

OPTOMAI.

The Greek word *Optomai* rendered, *shall see*, in [Rev. 1:7](#)--"Every eye shall see him," and rendered, *shall appear*, in [Heb. 9:28](#)"To them that look for Him shall he appear a second time," does not always mean to *see with the eye*. It rather signifies *attend* and *recognize*. Illustrations of its meaning *attend*: The priests and elders answered Judas; "See (*Optomai*--attend) thou to that." [Matt. 27:4](#). Again, Pilate said, "I am innocent of the blood of this just person; *see* (*optomai*--attend) ye to it." [Vs. 24](#). Also the word *look* in [Acts 18:15](#).

The general signification of the word however, is *recognize*, as may be seen in the following illustrations viz:

"There *appeared* (*optomai*) to him (Moses)...an angel of the Lord in a flame of fire in a bush," and "he drew near to behold it." ([Acts 7:30](#).) Moses did not see an angel but a flame, but receiving a command of the Lord from out the [\[R141 : page 8\]](#) flame, he (*optomai*) *recognized* it as the angel. Again, "The God of glory *appeared* (*optomai*) unto our father Abraham." [Acts 7:2](#). From the fact that we are told that, "No man hath seen God at any time," we presume this scripture to mean, that God gave Abraham instruction in such a manner that he *recognized* his instruction as of the God of Glory.

Again, Jesus said to Mary concerning Lazarus' resurrection, "Said I not that thou shouldst *see* (*optomai*) the glory of God? [Jno. 11:40](#). Mary's eyes saw no glory but she did see Lazarus raised, and in the power thus displayed she *recognized* the glory of God.

Again "All flesh shall *see* (*optomai* --*recognize*) the salvation of God." [Luke 3:6](#). In the light of these illustrations of the use of the word we can realize that there may be but little seeing of *The Christ* on the part of the *world* with the eye. See how similar is the last illustration with the *first text* quoted-- "every eye" and "all flesh" shall recognize Him as the salvation of God.

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