

## **The Revelation of Jesus Christ**

### Introduction, Chapter 1

John's Spirit-filled vision on "the Lord's Day" was both seen and heard. The voice identified himself as "The Alpha and Omega, the first and the last" [Greek alphabet] (1:8,17). Then whom John beheld dropped him to the ground, much like Isaiah's reaction. (Isaiah 6:1-7). John felt a touch and heard the comforting voice say, "Fear not." What had both melted his mortal strength and refreshed him? It was Jesus Christ in all His glory. John had only previously seen a glimpse of it on the Mount of Transfiguration. No mortal man but John has ever seen the unveiled Son of God. Even Paul, who was knocked off his beast by the glorious light of Jesus, only heard His voice. John's heart responded to the comforting words of His Shepherd, brother and friend, for as Jesus had said, "My sheep hear my voice." Yet His unveiled glory astounded John.

This Revelation or unveiling of Jesus, the express image of the Godhead, is the culmination of a plan preceding time and the material universe. The Godhead designed the perfect plan for revealing His greatest attribute, love personified. But love could only be shown through mercy and grace to those not deserving it. By whom and to whom? To a creature made in His own image. The creature must have a legitimate choice, to respond positively or negatively toward Him. Satan could certainly deceive beings who were materially finite yet eternal spiritually. Only the attribute of unconditional love could be fully exercised towards a rebel. But more importantly, to maintain the holiness and justice of God, the choice of the creature must result in a permanent physical and spiritual separation from the Creator. Only then could the response of repentance and faith to love be dependent and authentic. This impossibly hopeless status would be the mandatory scenario to completely reveal how fully "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The solution would require God's incarnation. The complex, inseparable tri-unity of God the Father, God the Son, and God the Holy Spirit could be functionally partitioned into a fully divine and an equally fully human status. Another seemingly "impossible" aspect of the divine solution is that God as the Anointed One, would have to take on the role of a son to "learn obedience" (Heb. 5:8) to God the Father, through suffering and separation in death to atone for man's sin and to satisfy the thrice Holy justice of the Godhead and to completely defeat and eternally judge His adversary. The role of "a son" "obeying" the Father would be the only existential learning experience that God would ever choose to subject Himself to. But what kind of death could accomplish all those things? God would have to become a sinless, human, helpless, sacrificial servant who could willingly be led to the slaughter as ... A LAMB. That's it. The Father didn't even have to say it before the Son of Man said, "I'll humble myself and be made in the 'likeness of man,'" and be "found in fashion as a man." "I'll take upon myself 'the form of a servant.'" "I'll humble myself and become 'obedient unto death.'" But what kind of death? "Even the death of the cross." And so, before the foundation of the world was spoken into existence, this redemptive plan was settled. Jesus, as The Lamb of God would be slain on a cross by the man He would create. He would bleed to death by being pierced in His hands, feet and side, "for without the shedding of blood there is no remission of sins" (Lev. 17:11). Before the initiation of the sovereign plan, the Father stood from His sovereign rest and all Heaven bowed the knee as He declared, "I will highly exalt Him and give Him a name above every name." At your name, every knee shall bow and every tongue shall confess that... What name shall we choose? Yeshua/Salvation, replied the Son. Yes! Amen! Heaven's palace rang with peals of "Holy, Holy, Holy" from the Angelic host, prefiguring that future day when "every tongue should confess that Yeshua/Jesus, Messiah/Christ is Lord" (Phil. 2:5-11). The Glory of the Son of God would have to be completely concealed in vulnerable flesh and purposely make Himself "of no reputation," so that no one could accuse Him of attempting to usurp the Glory of the Father. Their recognition of Him could only be by faith in His Word, signified by His wondrous works. He would keep His promise, verifying His deity with the undeniable proof of rising from the dead. Walking out of the tomb with the "keys of hell and of death, would make an open show of His persecutors, triumphing over Satan." Only when "it is finished" could He ascend back to Heaven to take on a new role for all who believe, as their great High priest, "who ever liveth to make intercession for them" (Heb. 7:25). He would prepare a place for them and return to take them out of the world unto Himself as His Bride in the Father's house. Following Jacob's Time of Trouble, He will return with His redeemed, glorified bride to avenge His follower's blood and rescue Israel, who will see that the despised suffering Lamb that they rejected is, the Lion of the tribe of Judah (Rev. 5:5). They will look on Him whom they pierced (Rev. 1:7; Zech. 12:10, Psalm 22:16). He will deliver them from Satan the Dragon (Rev. 12). Surviving Jews comprising only 1/3 of Israel's population will all believe. (Rom. 11:25; Zech 13:8,9; Rev. 14:1-13). The wicked who are bent on Israel's annihilation will cry for the mountains and rocks to fall on them rather than face the wrath of the Lamb (Rev. 6:16). His feet will trample them in the great winepress of the Valley

of Jezreel, and the word from His mouth, like a sword, will filet their flesh for the fowls of Heaven who are invited to the supper of the Great God. His vesture monogramed with “King of Kings and Lord of Lords” will drip with the blood of the slain wicked (Isa. 63:2). They with the Beast and false prophet who deceived them will be cast into the lake of fire and the head of the unholy trinity will be cast into a bottomless pit for 1,000 years.

Although Jesus personally revealed to John the vast panorama of God’s entire plan in just a brief moment of time, he doubtless spent innumerable hours scribing the inspired details. The Revelation of Jesus Christ, the Son of God, in all His glory will be the culmination of God’s redemptive display of love, mercy, and grace, thereby glorifying the Lamb/Lion, Jesus the Son of God.

The overlooked phrase “when I saw Him,” is the missing key. It’s Jesus alone who captured the focus of John. The Revelation of the glorious Jesus is seen in this final work of Holy writ. John, having suffered torture, was banished to die on this lone penal colony on the Aegean Sea. It was here that John would realize Jesus’ prediction, “there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” Oh, the closeness of our Lord to the last living Apostle who leaned upon His breast. The torture and the abandonment of the aged and aching apostle disappeared “when I saw Him.” When Jesus was all that he had left, Jesus was all he needed or wanted. May this singular focus of John’s heart and the Spirit’s prophecy be about Jesus, not on the Beast, the Anti-Christ, or the cataclysmic cosmic judgments that will devour earth and its residents. For it is when we see Him alone that we will return to our first love and be enabled to overcome the world, the flesh, and the devil. If we are to hold fast His name in the face of persecution, and keep His word and works with patience and if we are to strengthen those things that remain, and keep our garments undefiled from temptation, we must be zealous and repent and fall on our face at the feet of the Lamb of God, our Savior, our Shepherd, our Groom, our Great High Priest and our soon coming King of Kings. We must hear His knock and welcome Him into our midst and “sup with” Him. When asked what kept us faithful throughout our lives, we will only be able to say, like John did, “I saw Him.” May “looking unto Jesus the author and finisher of our faith” be our goal in this study of the Book of Revelation.

**From the first book, Genesis, and the last Book, Revelation, the Scriptures complement each other.**

Genesis	Revelation
Creation of the heavens and the earth (1-2)	Creation of the new heaven and the new earth (21-22)
The first Adam reigning on earth (1:26)	The Last Adam reigning on earth (21:5)
Night and seas created (1:5,10)	No more night; no more sea ( 21:1,25)
A bride brought to Adam (2:18-25)	The Bride prepared for Christ (19:7ff)
A tree of Life in Eden (2:9; 3:22)	The Tree of Life in the new creation (22:2)
Sin brings death (3:14, 17-19)	No more death and tears (22:3)
Man seeks to cover his sin (3:7;4:7)	Christ provides righteous garments (19:8)
Conflict between God and Satan (3:15)	Satan’s final doom (20:10)
Man driven from God’s face in sin (3:23; 4:16)	Men see His face in Glory (22:4)
Believers looking for a city of faith (Heb. 11:13-16)	The Holy City presented in Glory (21:10)
Where is the lamb (22:7)	The Lamb reigns (22:3)
Satan uttered the first lie (3:1)	No liars enter the New Jerusalem (21:27)
Genesis begins with a curse for disobeying the Word (3:17)	Revelation ends with a blessing. (1:3)

**“The name *Jesus* with His title *Christ* - seven times.** Five of those seven are in the first chapter. The last is the last verse in the book (Revelation 22:21), which is the only place in the book where He is called *Lord Jesus Christ*. The name *Jesus*, without His title *Christ*, also occurs exactly seven times in the Book of Revelation. The last is in the next to the last verse in the book (Revelation 22:20), which is the only place in the book He is called *Lord Jesus*.”<sup>i</sup>

**Jesus is revealed as the Lamb** 28 times. Jesus, the sacrificial Lamb of God, was “slain from the foundation of the world” (Rev. 5:6,8,12; 6:1,16; 7:9,14,17; 12:11; 13:8; 14:1,4,10; 15:3; 17:14;19:7,9; 21:9,14,27; 22:1,3)

Other Titles	Chapter
Priest King	1
Lord of the Church	2-3

Creator	4
Lion of Judah	5
Lamb Redeemer	5
Judge	6-18
Bridegroom	19
King of kings	19-20

### **Eschatological chronology of the literal interpretation of the “Futuristic” and “Dispensational” view of the book.**

2 Thess. 2:1- 4 “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed**, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.”

4. The Day of Christ or Revealing of Christ - 2<sup>nd</sup> Advent. (Matthew 24:27; Rev. 6:16) follows...
3. The revealing of the Antichrist (Mid-point of Daniel’s 70<sup>th</sup> week, Daniel 9:27; Rev. 13:1-8) which follows...
2. The Rapture of the Church (1 Thess 4:13-19; 2 Thess. 2:1-4) which follows...
1. Great apostacy in the final phase of the Church Age.

### **The Church Age will close in Apostacy before the Rapture, the Tribulation, and before the Anti-Christ is revealed.**

Before John receives the message to the seven churches of Asia Minor/modern day Turkey, He is given a view of the unveiled Jesus. As Moses had the burning bush before going back to the slaves in Egypt, John would need to answer who sent Him as the seven churches read this 5<sup>th</sup> and final Gospel. It was I AM, who sent them both.

**Timing of last day events foretold to Daniel** “must shortly (quickly) come to pass,” (1:1), “the time is at hand” (1:3). The context is in the latter end of the “times of the Gentiles” (Daniel 2:28,29,45; 8:19,23; 12:8-12; Luke 21:24).

### **The Vision of Revelation in Three Divisions 1: 19**

- I. **THE THINGS WHICH THOU HAST SEEN – 1**  
John’s vision of the glorified Christ
- II. **THE THINGS WHICH ARE – 2-3**  
The seven churches expose the spiritual condition of churches today. They also describe the prophetic history of the church from Apostolic times to the Rapture.
- III. **THE THINGS WHICH SHALL BE HEREAFTER – 4-22**
  1. **The Rapture** – 4-5 The Church is not seen on earth but in Heaven for the Tribulation events
  2. **The Tribulation** of seven years – 6-19
    - a. **First half of the Tribulation – 6-9**  
The rise of antichrist – his covenant with the Jews  
Terrible judgments on the nations – 144,000 Jews sealed  
God’s two witnesses preach – Israel back in her land
    - b. **Middle of the Tribulation – 10-14**  
Delay no longer! Antichrist breaks his covenant – Temple  
Taken by the Gentiles – Two witnesses slain and raised up –  
Satan cast from heaven – The Beast revealed in his terror
    - c. **Last half of the Great Tribulation – 15-19**

Seven last plagues – Fall of Babylon – Battle of Armageddon  
Christ returns to earth

- 3.     **The Millennial Messianic Kingdom – 20**
- 4.     **The New Heavens and New Earth – 21-22**

### **The Unveiling of Jesus, the Lamb of God**

- (1:1,2) It is a Revelation delivered to His servant John, who bare record to the messengers to the seven churches.
- (1:3) A blessing is promised to those who hear, read, and keep these words.  
This is the first of 7 blessings in Revelation (1:7; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14).
- (1:4) The blessing is that the 7 churches will experience the grace and peace of the presence of Jesus in their midst.  
Their faith is rooted in His Incarnation, His Sacrifice, and His Resurrection, and in His Spirit's indwelling  
It contains practical guidelines for living as the Church awaits His coming to receive them unto himself to the place prepared for them in the Father's House (Rev. 1-5; John 14:1-6).
- (1:5,6) It is a survival guide to those who become believers in the Tribulation period. They will need to remember amidst the rise of the Anti-Christ and martyrdom that Jesus is the Prince of the Kings of the earth – He is the Son of David (Matt. 1:1). He has made them kings and priests "unto God and His Father" (1 Pet. 2:9).
- (1:7) The second advent of Christ will be globally visible. He will be recognized by Israel as the one whom they pierced. It will fulfill the promise of the angels to the Apostles who observed His bodily ascension. (Acts 1:11)
- (1:8) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty"
- (1:9) **Historical, geographical setting** – The Persecution of the Apostles and their followers 95-96 AD, Patmos, a volcanic, barren island which had a penal rock quarry. 8 x 6 miles long, located 32 miles SE of Turkey in the Aegean Sea. It was the Alcatraz of the Roman Empire. John was believed to have been thrown into boiling oil or to have had boiling oil thrown on him by a mob at Ephesus. John was approximately 90 years old at the writing and died at age 98.

**Political context** – The Emperor was Domitian, who ordered "all of King David's lineage to be slain."<sup>i</sup>

3<sup>rd</sup> Century believer Eusebius Pamphilus wrote of him, "He was in fact the second that stirred up a persecution against us." "The persecutions under Nero and Domitian were not undertaken by the state as such; they were simply personal matters, and established no precedent as to the conduct of the state toward Christianity. They were rather spasmodic outbursts of personal enmity, but were looked upon with great horror as the first to which the Church was subjected. There was no general persecution, which took in all parts of the empire, until the reign of Decius (249-251)."<sup>iii</sup>

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<sup>i</sup> <https://mindrenewers.com/2019/11/10/the-lamb-in-revelation/> Jon Gleason Former Pastor of Free Baptist Church of Glenrothes

<sup>ii</sup> Foxes Book of Martyrs

<sup>iii</sup> [https://biblehub.com/library/pamphilus/church\\_history/chapter\\_xvii\\_the\\_persecution\\_under\\_domitian.htm](https://biblehub.com/library/pamphilus/church_history/chapter_xvii_the_persecution_under_domitian.htm)