

Lesson 81

11.3. The person of Jesus Christ ⇒ Revelation 1:12~20

⇒ Revelation 1:10~20

- Can you imagine this image of Jesus? Is there a description of Jesus like the one we read here in Revelation in the Gospels, Acts of the Apostles, or Epistles? When John turned around, he saw the man whose chest he had rested his head on during the Last Supper. He saw the man with whom he had walked for three years. However, when John saw Jesus as the judge of all the earth and sovereign lord of the Church, he fell as if he were dead. Do you know why? Because this flesh cannot bear the presence of God. This flesh *'dismantle a part.'*
- Let's look at other examples from the Bible regarding what happened to John.
 - ⇒ **Jeremiah 23:9**; After the words of the Lord came to him, Jeremiah was weakened.
 - ⇒ **Daniel 8:26~27**; Daniel fainted after receiving revelations from God.

A man cannot resist when an angel appears to him with all the glory that comes from God. Remember when Moses came down from Mount Sinai with the glory of God reflected on his face? The people of Israel could not look at his face.

- ⇒ **Acts 9:1~6**; Paul's experience.
- ⇒ **Daniel 10:1~19**

One of the signs that Jesus has appeared to someone is that the person has no strength left and falls face down on the ground because their body cannot bear it. This is what happened to John in ⇒ **Revelation 1:17**. *'And when I saw Him, I fell at His feet as dead.'*

- No wonder – what did John see?
 - **V.13**; *'And in the midst of the seven lampstands One like the Son of Man'*
 - *'clothed with a garment down to the feet*; That is, garments that reach down to the ankles.
 - *'and girded about the chest with a golden band.'*
 - **V.14**: *'His head and hair were white like wool, as white as snow.'*
 These symbols help us understand the things of God. God uses visible, material things to explain invisible, spiritual things. The color white, like snow or white wool, represents the eternity and purity of Jesus.
 - *'And His eyes like a flame of fire.'*
 Fire symbolizes purification and judgment. Do you remember when we studied the Bema (*Tribunal*) of Christ? Our works will be examined by the fire of Jesus' eyes. We may be able to hide our actions from others, but before the eyes of Jesus, nothing remains hidden.
 - **V.15**: *'His feet were like fine brass (bronze, copper), as if refined in a furnace.'*
 Whenever these materials – brass, bronze, or copper – appear, they symbolize judgment.

- We say that this is Jesus as the judge. His white hair, as described in Daniel, signifies his eternity and holiness. His eyes, like flames of fire, see everything. His feet show that he comes to judge. What material was the altar made of where sacrifices were burned in Israel? Bronze (⇒ **Exodus 27:1~2**). Why was the sacrifice burned there? Because it was the judgment of sin.
- While the Israelites were sinning in the desert, God sent fiery serpents as a sign of judgment.

⇒ **Numbers 21:4~9**; Who does the serpent symbolize? Satan.

How did God command Moses to heal the people? Moses commanded them to make a bronze serpent. Anyone who looked at the serpent was healed. Was it the serpent that healed them? Of course not. Rather, by looking at the serpent (*for judgment*), they were acknowledging that they deserved judgment. The bronze serpent was a symbol of the cross of Jesus so that we might be free from our sins. Jesus became sin. The serpent caused death, and sin causes our death.

⇒ **John 3:14~15**

- The serpent was the cause of the people's death, as it was a judgment. For us, through Jesus, we have: '*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,*' At that moment on the cross, Jesus was made sin for us (⇒ **2 Corinthians 5:21**; ⇒ **John 12:31~34**). These passages establish bronze as a symbol of judgment. Remember judgment whenever bronze appears in the Bible. Therefore, as we read in Revelation, everything in the figure of Jesus speaks of his role as judge and Sovereign Lord.
 - '**And His voice as the sound of many waters**'. Have you ever heard the sound of a waterfall? It's impressive – even frightening. The voice of the Lord is similar.
 - ⇒ **Psalms 29**; The voice of the Lord Jesus.
 - **V.16**: '*out of His mouth went a sharp two-edged sword*'. What does this sword refer to? The Word of God; (⇒ **Ephesians 6:17**).
 - '**and His countenance was like the sun shining in its strength.**' It's difficult to imagine Jesus in this image. It's very impressive.
- **V.20**; '*seven stars and seven golden lampstands*'. We have already studied the seven stars very briefly. **V.20** and **V.16** interpret what Jesus had in his hands and where he walked, respectively (⇒ **Revelation 2:1**).
 - **The seven golden lampstands**, represent the seven Churches that we will study next in the course.
 - The lampstand is indeed one of the best symbols for the Church. It was in the temple and the tabernacle. The Church of Jesus must be a lampstand in this dark world. The whole world lies in wickedness (⇒ **1 John 5:19**). As individuals and as a group (*as Church*), we must bring light to the world.

⇒ **Matthew 5:14~16**

The Church must be a light. Therefore, the most fitting description of the Church is a lamp. Wherever there is a Church, there must be light. Those outside it must be illuminated by that light.

➤ ***The seven stars*** are the angels of the Churches. Take a moment to consider: Have you ever seen angels, who are ministering spirits, leading a Church? No, because angels are ministering spirits sent to serve those who will inherit salvation. Those who have inherited salvation – you and I – have angels at our service. However, angels do not lead Churches because this service has not been given to them. The Greek word translated as '*angels*' here (V.20) is '*angellos*.' This word literally means '*messenger*.' Some passages have been translated as '*messenger*' instead of '*angel*.'

⇒ **Matthew 11:10**; Regarding John the Baptist, he is referred to as '*my messenger*.' The word here is '*angellos*.'

⇒ **Luke 9:52**

⇒ **Malachi 2:7** Malachi speaks of the priest in Israel as the messenger of the Lord of Hosts. The most literal translation is '*the messenger of the Lord of hosts*.'

Since the letters are addressed to the Churches, the word '*angels*' (V.20) should be translated as '*messengers of the seven Churches*.' They are like the messengers in Malachi who bring messages to the Churches. Therefore, they are the leaders of the local Churches. In that impressive figure, when John looks and sees Jesus, he is walking among the seven lampstands (*in the midst of the Church*), and he holds the leaders of the local Churches in his hand.

- **V.19**: This is a pivotal verse in the Book of Revelation. It includes the general division of the book: '***Write the things which you have seen, and the things which are, and the things which will take place after this.***'

➤ '***the things which you have seen***'

This refers to what John saw in chapter one of the book, the introduction to the book, and the description of its author. It also refers to Jesus appearing in a way John had never seen before, which frightened him so much that he fell as if he were dead.

John writes, '*the things which you have seen...*' Consider that John had already written the Fourth Gospel and his epistles. He had already written everything he had seen about Jesus before that new vision. Therefore, '*the things which you have seen*' refers to what John had just seen.

➤ '***and the things which are***'

In what period was John? In the period of the Church. In chapters 2 and 3 of Revelation, we see John writing to the Church, and everything he writes refers to the Church period itself, which was still present for John.

Therefore, the things which are, refer to John's time, the period of the Church.

➤ '***and the things which will take place after this.***'

⇒ **Revelation 3:22**; '*He who has an ear, let him hear what the Spirit says to the churches*'.

⇒ **Revelation 4:1**; After these things..., '*Come up here, and I will show you things which must take place after this.*'

Look at this interesting thing. After John finished writing chapters 2 and 3, which address the seven Churches directly, he says in **V.4:1**, '*After these things...*' What things? The things that John had written to the seven Churches.

Then, God changes everything and tells John, '*Come up here.*' After hearing a '**voice like a trumpet**,' John ascends to heaven (*a figure of the rapture*) and hears God say, '*Now, John, I will show you what must happen after these things.*' Therefore, chapter 4 begins with everything that will happen after the rapture of the Church.

- So, in chapter 1, John describes the things he has seen. In chapters 2 and 3, he describes the Church from its beginning until the Rapture. In chapter 4, he describes everything beyond the Church, including the events that will happen after the Rapture, which are all future events. This is the general division of the Book of Revelation.

⇒ **Revelation 1:9~20;**

Let us read it again and join the ranks of those who are blessed for reading, hearing, and keeping the things written in this book.