

Behold | Sermons through the Revelation

Sermon #4: Revelation 1:10-18 | A Great Voice

Revelation 1:10 | An Assumption of our Interpretation

- In sermon #3 we laid the case that **the Lord's day** is actually *the day of the Lord*.
- If our assumption is correct, then John was taken *in spirit* to the future day of the Lord.
 - This, then, would imply that *every revelation in the book of Revelation is about the future*.
 - The revelation is **the revelation of Jesus Christ** (Rev. 1:1). John is being taken to this revelation and will write about it.
 - The writing about the revelation will presumably cover things immediately preceding, the revelation itself, and things immediately following the revelation.
- What is the day of the Lord?
 - There are two views of the day of the Lord
 - View 1: The day of the Lord includes the tribulation, second coming, millennium, Great White Throne Judgment, and eternity future.
 - View 2: The day of the Lord requires the presence of the Lord, thus begins at the Second Coming and goes into eternity future.
 - Similarities of the two views:
 - They both stretch into eternity once they begin.
 - They both include judgement of all mankind.
 - They both come as a thief in the night.
 - View 1, because we do not know when the tribulation will begin.
 - View 2, because the Lord literally comes in the darkness of night (Matt. 24:29-30).
 - The major difference between the two views:
 - View #2 requires the presence of the Lord, while view #1 does not.
 - Isaiah 2:11 compared with 2 Thessalonians 2:3-4 seems to solve the issue and tell us that the Day of the Lord begins with the Second Coming and the presence of the Lord.

Revelation 1:10b-17a | The Revealed Christ

- Verses 11-12 – **Seven golden candlesticks** – The Greek word is the same word used in the Greek version of the Old Testament describing the menorah. We should picture these as seven menorah

(compare Num. 3:31). These menorah will be discussed in the next sermon.

- Revealed in verse 13 is **one like unto the Son of man**.
 - The phrase **like unto** is interesting. Is He the Son of Man or not?
 - The title **Son of man** is never used concerning the role of Christ in Heaven (i.e. preincarnation or during His "session"). It is also never used in connection to the church. It is only used in connection with his reign on earth.
 - Here, because in the vision Jesus is in heaven, He is presented as **like unto the Son of man**.
 - The One in the midst of the menorah is shown in great majesty:
 - Clothed in a robe reaching to the feet
 - Girded with a golden sash
 - Head and hair white like wool / snow
 - Eyes of a flaming fire
 - Feet of burnished bronze
 - Voice like the sound of many waters
 - A sharp two-edged sword coming from His mouth
 - A countenance as the sun in its strength
 - The appearance was so glorious that John **fell at his feet as dead**.

Revelation 1:17b-18 | The Keeper of the Keys

- The first words in the revealing of the Christ: **Fear not!**
- The words are based on His *resume*:
 - His death, burial, and resurrection: **he that liveth, and was dead...alive forevermore**.
 - His authority over **hell and of death**.
 - Compare Romans 14:9.
 - See 1 Corinthians 15:26
 - Jesus has accomplished Romans 14:9 and will accomplish 1 Corinthians 15:26.
 - Nothing is more necessary in this world than the power to overcome death.
 - Even before He is fully revealed, we see a picture of Him in this introduction that shows us the Christ as all-powerful, who has overcome *death and the grave*. To Him be all the glory...and to us some of the benefits!