

The Day of The Lord Series

The Day of The Lord Series is an exhaustive study on the book of Revelation, including Ezekiel, Exodus, Luke, Daniel and more. This project brings the scriptures to life with over 1500 special graphics. Author, Phillip Barnett, Pastor of Christ Cathedral in Kiev, Ukraine, takes us on a visually inspirational journey leading us through these end time events. (Quotations marked in italics are based on the KJV version of the Bible. Other quotations are noted in Italics. Printed in Tulsa, OK. Copyright 2006. All rights reserved.)

Unit 1

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Author:

**Phillip
Barnett**

**Editor,
Graphics
& Design:**

**Mike
Harris**

**Associate
Editor:**

**Bob
Papisan**

**Copy
Editors:**

**Chad
Harris**

**Dana
Harris**

**The
Day
of
The
Lord**

**P.O. Box
4483
Tulsa,
OK
74159**

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**Media
Harris**

Lesson

1

Video
28:17

The Day of The Lord Series

“The Unveiling of Christ”

(A verse-by-verse analysis)

Verses 2 - 3

This book is the revealing of Jesus and is the only book of the Bible that Jesus affixes His name to. The word “servants” is plural. The Revelation wasn’t just for John, but was given for us to understand. The Greek word for *shortly* (KJV) is “*tachos*” and means that *suddenly, soon and with certainty* this book will be fulfilled. It indicates rapidity of execution once there is a beginning. The Greek word for “*signified*” (KJV) is “*semaino*” and means “*to show by some sort of sign*”. The Revelation is a book of symbols. The first four letters of the word signified are “*sign*”. *This is a study of signs.*

Verse 4

The Revelation is the church’s letter from God. He didn’t write it to the world. The world can’t understand it. The world doesn’t know who He is. “*The world knew him not*” (I John. 3:1b). But His servants who will “*study to shew themselves approved unto God*” (2 Tim. 2:15), can understand it. God would not have promised a blessing to those who read and hear, if the Revelation wasn’t understandable.

Verse 5

Seven is God’s number of perfection. The number seven, in verse four, refers to seven different periods of time and seven different sets of spiritual conditions reflecting the history of God’s people through the church age. The church age is the period of time from the establishment of the church by Christ when He was here on earth, and lasts until the rapture of the church. The word “seven”, in Hebrew, comes from the root word “*Shabua*”, which means, “*all of it, complete, perfect, the sum total*”. If you don’t get into this book, you won’t see Jesus in His completeness. The phrase “*seven Spirits*” doesn’t mean seven different spirits, but describes the seven-fold characteristics of the Holy Spirit.

Verse 6

Jesus was the faithful witness who only spoke what the Father had given, and was the only person to never sin. There is a difference in being raised from the dead and being resurrected from the dead. There are many stories in the Bible about people who were raised from physical death to physical life only to eventually die again. There had been resuscitation, but not resurrection. Breath had been called back. But they lived and died again. Jesus was resurrected from the dead to immortality, never to die again. That’s why Acts 26:23 says, Christ was “*the first that should rise from the dead*”. (See also I Corinthians 15:20).

In verse 4, He says to us, “*grace and peace*”. But in verse 6, unto the Son He saith, “*glory and dominion*”. The church is a kingdom of priests. Peter calls it “*a royal priesthood*” (I Pet. 2:9). If we are going to say that we are priests, then we need to be a priest and not just act like a priest. We need to go from acting to being, and we can, because we are. (Hos. 4:6) “*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children*”. He didn’t say the heathen are destroyed. He is saying His people do not come to fullness because they do not know Him as they should. The one cause of all feebleness and faithlessness is the lack of the knowledge of Christ. If you know who Christ really is, then there will be no faithlessness or feebleness in you. Dare to understand “The Revelation of Christ” in this book.

Study Tip:

The Bible is it’s own interpreter of the scriptures.

Lesson

1

Continued

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Verse 7

The phrase *"Behold, he cometh with clouds"* signifies that He not only is surrounded by clouds, but that he compels all the clouds into His retinue. It also may be that the clouds mentioned here are not the ordinary clouds of nature, but clouds seen around God and His Son. (See Ex. 13:21, 16:10; Dan. 7:13; Mt. 17:5; and Acts 1:9).

Verse 8

"Alpha" and *"Omega"* are the beginning and ending letters of the Greek alphabet. Jesus is the beginning and ending of all things. Jesus has always existed. He was alive in Heaven before He came to earth to be born of a virgin. *"All things were made by him; and without him was not any thing made that was made"* (Jn. 1:3). *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist"* (Col. 1:16:17). He controls all things by *"upholding all things by the word of his power"* (Heb. 1:3), and He will consummate all things as well. (Eph. 1:10) Jesus uses the title *"I am"* which is a verb indicating being, not becoming. When God appeared to Moses, He said, *"I AM THAT I AM"* (Ex. 3:14).

Verse 9

In verse 8, the term, *"I am...the Lord which is, and which was, and which is to come,"* expresses Christ's oneness with the Father. He then adds the term, *"...the Almighty"*, a name used for the Father in connection with His person. This verse expresses not only eternity, but infinitude, the boundless life of the Trinity which embraces all, while at the same time transcends all.

The island of Patmos is a small, rocky island of about 16 square miles. It is in the Aegean Sea about 40 miles southwest of the ancient city of Miletus. It was a penal settlement to which the Roman authorities sent offenders. John, according to Foxe's Book of Martyrs, was boiled in oil. But God didn't allow the oil to harm him. Afterwards, he was exiled to the isle of Patmos. John, understanding that he is aged and highly revered and probably the last surviving apostle at that time, wanted to be identified as a brother in Christ and partaker of Christ's sufferings. He didn't want to be exalted over any other Christian. He was saying "I'm one of you". When John uses the word tribulation he is not referring to the Great Tribulation Period, but the tribulations that he has endured.

Verse 10

The book of Revelation was written about 96 A.D. The church was about to enter the greatest period of persecution in history. This severe period of persecution began around 100 A.D. and extended to about 312 A.D. The church was going to have to know Jesus in order to make it through this period of extreme persecution.

Beginning with verse 10, we enter the Revelation. John was in the Spirit on Sunday but by the Spirit of God he was projected into the *"Day of the Lord,"* not Sunday. What is the "Day of the Lord"? The Bible is it's own interpreter. It has a lot to say about the "Day of the Lord". *"The Day of the Lord" is the Tribulation Period. It is "great and very terrible; and who can abide it?"* (Joel 2:11). John said, *"I was projected into this era and this is what I saw."*

Verses 11-12

The original Greek says, *I saw seven golden lamp stands.* The Mosaic lamp stand for the Tabernacle had seven branches. But here we have seven distinct lamp stands each with it's own light. It has nothing to do with candlesticks, but is a kind of lamp with a wick and oil. What is a candle? It is a piece of wax with a wick in it and it burns out. What does a lamp do? It holds oil. What we are supposed to be doing is holding oil, not burning out. Oil is a symbol of the Holy Spirit and we are told throughout the New Testament to be filled with the Holy Spirit.

Study Tip:

See how many references of Christ you can name.

Lesson

1

Continued

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Study Tip:

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Lesson

1

Conclusion

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Verses 13-16

About 60 years after Christ's death and resurrection, John sees our precious Lord described in detail as High Priest in the heaven-lies. The Israelite priests wore a robe like the one John saw Jesus wearing in verse 13. But the high priest in the Old Testament description never wore the girdle over the shoulder and to the waist. The ordinary girding for one actively engaged in his priestly duties was always *"at the loins,"* or about the waist. The historian Josephus, tells us in Antiquities 11.7.2 that the Levitical priests were girded higher up, about the breast, favoring a calmer more majestic movement. In like manner, the angels who carry out the judgments of God have *"their breasts girded with golden girdles"* (Rev. 15:6).

When John saw Jesus He was more than a high priest. The girdle worn over Jesus' shoulder reflects this. John was saying, "HERE COMES THE JUDGE". He said it's the "Day of the Lord". It's the day of judgment. God is saying, church, I know you. No one can testify for or against you. You have to know Jesus for yourself.

No one will be on the judgment stand to witness for us. We will stand alone.

In verse 14, the Greek emphasizes, that Christ's eyes were not just fiery to behold, but that they *"shot out fire"* depicting Christ's righteous indignation concerning the sin of the seven churches (Revelation, Chapters 2 and 3). When John saw Jesus' feet as fine burnished brass, aglow as if still in the crucible, that's judgment. Daniel 7:9, 13-14, *"And the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame; and his wheels as burning fire. I saw...one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

These scriptures speak of His Deity, His Sovereignty, His eternal state of being. Christ is pictured in terms of whiteness, not oldness. He isn't an old white haired man. In eternity you do not grow old. This description speaks of antiquity. Daniel saw the very same thing that John is going to see as we progress through this book.

Jesus Christ is going to come with clouds and God the Father is going to set Him in His kingdom and in His glory. We want to be there. We want to be in on it. It's to *"whosoever will"*. He says, I cleansed you from your sins. I set up a priesthood. Be all that I have prepared you to be. Somebody's going to. God's purpose is going to be fulfilled. He won't be disappointed.

Verses 17-20

This is the same Jesus who John had walked with from day to day for about three years. Yet we see that Jesus was a stranger to John. When John saw Him in His majesty and glory as He truly is, John was astonished and humbled. He fell at His feet and fainted as a dead man. The sight of Christ glorified was breathtaking, and the one who had laid his head upon Jesus' shoulder at the Last Supper fell prostrate at His feet. Jesus then laid His hand on John and lovingly said, "Don't be afraid. You know who I am. It's me, Jesus". In the midst of wars, rumors of wars, famines, pestilences and day to day life problems, Jesus says the same to us, *"Fear not"*.

Study Tip:

The book of Revelation is written in 3 tenses. (Past, Present & Future.)

7 Church Dispensations

Chapters 2 & 3

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Ephesus Dispensation: From the organization of the church till 100 A.D.
The name Ephesus means: *"To let go, to relax"*

Smyrna Dispensation: 100 A.D. till 312 A.D.
The name Smyrna means: *"Ointment of Death"*

Pergamos Dispensation: 312 A.D. till 500 A.D.
The name Pergamos means: *"Marriage"*

Thyatira Dispensation: 500 A.D. till 1520 A.D.
The name Thyatira means: *"Continual Sacrifice"*

Sardis Dispensation: 1520 A.D. till 1850
The name Sardis means: *"Escaping ones"*

Philadelphia Dispensation: 1850 till Rapture
The name Philadelphia means: *"Church of Brotherly Love"*

Laodicean Dispensation: The fruition of the apostasy of the early church until it's judgment in Revelation 17.

Laodicea means: *"My Wealth is Due to my own Strength or Exertion"*

Doctrinal changes that were added to the Catholic Church after the early church went into apostasy.

A.D. 607	Boniface III made first Pope
A.D. 709	Kissing the Pope's foot
A.D. 786	Worshipping of images and relics
A.D. 850	Use of "Holy Water" began
A.D. 995	Canonization of dead saints
A.D. 998	Fasting on Fridays and during Lent
A.D. 1079	Celibacy of the priesthood
A.D. 1090	Prayer Beads
A.D. 1184	The Inquisition
A.D. 1190	Sale of Indulgences
A.D. 1215	Transubstantiation
A.D. 1220	Adoration of the wafer (Host)
A.D. 1229	Bible forbidden to laypeople
A.D. 1414	Cup forbidden to people at Communion
A.D. 1439	Doctrine of purgatory decreed
A.D. 1508	The Ave Maria approved
A.D. 1534	Jesuit order founded
A.D. 1545	Tradition granted equal authority with Bible
A.D. 1546	Apocryphal books put into Bible
A.D. 1854	Immaculate conception of Mary
A.D. 1864	Syllabus of Errors proclaimed
A.D. 1870	Infallibility of the Pope declared
A.D. 1930	Public Schools condemned
A.D. 1950	Assumption of the Virgin Mary
A.D. 1965	Mary proclaimed Mother of the Church

Chapters 2 & 3 should not be separated. They are one continuous passage.