

Midweek Bible Study

**Exposition of Revelation
Comfort and Commission
Rev. 1:17-20**

Introduction

The Glorious Vision of the Son of Man (12-16)

The vision of the Son of Man was overwhelming
Parallels Dan. 8:18; **10:8-20**

I. John's Response, the Son of Man's Comfort (17-18)

- A. John's response (17a)
 - 1. I fell at His feet as though dead
 - 2. This is the common response to theophany, the appearance of God.
Ex. 33:18-23; Dan. 10; Ezek. 1:28; Isa. 6; Lk. 5:8-10
- B. The Son of Man Comforts John (17b)
 - 1. He placed His right hand on me saying,
 - 2. Do not fear
Stop being afraid is appropriate here.
Dan. 10:12 (Cf. Lk. 1:30)
- C. The Son of Man's Self-Identification
 - 2. I am the First and the Last
Isa. 41:4; 44:6; 48:12
Cf. Isa 41:10; 44:2; 48:13
 - 3. The Living One (living – dead – living)
 - 4. I once was dead
 - 5. And behold I am living forevermore
Now He is deathless (Rom. 6:9; Heb. 7:16)
 - 6. And I have the keys of death and Hades



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“Those who belong to Jesus don’t need to fear, for Death and Hades and all demonic powers are under the authority of Jesus. Death will not defeat them, for Jesus as the Living One has defeated death.” Schreiner, 566

II. The Son of Man’s Commission (19-20)

- A. Write the things which you saw, the things which are, and the things which are about to come
John is to write down what is being revealed, which was concealed in Daniel’s time –
The latter days have begun – 1:19
- B. The mystery of the seven stars which you saw in my right hand
- C. And the seven golden lampstands
- D. Explanation:
 - 1. the seven stars = angels of the seven churches
 - 2. The seven lampstands are the seven churches

Application

The best way the church is the light of the world is to worship and proclaim the Son of God in His resurrected, majestic glory, the fullness of His person, with reverence and awe.

The best way the church is the light of the world is live without fear, with absolute confidence that death does not win, it is does not triumph, because Jesus has conquered death once and for all.

