

THE BOOK OF REVELATION
Week 4 – Vision of the Son of Man
September 27, 2016

Rev. 1:9-20

John, as the scribe, receiving the revelation of Jesus from Jesus through the angel, continues his communication to the seven churches in Asia Minor in the Roman province of Asia which today is modern southwestern Turkey.

Revelation 1:9

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.

John refrained from naming himself in the Gospel of John and in his three epistles. Perhaps we see in this book of Revelation an absolutely amazed John – aware of his unworthiness and inadequacy in serving as the chosen vessel for such great revelation. John is addressing his flock in Asia Minor. John saw himself as a fellow believer with his flock and a companion in adversity, tribulation, affliction, persecution.

John refers to himself in this way in Rev. 21:2, *Then I, John, saw the holy city, New Jerusalem...* and in Rev. 22:8...*I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.*

was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ – John was banished to Patmos because of his belief/faith/testimony. At the time of the revelation, John was the only remaining apostle, and perhaps the only survivor of those with whom Christ had personally conversed.

The “tribulation” mentioned in v. 9 is a reference to the general tribulations that all Christians experience (John 16:33; Acts 14:22; Rom. 8:17; 3:12). This is not a reference to *the* Tribulation in the future. John is writing to these churches in his time...between 90 and 96 AD during a time of persecution.

John speaks of himself as a companion with his flock in the *kingdom* and *patience* of Jesus. The *kingdom* of Jesus – the kingdom that they were waiting for – the physical, material kingdom – where Jesus would reign as KING! They were certain of that kingdom and they were and would be a redeemed community within that kingdom!

Their "perseverance" speaks to remaining steadfast in the midst of affliction at that time. It is having a Godly perspective and knowing of our unshakable position in Christ which will enable us, believers, to stand through trials and situations which otherwise would be insurmountable.

Patmos was a rocky and barren island which was chosen as a penal settlement by the Romans. The Roman historian and Christian writer in the third and fourth centuries, Eusebius, wrote of John. Eusebius mentions that John was banished to the island by

Emperor Domitian in AD 95 and released eighteen months later by Nerva (*Ecclesiastical History* 3.20. 8-9). Tradition teaches that John was permitted to return to Ephesus.

Revelation 1:10

From Patmos, John, inspired by the Holy Spirit, wrote *I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet*. This is the first of four visions John received while *in the Spirit* (1:10; 4:2; 17:3; 21:10). *In the Spirit* - under the control of the Spirit – the Holy Spirit.

We need to realize from the outset that much of what John sees or hears is new, different, or unearthly and, therefore, difficult to describe.

Why is apocalyptic literature so strange? WHAT is apocalyptic literature? (Ezekiel, Daniel, Zechariah, Revelation)

Apocalyptic literature is a specific form of prophecy, largely involving symbols and imagery and predicting disaster and destruction. Apocalyptic literature involves descriptions of the end of the world and typically depicts grandiose, cataclysmic events.

John is explaining the future. This book reveals future events. If John actually saw tanks, airplanes, nuclear weaponry, broadcasting devices, how would he describe them? How would he draw out for us in words an air-to-ground missile using only his vocabulary from that time in history?

So, John writes, *I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet*. John states that he was in the Spirit indicating that what he is about to describe involves supernatural revelation by means of a vision. He saw, he heard. Peter had a similar experience (Acts 10:10) and Paul's experience (Acts 22:17) is recorded as an "ecstasy."

Strong's – trance/ecstasy – "a throwing of the mind out of its normal state...a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine...he perceives with his bodily eyes and ears realities shown him by God."

There are four references to John being in the Spirit in the book of Revelation:

- Here at Patmos (Rev. 1:10)
- In heaven (Rev. 4:2)
- In the wilderness (Rev. 17:3)
- On the mountain of God (Rev. 21:10)

on the Lord's day – there are several views.

- Some believe John is referring to Sunday when the Church worshipped. We worship on Sunday because we celebrate Jesus' resurrection. Scripture, however, speaks of *the first day of the week* in regard to when believers came together for a day of worship (Acts 20:7; I Cor. 16:2). Luke 24:1 – the day of Jesus' resurrection is described as *the first day of the week*.

- Some believe this phrase is pointing to the eschatological *day of the Lord* that we find in the Hebrew Scriptures. There is, however, a difference in the wording between the *Lord's day* and the *day of the Lord*. And, the *day of the Lord* in the Hebrew Scriptures explains a time of judgment either in Israel's history or at the end of the age.

- *the Lord's day* literally means a *lordy day*. It does not refer to a specific day of the week. It doesn't refer to judgment. It was a day in which John was enraptured by divine ecstasy and received divine revelation. It was a day in which John fell under the control of the Holy Spirit and was given prophetic inspiration. Thus, for John, it was a *lordy day*.

Regarding the loud voice as of a trumpet, note that it was not a trumpet sounding. The voice is "as of" a trumpet. As such, it is clear and striking. It signifies power and commands attention. Perhaps this speaks to the solemnity of what God is about to reveal.

In Scripture, trumpets have sounded at great events.

- A trumpet announced God's presence upon Mount Sinai (Ex. 19:16; 20:18).
- The year of Jubilee when all debts were forgiven was heralded by the blast of a trumpet (Lev. 25:9).
- Following the sounding of trumpets along with the shouts of the people, the wall of Jericho fell (Josh. 6:4-20).
- A trumpet will warn that the Day of the Lord (judgment) is at hand (Joel 2:1).
- A trumpet signals the gathering of the Church at the Rapture:
 - I Cor. 15:52 - *For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed;*
 - I Thess. 4:16 - *For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.*
- A trumpet will sound prior to the gathering of the elect to the Millennial Kingdom – Matt. 24:31 - *And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.*

Here, in this passage in Revelation chapter 1, this voice is the voice of Jesus. Note the context! This voice tells us that He is the Alpha and the Omega.

Revelation 1:11

...saying, "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;¹ to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Here is Jesus. He is our eternal God! Jesus applies titles to Himself reserved exclusively for God (Psa. 90:2; Isa. 9:6; Isa. 44:6; Isa. 45:21; Jer. 23:5-6).

Jesus tells John, "I am the eternal God and what you are seeing - WRITE!" Write to the seven churches in Asia (modern western Turkey). Why is Jesus intent on His message reaching seven churches? And, why these churches? John, tradition records, was the overseer of the church at Ephesus which had been founded by Paul. And, out of the

church at Ephesus, other churches were established that we know as the seven churches of Asia Minor. After the ministry of Paul and John, there was a tremendous Christian population in that area.

What of the connection between the church in Ephesus and the six other churches? There were seven postal districts in Asia Minor. At the center of each district was a key city; thus, there were seven key cities. These key cities served as central points for the dissemination of information. John has ministered to these churches and now he is writing to them. We must know that in the first and second centuries, letter-writing and travel were commonplace in the Roman Empire. During the Roman rule, many roads were constructed. Therefore, the writing of letters to these seven churches is not uncommon. These letters are remarkable, however, in that these are direct letters from Jesus! Please know that these seven churches were actual, historical churches in Asia Minor. Each letter that we find in Revelation chapters two and three. Each letter fits the historical, cultural, geographical context of the city in which it is located. Yet, the seven churches represent the types of churches that perennially exist throughout the church age. Seven churches. The number seven speaks of completeness. We are reading of God's complete, perfect plan – in all of its fullness!

What Jesus says to these churches is relevant in all times. In the seven letters to the churches, two letters have a positive message to two churches – a church that is suffering for their testimony of Jesus and a church that is spiritually alive! Five letters convey degrees of negativity to five churches due to compromise, leaving their first love – Jesus, worldliness, defective doctrine, spiritual deadness, complacency. Is this revelation of Jesus crucial? YES – it speaks to us today – we who are in the Church Age!

Revelation 1:12-13

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, ¹³ and 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.

John turned toward the voice – to see the voice. “SEE” the voice? John was going to see Jesus again! Here was John's privilege to see Jesus again! It had been over 60 years since John was with Jesus on earth! What did John see, having turned to the voice? John saw seven golden lampstands.

Rev. 1:20 tells us that the seven lampstands are the seven churches. Why are the churches depicted by the seven lampstands? Consider with me...

The first time we see the word *lampstand* in the Bible is in Exodus 25:31 - *You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece.*

- The menorah, also called the “golden lampstand,” stood at the left side of the Holy Place (the first section of the tabernacle/Temple). It was hammered out of one piece of pure gold. It was BEATEN/hammered from a solid piece of gold. It wasn't molded or made in sections and then assembled.

- Gold was the most valuable of all metals (Psa. 19:10; Psa. 119:127). Gold is often spoken of in terms of being “tested by fire.” The genuineness of faith is noted in Scripture as being often tested by fire (Zech. 13:7-9; I Pet. 1:7).
- The lampstand as a whole was to be fashioned as a tree. The base and center shaft represent the trunk. Three “branches” are on each side of the center shaft. Total branches: seven.
- As one piece of gold, the lampstand spoke of the unity of the Messiah and His people.
- The top of the shaft and the tops of each branch were to be made like an open almond flower. Each flower held an oil lamp (Ex. 25:32, 37). The lampstand gave its light by means of oil poured into it. Oil speaks of the Holy Spirit in Scripture. The anointing oil used to anoint prophets, priests, and kings speaks of empowering by the Holy Spirit of God. The Messiah is the Anointed One (Isa. 61:1; Luke 4:16-19; Psa. 2:2). Jesus – I am the light of the world (Jn. 8:12).
- As a hammered work, the lampstand points to the suffering of the Messiah in His beating and crucifixion. Isa. 53:10 – ... *it pleased the LORD to bruise Him; He has put Him to grief.*
- Main shaft – Jesus. The main shaft is called a branch. Jesus is the Branch – Messianic title (Jer. 23:5-6; Zech. 3:8, 6:12).
- Branches on each side – believers. Coming from the side of the central branch (not in front of the central branch), they stand aside to give preeminence to the Branch, the Messiah.
- Six side branches (three on each side of the main shaft): 6 is symbolic of man who was created on the 6th day but has come short of divine perfection. The #7 represents perfection/completeness.
- The central branch which points to Jesus (shamus branch – servant branch) often rises higher than the other branches – Psa. 45:7.
- The Lamp was to burn continually (Ex. 27:20; Lev. 24:1-3).

Why is this “Old Testament” symbol representing the churches in Asia Minor? The entire Bible, OT and NT, is one story/one narrative. All in the OT looks forward to the NT. All is fulfilled in the Messiah, Jesus. The layout of the tabernacle/temple (altar of burnt offering, bronze laver, lampstand, table of showbread, altar of incense, ark of the covenant/mercy seat) speaks to God’s plan of redemption for the world, for both Jew and Gentile.

In Isa. 42:6 we’re told that Israel was to be a light to the Gentiles. As such the lampstand spoke to that purpose of God for Israel. God is now using the Church as His redemptive tool in the Church Age. The Church, the body of Christ/the Messiah, is to be a light to the world. Revelation addresses the testimony of the Church in the letters John writes to the seven churches – with the message FROM JESUS! BUT, God will pick up where He left off with the Jewish people during the Tribulation. God will use the 144,000 and the two witnesses as His tools of evangelism for the world. And, we find this in Revelation as well.

The churches reflect light; they are not the source of light. Who is the source of light? JESUS! Jesus said *I am the light of the world. Whoever follows me will never walk in*

darkness, but will have the light of life (John 8:12). I have come into the world as a light, so that no one who believes in me should stay in darkness (John 9:46). Jesus followers are children of light: For you were once darkness, but now you are light in the Lord. Walk as children of light (Eph. 5:8). You are all sons of light and sons of the day. We are not of the night nor of darkness (I Thess. 5:5). The churches seen as lampstands represent the witness of Jesus through the Church.

In the midst of the seven lampstands - no matter the persecution or the trials the churches in Asia Minor were undergoing, Jesus was there!! He is risen and active among His Church as the body of Christ continues to minister on the earth in His absence. And, today, as many believers are dying for their faith in Jesus, Jesus is there!!!!

AND Who do we see in the midst of the churches?

One like the Son of Man! What passage immediately comes to mind? Dan. 7:13 - This is the One Who comes with the clouds of heaven...Who came near to the Ancient of Days.

The description “Son of Man” was a Messianic title. Jesus is the One Who will be given dominion and glory and a physical kingdom. When Jesus used this phrase in Matt. 24:30, He was proclaiming Himself GOD! The Jews of that era would have been intimately familiar with the phrase and to Whom it referred. Jesus was proclaiming Himself as the Messiah – as God. In Psalm 2 the Messiah is declared to be GOD (Psa. 2:12). We see in the “Son of Man” title not only Jesus’ deity but also His humanity. Jesus HAD to be 100% God and 100% Man. He came to die. He had to be man to die. His blood had to be untainted/precious. He had to be God. He IS God!

clothed with a garment down to the feet – we understand this garment to be a priestly robe. Such clothing speaks to dignity and honor. In the Middle Eastern culture, a person wearing such a robe would not be able to labor. Jesus is our Great High Priest, seated at the right hand of God, the place of power and authority. He intercedes for us as Satan, the enemy, accuses believers (Rev. 12:10).

and girded about the chest with a golden band – the High Priest wore a priestly “sash” around his priestly garment (Ex. 28:4; 28:39; 39:29; Lev. 8:7; 16:4).

Revelation 1:14

*His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; In Daniel’s vision, it is the Ancient of Days (God the Father) Whose hair of His head was like pure wool (Dan. 7:9). In Rev. 1:14, the Son of Man has hair white like wool. John is being shown the glory of the Son which He had with the Father *before the world was* (John 17:5). At Jesus’ first coming, He was veiled in order to minister among the masses. After His ascension, Jesus never appeared again apart from His glory (Acts 7:56 – Stephen; Acts 9:3-6 – Paul). *Wool and snow* speak of Jesus’ sinless purity (Isa. 1:18) – and speak of the brightness of His glory (Heb. 1:3 – *Who being the brightness of His glory*).and *His eyes like a flame of fire**

Heb. 4:13 - *And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.* Here we see penetrating judgment.

God's wrath/judgment will pour down on the earth during the Tribulation. God's judgment will be LEVIED at the Great White Throne of Judgment when non-believers will be judged.

However, in this passage we see Jesus with His eyes like a flame of fire in the midst of the churches! AND, this Hebrews passage is addressing Jewish believers. Heb. 4:12-13 -

For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

Take note of the provision to believers in Heb. 4:14-16 - ¹⁴ *Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. ¹⁶ Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.*

And, believers will stand before Jesus at the Bema Seat/the Judgment Seat of Christ. II Cor. 5:9-10 - *Therefore we make it our aim, whether present or absent, to be well pleasing to Him. ¹⁰ For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done,*

whether good or bad. Believers will be judged on the basis of our works – whether they are worthy or worthless (motivation included).

Revelation 1:15

His feet were like fine brass, as if refined in a furnace – this could refer to the hardness of brass after the refining process which depicts the treading or trampling down of those who are unbelieving or unfaithful. Isa. 63:3-4 - ³ *“I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes. ⁴ For the day of vengeance is in My heart, and the year of My redeemed has come.* Glowing brass feet are a clear reference to divine judgment.

Yet, Jesus, with feet of judgment, is moving through His Church to exercise His chastening authority upon sin.

and His voice as the sound of many waters - no longer is Jesus' voice like the crystal clear note of a trumpet (v. 10). John is describing the sound of a multitude. Isa. 17:12-13 - *Woe to the multitude of many people Who make a noise like the roar of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters! ¹³ The nations will rush like the rushing of many waters; but God will rebuke them and they will flee far away, Rev. 19:6 - And I heard, as it were, the voice of a great multitude, as the sound of many waters.*

The Nations

God moves in the affairs of all nations to work out His own unseen plan, always at work, intricately designed, never wrong, and never late.

Gen. 10 - there are a total of 70 nations (Gentile nations).

Gen. 12:3 – God tells Abram that through Abram and his descendants, all the families of the earth will be blessed. This is speaking of God’s provision of the Messiah through the Jewish people. The WORLD will be impacted by the Jewish Messiah. Those who curse Abraham and his descendants are cursed. We’ve seen this borne out in history (Pharaoh; Haman; Spain; England; Nazi Germany).

God’s program – His PLAN for the world surrounds God’s program for Israel.

Deut. 32:8 - *When the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel.* When God, in His providence, set down the boundaries for the Gentile nations, He took into account the number of Jews. Seventy nations are noted in Genesis 10. Seventy Jewish people went down to Egypt prior to the Exodus (Gen. 46:27). In Deut. 32:8 we have a principle that was set down early in human history where we see the relationship between the Jewish people with the Gentile nations.

God works through nations. The one nation through which God has a covenant relationship is Israel. II Sam. 7:23-24 - *And who is like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods?*²⁴ *For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.* How does this covenant with Israel impact other nations? Throughout history nations have witnessed God’s hand of discipline on Israel when they didn’t obey and have witnessed God’s hand of blessing on Israel when they obeyed. The nations have witnessed the seriousness of God’s word and His faithfulness in keeping His word!

Revelation 1:16

He had in His right hand seven stars – the right hand is the side of favor. Rev. 1:20 tells us that the stars are the seven angels of the churches. Angels are messengers. Most likely these messengers are the seven Pastors over the seven churches. Angels are never seen as leaders in the Church. Angels are ministering spirits. Heb. 1:14 - *Are they not all ministering spirits sent forth to minister for those who will inherit salvation?*

out of His mouth went a sharp two-edged sword – the broad sword speaks more specifically of wielding judgment. At His physical second coming, Jesus will be engaged in trampling the nations (Isa. 63:1-4). His Second Coming is noted as the day of vengeance of our God (Isa. 61:2).

Why does this two-edged sword come out of Jesus' mouth?

The creation was spoken forth by the word of God (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26; II Pet. 3:5) Jesus is the Word of God. The speaking forth of God's word will result in creation or destruction (destruction since sin entered the world).

Isa. 49:2 - *And He has made My mouth like a sharp sword....*

Isa. 11:4 - *... He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked.*

and His countenance was like the sun shining in its strength – John again sees Jesus' glory shining from His face like the sun (see Matt. 17:2).

Revelation 1:17-18

And 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. ¹⁸ I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. John REALIZED God's power and might and his own unworthiness (Isa. 6:5, 7). John was undone and it drove John to fall down before HIM Who ALONE is worthy!

He laid His right hand on me – tender touch from Jesus!

Do not be afraid – What are those who have seen the glory of God – SEEN? It is revealed in this book! We see Him. How are we responding?

I am the First and the Last – He is our eternal God.

I am He Who lives – “the living one” – in Gk. it is in the present, active participle. He is FOREVER “the living one.”

and was dead – Jesus is the ultimate sacrifice for sin. He paid the penalty for our sin with His blood – with His life. His body was wrapped in a clean linen cloth – His body was placed in a tomb and a large stone was rolled in front of the tomb – sealing that tomb (Matt. 27:59-60). He DIED!

behold, I am alive forevermore – literally - *Behold, living I am into the ages of the ages.* “Behold” – what I am telling you is of paramount importance. Jesus told His disciples: Jn. 14:19 - *A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.* Rom. 6:8-9 - *Now if we died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.*

And I have the keys of Hades and of Death – Hades – the grave; it is by death that all people go to Hades/the grave. The reference to *keys* points to passages in which the entrance to death and Hades is described as being controlled by gates (Job 38:17; Psa. 9:13; Psa. 107:18; Isa. 38:10; Matt. 16:18). Keys in Scripture speak of the power to lock and unlock, to open and shut (Isa. 22:22; Matt. 16:19; Rev. 3:7; Rev. 9:1; Rev. 20:1-3).

Revelation 1:19

Write the things which you have seen, and the things which are, and the things which will take place after this. This phrase introduces the key verse for interpreting the main sections of the book.

the things which you have seen – JESUS in His glory!

the things which are – the things that occurred at John’s present time which are set forth in the letters to the seven churches.

the things which will take place after this – the things yet future to John’s time, constituting most of the remainder of the book from Revelation 4 onward.

Where is the dividing line in Revelation between the view of the present and a view of the future? Rev. 4:1, where the voice of a trumpet summoned John to heaven, *Come up here, and I will show you things which must take place after this.*

Revelation 1:20

The 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. This verse highlights that when symbols are used in the book of Revelation, they are oftentimes explained internally and not subject to allegorical/spiritualized suggestions.

The Greek word *angelos* simply means “messenger.” Typically, the word was used for supernatural “messengers” from God. However, sometimes the word was applied to human messengers of God’s Word: John the Baptist is called an “*angelos*” in Matthew 11:10. Why would John write letters to supernatural messengers? And, the rewards for the overcomer at these churches correspond to those promised to redeemed humans. Angels cannot be redeemed. We clearly understand that in I Pet. 1:10-12. There is no salvation for angels. Angels do desire, though (per I Pet. 1:12) to look into these things concerning salvation. Heb. 2:16 – Jesus did not come to “give aid” to angels but to men. To “give aid” literally means to take hold of someone to push them to safety – to rescue them

The fact that the “stars,” the Pastors, are held in Jesus’ “right hand” is significant. The right hand speaks to authority and power. The Lord Himself protects, upholds, and guides the leaders of the church with His strength and wisdom.

John saw Jesus! We, as believers, are going to see Jesus! Are you watching and waiting? Paul tells us that *...there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing* (II Tim. 4:8). There is a difference between waiting and waiting with excitement and anticipation. Paul tells us that the *crown of righteousness* awaits for all who “love” the appearing of Jesus at His Second Coming. If Christ appears today, will He find you loving His appearing?

I John 2:28 – *And now little children, ABIDE in Him that when He appears we may have confidence and not be ashamed before Him at His coming.*

QUESTIONS

Did you have any V8 moments? If so, what were they?

How did this lesson impact you? How will you live differently because of what you read in these verses?

How will you explain this passage to others?

Do you need further explanation regarding this passage?

HOMEWORK

Read the handout for week 4 and look up the Bible verses/passages referenced.

If you don't agree with what was presented, with what is written in the handout...why?

What do you believe? Support your different view(s) with chapter and verse(s) from the Bible.

Concerning comments that were not clear, research by using your Bible and by using a word study book/online program.

What difference has this study/will this study make in your life?

Read the handout for week 5 when you receive it via Email.

Share what you have learned thus far about the book of Revelation with a believer and/or with a non-believer.