. Research Method and Design

This paper uses a qualitative type with a grammatical historical approach and interviews. The qualitative type aims to describe the concept of "μακάριος" based on the text in the Book of Revelation. The main focus of using historical grammatical studies is to interpret the text of God's word about the seven concepts of "μακάριος" specifically in the study of words and meaning in the context of the verses about "μακάριος". So, historical grammatical aims to gain a good understanding of the text whose meaning is studied (Mau 2020a:183). This research will focus more on literature study, which aims to find information from various sources needed by researchers/writers (Mau 2020b:98–111). Sources of data or information in literature consisting of Scriptures, books, and other related journal articles (Mau 2020c:98–111) and in terms of implications, the author includes the results of interviews with the servants of Christ Jesus.

3. Results and Discussion

3.1. Exegetical Teaching About the Concept of “μακάριος”

Blessed are those who read, listen, and obey God's message (Rev. 1:3)

The word μακάριος is in the nominative form referring to Christ Jesus blessing those who study the Book of Prophecy through fellowship and obey God's messages through the Book of Revelation (Kistemaker 2009:83). The term be happy in this text can be interpreted that everyone can experience prosperity according to the Bible because it is very pleasing to God in Christ Jesus (Hatton 2000:14).

Grammatical ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες which means people who read and listen (Hasan Sutanto 2014b:1290). The verb 'read and listen,' using the present tense can be interpreted that the activity in reading and listening is continuous without stopping (Kistemaker 2009:83). Reading and listening to the word of God, including the book of Revelation, in public worship as a form of official proclamation to remind the covenant nation to remain loyal to the King of the universe (Groen 2002:25). So, activities in reading and

listening are an effort to worship God and strengthen the faith of people who have accepted Christ Jesus (Kistemaker 2009:83).

The verb 'prophetic words' τῶς λογούς τῆς προφητείας appears seven times in the Book of Revelation (Rev. 1:1; 2:16; 3:11; 22:6, 7, 12, 20) and prophecy here a close relationship through His ambassador to confirm God's truth to His people (Kistemaker 2009:83). The truth of God that is proclaimed based on God's revelation through its contents, namely factual instructions regarding the situation experienced by God's people related to the blessings and curses that He bestows according to the agreement (Groen 2002:25). So, 'these prophetic words,' can be interpreted as words that contain God's message through Christ Jesus regarding events that are being realized in the present and in the future (Hatton 2000:15).

The grammatical τηρούντες τὰ ἐν αὐτῇ γεγραμμένα ὁ and the word 'obey' in the present participle form can mean that an activity is followed continuously with firm and straightforward actions. Whereas the word 'written' or γεγραμμένα in the form of a perfect participle can be interpreted as a participation activity that is carried out perfectly. Reading and listening to the prophecies in the Book of Revelation is not enough because you have to keep God's message in order to stick to it and live according to the contents of His truth (Groen 2002:25). Actually fortunate for people who read the prophetic words that have been written in the book of Revelation. Because God is pleased with everyone reading this book of Revelation in front of the congregation in worship or in public so that everyone listens to it and those who listen to it can also be happy (Hatton 2000:14).

According to Donald Guthrie et al that blessings are treed for him who reads to the assembled congregation and for the hearing and care of those contained in it (Guthrie 1999:895). The verbs obey refer to the same group of people. People who hear the prophecies in the book of Revelation are expected to obey them because obeying means obeying figuratively keeping in heart or bowing their heads (Hatton 2000:15).

The verb 'because the time is near,' γὰρ καιρός ἐγγύς contains a set or chosen time. In a short time all the events written in the Book of Revelation will become a reality. If the seven churches in Asia Minor think that everything is still far away, they assume that it is not dangerous, but actually it is a wrong thing. The admonition that the time is near can be repeated at the end of the Book of Revelation (Rev. 22:10) (Groen 2002:25). Because the time is near it is understandable that the time appointed for all these events to occur is near or that soon all these things will happen, because God has already determined the time. So, that the time appointed by God for all these events is near (Hatton 2000:15).

It should be fortunate for God's people to read, listen to, and obey the messages from God written in the Book of Revelation in public. Because the time that has been determined by God to make all these events happen is near. God gives happiness through reading, listening to, and obeying all events written in His word. In real terms, everyone who has accepted and believes in Christ Jesus can carry out the commands outlined in His word to improve behavior and strengthen faith in Christ Jesus. Everyone should read the book of Revelation in particular and the Holy Scriptures in general to mature their spirituality and faith in God (Penyusun 2010:2151).

Blessed are those who die in God (Rev. 14:13)

The verb 'blessed are the dead,' and the word 'dead' (νεκροί) uses the nominative form referring to followers of Jesus who die in faith in Christ Jesus (cf. 1 Cor. 15:18; 1 Thess. 4:16) (Heer 2003:214). W. Hadorn argues that the expression death in God in the first century in the Christian church was a fixed term for the death of believers (Heer 2003:215). The Israelite rabbis comment that when a person experiences physical death, it is not bringing goods or valuables into the grave, but an understanding of God's Torah and all his good works (Hagelberg n.d.:271). This indicates that humans can be saved because they do good deeds or do good deeds. However, humans can only be saved by Christ Jesus because of His blood which washes away sins (cf. John 1:29) and believe, accept, and have faith in Him (cf. John 3:16; 1 John 5:11 -12). In fact, the basis of every believer's salvation lies in his faith relationship with Christ (Heer 2003:215). Orang-orang yang martir disebabkan oleh karena imannya kepada Kristus Yesus, maka mereka akan beroleh kebahagiaan abadi di dalam sorga (Penyusun 2010:2174).

The verb 'dead in God' and the word 'dead' are called ἀποθνήσκοντες using the present participle to refer to the death that believers continually experience when surrendering their lives completely to Christ Jesus so that the martyr will receive the blessings of the covenant

(cf. Rev. 2 :10b) (Groen 2002:206). The happiness of those who are martyred in God leads to the same goal. Christians who face the possibility of suffering for the name of Christ Jesus, know that they will rest with their Lord and receive a reward for their faithfulness in following Jesus (Guthrie 1999:925). Followers of Jesus who are united and in fellowship with God will continue to be faithful to follow Jesus even though they have to experience torture and even experience death and they still do not deny their belief in Jesus (Hatton 2000:219).

In fact, the beatitudes in the text of Revelation 14:13 are aimed at the dead, namely all followers of God. All believers whose eyes are fixed on Christ Jesus while leading them in the confidence that completes their faith (Kistemaker 2009:83). All believers who are starting to die at this time because they claim to be followers of Jesus or those who will die after this because they faithfully follow Jesus (Hatton 2000:219). The verb 'truly, said the Spirit,' *ναί λέγει τὸ πνεῦμα* and the Spirit uses the nominative form, so that it can be understood that the Spirit is the Third Person speaking or speaking from heaven and that voice is the true voice (BIS) or yes, (it is) true (Hatton 2000:219).

Those who have died according to God's word are only resting from their tiredness, which is interpreted that they will stop working hard (BIS)(Hatton 2000:219). The expression 'their toil,' *τῶν κόπων αὐτῶν* refers to the sufferings and hardships they experienced in following Jesus or they would not work hard anymore or they would not have to face hardships anymore (Hatton 2000:219). Christians will rest from their toil that is from toil in following Jesus and that their deeds accompany them to heaven (Heer 2003:215).

Grammatical *γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν* can be understood that because of the results of good and righteous works or deeds that have been done by believers can follow together continuously and become proof of their deeds can be recognized by Christ Jesus. The deeds of those who die in God can accompany him until Jesus comes back to resurrect him. Everyone who dies for Christ will be rewarded by Christ Jesus when He returns on the last day of judgment (cf. Rev. 22:12). So, the good works done by believers can follow as a basis when receiving gifts from Jesus Christ (Hagelberg n.d.:271).

Blessed are those who watch and pay attention to their clothes (Rev. 16:15)

The text of Revelation 16:15 in the original language begins with the word *Ἴδού* which means behold (Hasan Sutanto 2014a:541), truly (Hasan Sutanto 2014b:1350). The word *Ἴδού* is the imperative mode when the aoritus is the medial diathesis of *εἶδον* (Hasan Sutanto 2014b:228, 541). So, the word *εἶδον* means to see, to realize, to notice, to consider, to experience, to visit and to talk about. The word *εἶδον* is used as the second aoritus tense of *ὁράω* (Hasan Sutanto 2014b:228). The word *Ἴδού* or behold aims to draw attention to the reader towards the next part. The word 'behold' occurs 26 times in the book of Revelation and sometimes it is more appropriate to use the form of the invitation as an example let's see (Hatton 2000:21).

The verb 'I came like a thief' from the grammatical *ἔρχομαι ὡς κλέπτης* and the word *ἔρχομαι* uses the present indicative form which indicates that an order continues to occur without hindrance. Jesus will come suddenly (Hasan Sutanto 2014b:297) to the saints like a thief. Jesus Christ taught His apostles to have behavior like a house owner who is constantly on guard to prevent thieves from entering at night (Kistemaker 2009:83).

The word 'thief' from the word *κλέπτης* uses the nominative form which refers to someone who acts as a thief to steal moments without anyone being on guard. The phrase *Ἴδού ἔρχομαι ὡς κλέπτης* can be narrated that people who have faith in Jesus must pay attention or be vigilant because Jesus will appear or come like a thief. So, the phrase 'I came like a thief,' can be interpreted that the arrival of Jesus into the world everyone does not know when Jesus will return (Hatton 2000:242). Continuous readiness is the only safety means that no one knows when the Lord Jesus will return. In fact, there is no specific time that can be used as a benchmark, which gives rise to a belief that Jesus will return (Leon Morris 2016:627).

The phrase 'who is on guard' *γρηγορῶν* uses the present participle which can be interpreted that those who have surrendered their lives to Christ Jesus must be constantly on guard or on guard. The word *γρηγορῶν* comes from the verb *γρηγορέω* which is interpreted as being on guard means not sleeping, being alert, alive (Hasan Sutanto 2014b:166). So, the phrase 'watching' can be interpreted that all those who have accepted Christ are alert or not asleep (Hatton 2000:242) ahead of the Lord's day which is getting shorter and the word watch is synonymous with the word 'wake up' which is interpreted so that people Christians or followers of Jesus continue to live faithfully in Jesus forever (Hatton 2000:64). From the explanation above, it can be understood that the phrase *μακάριος ὁ γρηγορῶν* can be

interpreted that everyone who has accepted Christ can be blessed and receive eternal happiness when always living in vigilance until Jesus returns.

The verb 'who pays attention to her clothes' in the word 'pays attention', τηρών uses the present participle form which is interpreted to take care of continuously without stopping. The thing that must be taken care of is the clothes τὰ ἱμάτια αὐτοῦ. People who have accepted Jesus Christ continuously guard and hold fast to the true truth (Hasan Sutanto 2014b:707). The verb 'clothes' comes from the grammatical τὰ ἱμάτια αὐτοῦ which means clothes, clothes, outerwear, or robes (Hasan Sutanto 2014b:371). The verb 'clothing' τὰ ἱμάτια symbolizes the life and behavior of people who believe that life must be in accordance with God's Truth. Actually, believers are not able to keep their clothes white and unpolluted, but every believer who has loyalty wears white clothes as promised to God's people in Sardis (Rev. 3:4-5; Zac. 3:3-4) (Groen 2002:227).

The term clothing in the text of Revelation 16:15 is a symbol which is interpreted as the life and behavior of believers who can glorify His name. So, the phrase 'who pays attention to his clothes' can be understood that every believer still pays attention to his right actions or takes good care of his actions so that his life is kept clean (Hatton 2000:242). This means that people who do not defile or pollute themselves with sin, people who maintain their spiritual purity or whose lives are pure as Christians (Hatton 2000:65).

People whose genitals are visible because genitals are the most private part of the body (Hatton 2000:242). Grammatically τὴν ἀσχημοσύνην αὐτοῦ means a state of shame (Hasan Sutanto 2014b:1350) so that everyone does not accept feelings of shame, so in the light of Christ, efforts are made not to be naked. The verb 'so that he does not walk naked' contempt ἵνα μὴ γυμνός περιπατή and the word γυμνός in the nominative form can be interpreted as an activity that is strong and firm. In order not to show his shame, the believer must wear the word of God as spiritual clothing so that he can survive in the face of temptations that destroy faith in Him (Kistemaker 2009:489).

Blessed are those who are invited to the wedding supper of the Lamb (Rev. 19:9)

Grammatically καὶ λέγει μοι and the word λέγει are in the present indicative form which means an ongoing or continuous order. So, the grammatical καὶ λέγει μοι is just as grammatical as the phrase 'he said to me again!' which can be understood as an angel of the Lord continually telling John to write down His message according to Revelation 19:9a, as well as an unequivocal statement about Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν (Rev. 19:9b). So, based on the context, the word 'he' in the text of Revelation 19:9 is an angel of God who forbade John to worship himself (cf. Why. 19:10) (Kistemaker 2009:561).

The word 'invited' κεκλημένοι is in the form of a perfect participle which means an act that acts as a strong and firm subject. Who was invited to the wedding? (1) those who have responded to the grace of salvation and have clothed themselves in shining white garments to sit around the table of the Lamb; (2) God's holy people reside in heaven; (3) God's people who have fulfilled God's law according to the Scriptures (Kistemaker 2009:561). Therefore, the word 'invited' can be interpreted as inviting people to attend or being asked to come to a wedding (Hatton 2000:283). The congregation of Christ is the bride and groom who receive invitations to the wedding party held by Christ and members of God's family include believers from the OT, NT and believers who experienced great persecution. Those who were invited and His bride were both believers and this passage is an example of the elasticity of apocalyptic literature (Hagelberg n.d.:336).

The word has been invited describes that the invitation has been given in the past and the invited guests have responded well. The guests felt that they were honored to be seated at the party and all those who responded well to the invitation were called happy (Kistemaker 2009:561). The term 'banquet' δειπνον uses the noun accusative which means evening banquet (Hasan Sutanto 2014b:175) and the word 'marry' from the word γάμου uses a noun which means marriage. In certain languages the wedding supper of the Lamb becomes a feast for the celebration of the Lamb who becomes his bride (Hatton 2000:283).

The verb 'These are true words from God' because God has offered the invitation to the invited guests with absolutely true speech. The truth of God's word is infallible and infallible. The true word or word from God referred to in the text of Revelation 19:9 is an invitation to Christ's wedding. The wedding invitation is conveyed to mankind in the world through His truth if you truly surrender your life to Christ Jesus, so that you will find happiness at the wedding in the afterlife in an eternal place.

Blessed and holy are those who receive the first resurrection (Rev. 20:6)

The grammatical phrase “Blessed and holy” is *μακάριος καὶ ἅγιος*, using nominative adjectives meaning be blessed and be holy (Hasan Sutanto 2014b:1367–68). The word 'holy' from the word *ἅγιος* means completely dedicated to God and wholly belongs to God. The word 'holy' from the word *ἅγιος* means completely dedicated to God and wholly belongs to God. The phrase “first resurrection,” *τῆ ἀναστάσει τῆ πρώτης* can occur due to physical death. Physical death for followers of Christ is not something to be afraid of, but a gateway to eternal life (Barclay n.d.:247). Therefore, an absolute happiness for all believers who participated in the first resurrection to obtain eternal salvation.

So, everyone who receives a part in the first resurrection will be saved if during his lifetime he can place his hope in Christ Jesus to be led by Him. But other people who do not surrender their lives to be led by Him, He will also resurrect them to receive eternal punishment, namely the second death in eternal hell (Groen 2002:286).

As long as believers are physically alive, they must play the role of *ιερείς* which is one of the positions to serve God in the Temple. This refers to *ιερείς* as an important position to build humanity and introduce others to God's presence (Barclay n.d.:247). Apart from being a priest for God and Christ, but also as long as believers are still alive, they can reign with Christ. Grammatically it can be said that *βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη* and the word *βασιλεύσουσιν* uses the indicative future which means an action or action that will take place continuously in the future. The word *βασιλεύσουσιν* comes from the verb *βασιλεύω* which means to be king, rule (Hasan Sutanto 2014a:139). Believers who are called to serve God and Christ, then have the right to rule or rule as an ambassador over other people so that others can accept and have faith in Christ Jesus.

The phrase ‘for a thousand years,’ *χίλια ἔτη* can be interpreted for a thousand years (Hasan Sutanto 2014b:1368). The term 'thousand years' occurs six times in Revelation 20:2-7 and does not appear in other parts of the New Testament (Kurniadi 2022:2). The statement for a thousand years is a form of symbolism which is interpreted that believers must serve God as priests and kings in the present day until the end of their lives. A thousand years as a symbol represents a certain period of time, which mankind does not know when it will end, but only God in Jesus Christ knows for sure (Kurniadi 2022:3). Thus, Hoekema asserts that the millennium stated in Revelation 20 does not exclusively refer to the future, but to the present, so that it is continually in the process of being fulfilled (Riddlebarger 2013:12–13).

Believers are granted the royalty of Jesus Christ for his life because in Lord Jesus the believer can be fully trusted to preach eternal life and the privilege Jesus Christ can give him on the last judgment day (Barclay n.d.:248). In fact, Christians must fully surrender to serving as priests of God and the Messiah and reigning as kings while heaven and earth exist (Hatton 2000:307).

How happy were those whom God raised from the dead at that time; they are His special people. They will not experience a second death. However, as long as they are alive, Christians become priests in service to God and the King of the Savior of the world (Hatton 2000:308). So, at present Jesus and His church can rule all ethnic groups to be brought to the glory of His Name and won for the eternal Kingdom of God.

Blessed are those who obey God's message in the Book of Revelation (Rev. 22:7)

Grammatically Greek *Ἴδού ἔρχομαι ταχύ*; the word *Ἴδού* means actually (TB LAI), pay attention to (BIS), and behold (NIV). The word *idou* is in the form of aoritus which means an action that was previously carried out but is still actively carried out by someone. To emphasize the meaning of the word *idou*, it is followed by the phrase *erchomai tachy* which means I am coming soon (TB LAI), I will be coming soon (BIS), I am coming soon (NIV). So, at present Jesus and His church can rule all ethnic groups to be brought to the glory of His Name and won for the eternal Kingdom of God.

The pronoun I in the text of Revelation 22:7 refers to Jesus Christ as the Speaker because according to God's Word that He will come for the last time (Kistemaker 2009:640). Truly that Jesus Christ speaking of His coming will not be long delayed, so He says His blessing to the readers in the book of Revelation according to John (Barclay n.d.:286). It is emphatically stated that the Speaker according to the text of Revelation 22:7 is the Lord Jesus because His words are precise and true (cf. Revelation 3:14; 19:11) (Guthrie 1999:945). The statement I have come is immediately interpreted that the coming of Jesus in the last days declares His justice and righteousness to those who live righteously and do not live righteously. For this

reason, the end of time is a time full of sorrow and suffering that God's people experience while waiting for the presence of Christ at the last moment (Hatton 2000:72).

Greek text about obeying (τηρών) or obedient in the form of present participle which refers to obedience to the divine speech in the book of revelation which is continuously done with joy (Kistemaker 2009:641). The expression of happiness is a statement of happiness when every believer obeys the prophecies written in the book of Revelation. There is no point if everyone recognizes the truth of the Bible, but does not live according to God's determination and commands that usually always occur in the Church (Heer 2003:329).

The simple understanding of the text of revelation 22:7 is that Jesus will really come soon. Those who are blessed are those who obey or comply with all the things that are said in the book of revelation about various events or events that will be realized at this time and in the future.

Blessed are those who wash their robes (Rev. 22:14)

Grammatical πλύνοντες from the word pluno which means to wash (Hasan Sutanto 2014b:610). The verb to wash is in the form of the present participle which illustrates that sin is the main component that continuously pollutes the human body, therefore it is continuously cleaned. Meanwhile, the word robe comes from the word τὰς στολὰς in the form of noun accusative which indicates that human actions are polluted by sin and can only be purified by the blood of Christ Jesus (Kistemaker 2009:645).

The expression wash refers to washing long robes clean (Hatton 2000:340); one who washes his robes clean (BIS). Those who wash their robes actually mean those who conquer (Guthrie 1999:946). The text of Revelation 22:14 can be understood in two phrases using all capital letters, namely HOI PLUNONTES TAS STOLAS (those who have washed their robes) and HOI POIOUNTES TAS ENTOLAS (those who obey His commands). These two phrases indicate that the official version has: "Blessed are they who keep His commandments."

In fact, John narrated earlier that the elders have the status of saints in heaven (Rev. 7:14). Elders have status as saints in heaven, because their robes have been washed once and for all (aorist tense), so the Lord Jesus spoke to the saints in the world to wash their robes continuously (present tense) (Kistemaker 2009:645). So, everyone will be blessed by the Lord Jesus if they turn away from sin, which is described as washing the robes. The purpose of washing the robes is those who keep the commandments of God (Heer 2003:331).

One of the acts of sin or flesh that must be turned back is the dogs. The term dogs are people who live in a dirty way. The dirty way that is meant is people who are homosexual. Emperor Nero was very morally degenerate when he became emperor in the Roman empire in the past because he had ordinary sexuality with women and homosexuality with men. At the time of John there was also a temple so that it was used as a place to practice homosexuality as something that was considered holy. However, in Deuteronomy 23:18 anyone practicing homosexuality in the temples can be referred to as dogs (Heer 2003:331–32). The mention of dogs is a derogatory term and refers to someone who must be shunned because of his disgusting behavior and actions (Kistemaker 2009:646).

The actions of dogs have two important meanings, namely: First, the dog is symbolized as a barbaric act that defiles. The Jews thought that dogs were not pets and household keepers, but referred to dogs as pariahs, street scavengers, homeless, barbaric, dirty, and thieves. Therefore, the Israelites declared that non-Jews were dogs. Rabbinical saying: "He who eats with an idol worshiper is like he who eats with a dog. Dogs are people who are not circumcised." Second, there is another possible expression according to Deuteronomy 23:18 that male prostitutes are called dogs because they should not bring any reward or vows into the temple. Therefore, the word dog denotes a truly immoral person. A deceitful person cannot have fellowship with God who is the God of Truth (Barclay n.d.:291).

In the text of Revelation 22:14 the term right consists of two promises to those who meet the requirements of obedience to Christ Jesus, namely: First, Christ Jesus as a tree that gives eternal life in the Kingdom of Heaven after being freed from the shackles of sin and guilt through Christ's sacrifice on the cross (Kistemaker 2009:646). Second, through the gate they entered the city. This second right refers to the Kingdom of Heaven as the realm of existence of God the Father, Christ Jesus, and the victors who deserve to live in the eternal Kingdom of Heaven (Hagelberg n.d.:407). God's people who believe in Christ Jesus have the right to enter the Holy City and live there forever without leaving the Holy City because they are given status as heirs to the new city of Jerusalem (cf. Rev. 21:27b) (Kistemaker 2009:646).

3.2. Implementation For Servants of Christ Jesus

Read and Obey God's Message

Servants of Christ Jesus, both those who serve God's people in congregations and teach in formal educational institutions must read and listen to God's word so that listeners can obey God's message in everyday life. Mahmud believes that people who have the ability to follow instructions according to God's commands must read God's word (Mahmud 2023). Therefore, the servant of Christ Jesus must be able to encourage God's people to always read the holy books in their entirety. The Scriptures must be read every day because the contents of God's word must be well known and understood by His followers.

The Bible is God's word that must be read in its entirety in order to be able to understand God's commandments and decrees properly. So, investigating God's word should start from the book of Genesis to Revelation in order to be able to understand His will (Marthen Mau, Saenom 2021:96). To understand the will of Christ and follow God's message properly, a believer needs to read the Bible continuously because reading the Bible will definitely get God's extraordinary blessings (Hia 2023).

In fact, today's believers must faithfully read God's message in the Bible and then take it to heart and practice His truth well, because the message in the Bible is very closely related to governing the lives of believers (SANTOSO 2005:30). Researchers or writers have been faithfully reading the Bible with the whole household because the Bible talks about God's messages that must be obeyed to manage life responsibly.

Willing to be faithful to death in God

Servants of Christ Jesus must motivate God's people to faithfully follow Jesus to death in Him. The loyalty of His people to Christ to death is a radical statement from Christ Jesus in order to have eternal life (Mau 2021:271). In fact, the death that believers will accept is not death without reason but death because of Christ and death must also be in God. Pesireron commented that all those who died for surrendering their lives to the Lord Jesus can obtain eternal life (Pesierron 2019) and even always prepare themselves to face the end times (the last time the presence of the Lord Jesus to give eternal happiness) to everyone who surrenders his life in Christ Jesus (Lodia Lambila 2023).

Today's believers must persevere and be patient in Christ Jesus, obey His commands continuously, and have loyalty to Jesus until death, so they will surely receive eternal salvation. However, some modern believers fail to implement Christ's teachings in their lives. So, followers of Christ today are expected to be able to defend and practice Christ's teachings based on God's revelation so that their faith in Him will become even firmer until death (Tamonob 2023).

Watch until Jesus returns

Servants of Christ Jesus have an obligation to be vigilant in building up the affairs of the interests of the salvation of others. Everyone who has faith in Christ needs to be on guard until He returns to judge humanity fairly and correctly on the Day of Judgment. The arrival of Jesus at the end of time to punish the earth is a day of joy and victory for those who believe in Him (Henry 2008:1270). The coming of Jesus like a thief is important because it tests the patience, loyalty and faith of those who profess their faith in Christ. Everyone who does God's word in an orderly and correct manner will not easily fall into temptation while waiting for the Lord's return (Bernadus Kilaka 2023). In fact, every person who believes in Christ must equip himself with spiritual weapons (cf. Ef. 6:10- 18) (Bulan 2023).

The coming of Christ Jesus as a thief is very mysterious because no human being knows about it because it is expected to be on guard in maintaining the sanctity of life (Junaidi 2023). Maintaining the sanctity of life is very necessary in order to have the ability to continuously trust God completely without hesitation and try to maintain his spiritual integrity properly, so that he is not seen to be a human being without essence when he is on guard for the final coming of Christ (Junaidi 2023).

Accept the invitation to Christ's supper

In a wedding, not everyone is invited to attend the wedding, but only important people are invited to the wedding. Likewise, Christ's invitation to attend a wedding is only for followers of Jesus who are sincere in their lives and fully surrender to Him. Junaidi believes that the invitation to attend a wedding is an honor from Christ Jesus to people He knows, is close to Him, and belongs to God's family (Junaidi 2023). Jesus plays the role of the

bridegroom and His redeemed people play the role of the bride, so that all are worthy of shouting in the perfect Kingdom of God.

Everyone who is invited to His wedding for doing the word of God (cf. Matt. 7:21) (Bulan 2023). In fact, every believer in Christ who is invited to the wedding banquet will live with Christ because while living in the world he is able to hold fast to His truth, is able to do the will of God and Christ responsibly (Tamonob 2023). So, do God's word and carry out His commands with loyalty, then you are entitled to receive the great invitation from Christ Jesus to rejoice in the eternal Kingdom of God.

Receiving the first awakening

Death for followers of Jesus is not something that is frightening and physically deadly, but is a golden bridge to eternal life. To receive eternal life there must be a first resurrection after death. Junaidi believes that the first resurrection is a resurrection after death because God's word states that there will be a first resurrection (Rev. 20:5) meaning that the dead in this world will be resurrected first before receiving judgment from God and those who believe in Him will surely receive eternal salvation (cf. Why. 20:15; 21:27. Meanwhile, those whose names are recorded in the books the other books will perish forever in the eternal kingdom of hell (Rev. 20:14; 21:8) (Junaidi 2023).

Followers of Christ who die in Him will experience the first resurrection to obtain eternal life while for the devil's congregation who die to receive eternal destruction (Bulan 2023). So, the servants of Christ Jesus need to encourage God's people to keep their enthusiasm in living a temporary life in the world to keep faith in Jesus until death without having a prolonged feeling of fear.

Maintaining the sanctity of life

Sin is an obstacle to salvation because sin can dominate human life because it must be cleansed through the blood of Christ Jesus and there is a high awareness of man to cleanse himself from sin continuously. The way humans are able to cleanse themselves from sin is through reading and meditating on God's word, so that they are bestowed by Christ Jesus to obtain eternal salvation (Hia 2023). However, not all humans obtain eternal grace but only for those who believe and leave all their sinful deeds and have clean behavior and fully surrender to Christ Jesus (Junaidi 2023).

Maintaining the sanctity of life is very necessary because according to the demands of the teaching of Christ is not the will a servant of Christ Jesus. Because those who maintain the sanctity of life are certainly worthy to enter the holy city of God (Lodia Lambila 2023). The holy city of God is the Kingdom of Heaven, not the kingdom of the world.

The version of Tamonob's understanding that people who have lived holy lives can be allowed by God to enter the glorious city which Christ himself welcomed according to His promise (Tamonob 2023). To enter the holy city or glorious city or new Jerusalem (Rev. 21:2), you must go through Jesus Christ because He is the way to heaven (John 14:6) as a place of eternal life and a beautiful city full of the light of God's glory (Junaidi 2023).

4. Conclusion

The words "*μακάριος*" are happy words uttered by Jesus to God's people who are experiencing persecution, suffering, and trials, both those who were in Asia Minor in the past and those living in the present so that they remain in Christ until death. So, John narrates that "*μακάριος*" in the Book of Revelation is a sacred utterance from the mouth of Christ Jesus. Blessed are those who read, listen, and obey God's message, endure suffering unto death in God, watch and pay attention to righteous life, get the first resurrection, accept Christ's invitation to attend the wedding, and will not experience a second death (eternal), or get God's worthiness to enter the New Jerusalem (Heaven). Thus, God's people who truly surrender and rely on Christ Jesus during their lifetime, will surely have eternal life and not receive eternal suffering in eternal hell.

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