**Revelation Bible Study**

**Week 2**

**The Vision of Jesus Christ**

The first chapter of Revelation is about Jesus Christ; it is the vision of Jesus, period. Revelation is deep, but it is not and does not have to be difficult. As a point of review, there are four land masses that hold the Book of Revelation in its cup.

The **first** land mass is the Sovereign Person. This book is about the **Sovereign Person**,
Jesus Christ. He is unveiled, and He is doing the unveiling.

The **second** land mass that holds this book together is the **Simple Purpose** of the book. That purpose is to show things to come.

The **third** land mass that holds this book together is the **Sure Promise**. The Sure Promise of this book is, "Blessed is every person who reads and hears and keeps the saying of this book." This is the only book in the Bible in which there is such a sure promise: The reader will be blessed by reading, hearing, and keeping its words. Though this is inherent in all books, it is specified in the Book of Revelation.

The **fourth** aspect of this book that helps the reader grasp its meaning is to understand that there is a **Structured Plan**. That Plan is revealed in verse 19 of chapter 1. Three things compose the outline of all 22 chapters of Revelation. They are succinct and concise.

1. "Write the things which you have seen." That covers
chapter 1. That is the topic of this chapter.
2. "The things which are." These things cover chapters
2 and 3, which will be the study of the seven churches of
Revelation.
3. "The things which will take place after this." Chapters
4 through 22 will cover the events which will take place in
the future.

Thus, this book is about the things John saw, the things which were present in John's time, and the things which will take place in the future.

**The Things Seen**

This particular study will deal specifically with the things seen—the vision of Jesus Christ. This is some of the most beautiful prose in all of literature, especially the brilliant and graphic picture of Jesus.

**Vision of the Son of Man**

9 I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. 10I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet, 11saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.” 12Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; 15His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. 17And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last.  18I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.  19Write the things which you have seen, and the things which are, and the things which will take place after this.  20The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

When John thought of Jesus, he was thinking about the Lord of history, not the Lord of glory. He saw Christ from the perspective of the way he had known Him and the way he
had related to Him. When one looks at the Lord of history, he understands that history is "His-story." If one studies world history, he understands that world history is "His-story." If one studies his own history, he will come to understand (if he is saved by grace) that his life is "His-story." And when one studies history, he has to put together John 1:1 and Genesis 1:1. Both books have the same beginning words. The first three words are identical: "In the beginning."

John had an understanding that Jesus Christ has always been the beginning. In that beginning, the earth was new; brimming with water, leaping with life, carpeted with grass, and canopied with trees. The oceans were full of fish, the air was pure and clean, and streams meandered without pollution. In that fresh beginning animals roamed, played, rested, browsed, and grazed in perfect creation harmony. In that beginning, flowers burst brilliantly with blooms among fruit trees heavy with sweet fruit. In that beginning, butterflies floated, birds sang praises, and honeybees hummed, carrying
the nectar of spotless lilies. In that beginning, Adam and Eve without sin, enjoyed perfect creation fellowship with God.

But then something tragic happened. Enter the slithering serpent. Adam and Eve slipped on a fruit peel and took—a fall a free-fall that would last for centuries. The fallout of that Fall changed everything. Cain murdered; Noah got drunk: Abraham lied; Jacob cheated; Moses blew his cool; Saul went crazy; David bit the dust of lust; Solomon got "too big for his britches." Israel backslid.

The result? Humanity's fellowship with God was fractured. The spiritual scaffold collapsed, and nothing could stop the Fall. The Flood could not flush it; Babel's tower could not rise above it; the Ten Commandments could not prohibit it; thundering prophets could not intimidate it; captivity in Babylon could not cure it; four hundred years of silence could not ignore it. But in the fullness of time, a star twinkled in the East. Angels materialized in the skies. Shepherds left their flocks. Livestock stood spellbound. Wise men came with gifts. Praise God, the free-fall was on hold, suspended in the centuries. The Second Adam stepped into man's weed-infested garden. This time the garden was trashed with temptation; it was wild with uncontrolled appetites; it was
diseased with terminal sin; anarchy ruled; religion confused; death reigned; but this was the Second Adam.

**The Second Adam**
Who is this Second Adam? He is none other than Jesus Christ the Righteous, the Lord of history, who in infancy startled a king, who in childhood confounded doctors and
lawyers, and who in adulthood spoke as never a man spoke.

Jesus, who came down the prophet's staircase to be born in Bethlehem, was bullied into Egypt; brought up in Nazareth; baptized in Jordan; and fought a battle in the wilderness. He performed miracles by the roadside. He healed the sick without medicine. He made wine from clear water, fed multitudes with a lad's lunch, and conquered everything that
came up against Him. Jesus sent the deaf home listening, the blind home looking, the lame home leaping, the demonized home loosed, the hateful home loving, the depressed home lifted, and critics home limping. This Jesus took a handful of
rejects—smelly fishermen, a crooked tax collector, and hotheaded Zealots—and transformed them into the "Redeemed Team."

This same Jesus went into the wilderness, faced Satan, and then returned in the power of the Spirit. He went to Gethsemane, fought the flesh, and won. Then Jesus went
to Golgotha, became sin, and died. He went into the tomb, filled it with the fragrance of 1,000 spring times, then stepped into a garden and declared that because He lived, everyone can live.

This same Jesus went into hell, led captives out, gave gifts to men, and followed up with a 40-day personal appearance tour to prove His resurrection. Angels must have stood at attention, up and down the boulevards of heaven, as He went back to the Father. Hell
was ransacked, Satan's head bruised, demon principalities spoiled, death defeated, redemption realized, peace secured, and leadership ordained.

Pentecost was certain, truth triumphant, justice served, and love revealed. That was the
Christ John had known—the Gospel Christ. But in Revelation 1, he sees a different Christ. He sees the glorified Christ.

* The Gospel Christ was virgin-born.
* The glorified Christ is victorious in battle.
* The Gospel Christ was humiliated, but the glorified Christ is exalted.
* The Gospel Christ was meek and lowly, but the glorified Christ is majestic and liberated.
* The Gospel Christ was a suffering servant; the glorified Christ is the supreme Sovereign.
* The Gospel Christ came to shame; the glorified Christ appears in splendor.
* The Gospel Christ rode on a colt, but the glorified Christ rides on a white horse.
* The Gospel Christ stood before judges, but the glorified Christ judges the judges.
* The Gospel Christ was rejected, but the glorified Christ is glorified.
* The Gospel Christ was crucified but the glorified Christ is Redeemer.
* The Gospel Christ was nailed to a tree, but the glorified Christ is hailed on a throne.
* The Gospel Christ was the justifier, but the glorified Christ is
the just.
* The Gospel Christ was the Redeemer; the glorified
Christ is the ruler.
* The Gospel Christ ascended alone, but the glorified Christ descends with ten thousands of His saints,
* The Gospel Christ was the Prince of Peace, but the glorified Christ is the King of kings.

John wrote, "When I saw him (I, John, your brother, your companion in the tribulation and the kingdom, and patience), fell at His feet as dead" (v. 17). Then he said, "He
put His right hand upon me."

In verse 9, John said, "I, John, your brother." The word brother is an interesting word. It tells the reader about John's perspective. The word brother comes from a Greek word that simply means, "from the same womb." Literally, John is saying that all believers, spiritually, are from the same womb. He is not talking about Mary, the mother of Jesus. He is talking about the womb of the will of Almighty God who has made Jesus Christ mankind's Elder Brother and has called all men to be in God's family. In other words, he says that this Book of Revelation is one brother to another brother. It is one brother to another sister. Consequently, Revelation is not something too hard for the common man to understand; it is not too deep. Revelation is family business, and the believer's brother is writing a letter describing what he saw.

He said, "I'm not only your brother, but I'm also your companion. I'm your companion three ways. First, I'm your companion in tribulation." People who have suffered can
relate to John. Second, he said, "Not only am I your brother and companion in tribulation, but I'm also your companion in the Kingdom." In other words, this Kingdom is bigger than the first century. It is bigger than the 14th century. It is bigger than the 19th century. All the saints from the first to the last are part of this great Kingdom that one day will settle on this earth.

Third, he said, "But I'm not only your companion in tribulation and the Kingdom, but I'm also your companion in the patience of Jesus." There are two meanings to that. First, John said he was the believer's companion in patience because he was patiently awaiting the time Christ's kingdom would come. He was also a companion in patience,
because Jesus' patience was at work. It makes one wonder why this world has not already been turned upside down or why the Tribulation has not already come or why the horrendous judgments of Revelation have not yet been seen. It is the gracious, merciful patience of Christ. He is waiting, giving everyone, every nation, every opportunity He can. That is the patience of God. But one day His patience will be
complete.

**The Lord's Day**
Then John said, "I heard a voice behind me." If a person cannot find Jesus in front of him, he should turn around and look behind him. He is either out front opening doors, or He is behind, encouraging people to go through the doors He has already opened.

John continued, "I was in the Spirit on the Lord's Day." What John is really saying here is, "I was on Patmos, but Patmos became a doorway to heaven." Often, believers have
their own Patmos. Sometimes, life hammers and hassles, and makes a person feel trapped by circumstances. But for John, his Patmos became a doorway into heaven. Believers today can learn what John learned if they allow their "Patmos" to become their ticket to discovering God's will and plan. What exactly did John learn? He learned that by worshiping God on the Lord's Day, believers can transcend tribulations by keeping Jesus Christ sharply focused in the picture of their lives. Sometimes people ask, "Why go to church?" The answer is partly because people today live in a world that is full of tribulation and hassles and they need regular reminders of God. Furthermore, when people walk through the church doors. they do not come to see a pastor or hear a choir. They come to see Jesus, the Lord of glory! If people will keep Him in their week, they can transcend their tragedies and tribulations by His grace and glory.

**John's View of Jesus**
John said, "I heard behind me a loud voice, as of a trumpet v. 10). As he turned to see that voice, he saw several things.

* Jesus Christ is **represented**. John saw Him among the lampstands (v. 13). Some versions say "candlesticks," The correct translation here is lampstand. Lampstand is important, because of its symbolism. A candlestick is self-contained. If it has wax and a wick, it can burn. A candle can burn down and die, but not a lampstand. A lampstand is dependent on oil. It is dependent on someone else to serve it. It is dependent on someone to trim the wick, and make sure it has oil. The lampstand is a picture of what happened in the Tabernacle and the Temple. What was the symbolism? The lampstands represented something. Jesus says, "My representative on this earth is like a lampstand. It is the church." Thus, believers represent the light of the world. The Holy
Spirit provides the oil and fire, and believers shine for His glory.
* Jesus Christ is **resurrected**. John said, "I saw Him, and He looked like the Son of Man." The phrase, "Son of Man" relates to His humanity. It relates to His resurrection. When believers get to heaven, the only God they will see in a body will be Jesus Christ. God the Father does not have a body. Believers might see His resplendent glory, but they will not see God the Father in a body. The Holy Spirit is not in a body, only God the Son, called the Son of Man, will have a body. Some think that Jesus' trip to earth in the Incarnation was just an excursion for 30 years, then He went back to heaven. But that is not the case. It was a vocation for His eternity. When He came to earth, He put on flesh;
and when He went back to heaven, even though it was a glorified body, it was real. He will forever identify with humanity. God's Son identified with mankind and became the Son of Man, and He has now arisen with healing in His wings!
* Jesus Christ is **reigning**. He was clothed with a garment down to the foot. This is a symbol of kingly attire. He was Christ the royal. There was a golden cord that
went across His chest. Gold represents royalty.
* Jesus Christ is **righteous**. He has white hair. The color white always is a representation of righteousness and purity.
* Jesus Christ is **revealing**. His eyes were as flames of fire. They are sharp and penetrating. You cannot do one thing that misses His gaze. Your life is an open book. You might hide from your husband or your wife or your mother or your
father. You might hide from your pastor. You might hide from those who know you most intimately, but before Jesus, skeletons come out of closets. He sees all,
and His vision is revealing. He knows who is innocent and who is guilty. He is Christ the revealing.
* Jesus Christ is **relentless**. Why relentless? His feet were like unto fine brass, burning in a furnace. His feet were moving, moving, moving. He was relentless,
constantly dynamic.
* Jesus Christ is regal. Why **regal**? Because His voice was as the sound of many waters. That is a regal voice. Sometimes people try to argue with Him. What
a foolish thing to do, no one can argue with Jesus It would be like debating with Niagara Falls, or like screaming into the teeth of a tornado, or like whistling into a hurricane. His voice is as the sound of many waters, and He will not be denied.
* Jesus Christ is **responsible**. How is He responsible? In His hand were seven stars called the an-gels. In the Greek, the word is *aggelos*. The word *aggelos*
does not necessarily mean celestial being; it means "messenger." These messengers were basically the pastors of the seven churches who were receiving these letters. Jesus not only walks among churches, but He also holds the pastor in His hand. Jesus calls His pastors "stars." Furthermore, Jesus does not limit His hand just to pastors. He says "messenger." If believers are His messengers, then He holds them in His hand Daniel 12:3 says, "Those who are wise shall shine like the brightness of the firmament, and those who turn
many to righteousness like the stars forever and ever." He holds them in His hand!
* Jesus Christ is **retributive**.
Retribution means "punishment." Today, Christ is seen as tender and gentle, but at His revelation, He will come to punish evil (Revelation 1:7).
* Jesus Christ is **resplendent**. His countenance is like the sun, shining in all its brilliance.
* He is **reassuring**. When John saw Him, he fell at His feet as dead. Jesus laid His right hand on him, and He said, "Fear not." As awesome, awful, brilliant, and incredible as this vision of Christ was, John was terrified. But believers do not have to be afraid. Jesus is on their side. Twenty-four times in the Book of Revelation, there are character pictures of Jesus. They are…
1. Jesus Christ
2. The Faithful Witness
3. The Firstborn of the dead
4. The Prince of the kings of the earth
5. The Alpha
6. The Omega
7. The Son of Man
8. The Son of God
9. The Keeper of David's keys
10. The Owner of the keys of Hell and Death
11. The Lion of the tribe of Judah
12. The Root of David
13. The Lamb slain
14. The angry Lamb
15. The tender Lamb
16. The Lord
17. Man Child
18. The King of saints
19. The Faithful and True
20. The Word of God
21. The King of kings
22. The Lord of lords
23. The Beginning and the End
24. The Bright and Morning Star

Christ moves among His people and says, "When you see Me, fear not." The great preacher S. M. Lockridge described Him thusly:

"He reflects the light of Light. He reveals the love of PARCH 66 - Studies in the Book of Revelation God. He releases the gift of grace. He is plain, yet He is profound. He is simple, yet He is sublime. He is suitable, yet He is serviceable. He is the Pearl come down from paradise. He is the Gem come from glory land. He is light's clearest ray. He is time's choicest theme. He is music's most beautiful anthem. He is the mirror of perfection. He is the light of heaven. He is the wonder of the world. He is the Holy of Holies. He is higher than the heaven of heavens. He is the Master of the mighty. He is the Head of the heroes. He is the Leader of the legislators He is the Overseer of the overcomers. He is the Judge of all the judges. He is a morning without a cloud. He is a
day without a night. He is a mountain without a valley.

He is a rose without a thorn." He is health without sickness. He is strength without weakness. He is power without frailty. He is the way without detour. He is the truth without error. He is the life without death. He is the verity of God's truth, the authority
of God's throne, the legacy of God's will, the surety of God's promises. He is the beauty of God's holiness, the ocean of God's cleansing, and the repository of God's blessing. He is the reality of God's hand, the power of God's arm, the pity of God's heart, and the majesty of God's heaven.

"Who shall separate us from the love of Christ? For l am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:35, 38-39).

Believers are in His hand! He is Lord! He is Keeper! He is the beginning and the end, faithful and true! He is coming again, and He will build a Kingdom that will never end.