

A hand holding a magnifying glass over an open book. The magnifying glass is positioned over a page of text, which is slightly blurred. The book is open, and the pages are visible. The background is a wooden surface.

DARE TO SEE

**Astounding new insights into
the Book of Revelation**

by Dr. D. Michael Hentrich

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All referenced passages of Scripture from the New International Version of the Holy Bible (licensed by Biblica, aka The International Bible Society).

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Introduction

First of all, I need to make it clear that the author of this book absolutely believes that Jesus is Divine and the Son of God who embodies the spirit, heart and mind of the Father. While the assertions of this book challenge traditional perspectives, it in no way diminishes the Divinity and value of Jesus in the mind and heart of the author.

As for the Book of Revelation, most believers agree that the Book of Revelation is a mysterious writing. Few, if any, Christian scholars will say with 100% confidence that they know what it means in its entirety. Yet, I will make the case herein that doctrinal presumptions have blocked many believers' minds from seeing what is really there. We have locked ourselves inside our traditional doctrinal boxes, unable to allow ourselves to stand back and see it for what it really is. In this short book, we will step outside the box and look at it anew. The conclusion will be very uncomfortable for many people. Hopefully you will have the courage and humility to look for truth rather than comfort. Let's begin...

1. Backgrounder...

The Book of Revelation has perplexed scholars and believers for centuries. Some believe the book to be a broad overview of history. Others see it as a description of events of the early church. Still others see it as speaking to contemporary believers in whatever time they may live. Others believe it speaks of the End Times and the return of Christ. Still others see only general allegorical themes of good and evil depicted in it.

This author views the Book from a futurist perspective, describing in cryptic, mystical and metaphorical language the inevitable End Times and the return of Christ.

While all do not agree, it is generally believed that The Book of Revelation was written by a Christian prophet in the time of the Roman Emperor Domitian. That would put the date of the book somewhere between 81-96 A.D., and this would be about 51-66 years after the life of Jesus Christ. The author, who

goes by the name of “John”, may have lived in Patmos, although no one really knows.

The dating of the document and the style in which it was written makes it unlikely that it was actually penned by the apostle of Jesus named John. Volumes could be and have been written about the background and origins of the book, but this brief summary suffices for our purposes.

2. Jesus spoke of himself

The Gospels record that Jesus often spoke of himself in the third person. It was not the customary way to speak of oneself. It was odd. Especially the way Jesus referred to himself as the “Son of Man” was unprecedented in recorded history. While there are over 100 instances of the use of “son of man” in the Old Testament writings, those expressions did not have the same linguistic meaning as the expression of Jesus. It was different, with different connotation and purpose. We will discuss this topic in the next chapter.

I apologize for the abundance of passages listed below, but they are included here to drive home the point. However, if you have little time or interest to review them all, just sample a few of them and move on to the next chapter. And while many passages of Scripture are listed below, it is certainly not a complete listing. Bolding was added for emphasis.

In the Gospel of Matthew, Jesus said:

- Mat 8:20 *“Foxes have holes, and birds of the air have nests; but **the Son of Man** has no place to lay his head.”*
- Mat 9:6 *“But so that you may know that **the Son of Man** has authority on earth to forgive sins...”*
- Mat 10:23 *“... you will not finish going through the cities of Israel before **the Son of Man** comes.”*
- Mat 11:19 *“...**the Son of Man** came eating and drinking...”*
- Mat 12:8 *“For **the Son of Man** is Lord of the Sabbath.”*
- Mat 12:32 *“Anyone who speaks a word against **the Son of Man** will be forgiven, ...”*
- Mat 12:40 *“... so **the Son of Man** will be three days and three nights in the heart of the earth.”*
- Mat 13:41 *“**The Son of Man** will send out **his** angels, and they will weed out of **his** kingdom everything that causes sin and all who do evil.”*
- Mat 16:28 *“...some who are standing here will not taste death before they see **the Son of Man** coming in **his** kingdom.”*
- Mat 17:9 *“Don’t tell anyone what you have seen, until **the Son of Man** has been raised from the dead.”*
- Mat 17:12 *“In the same way **the Son of Man** is going to suffer at their hands.”*
- Mat 17:22 *“**The Son of Man** is going to be betrayed into the hands of men.”*
- Mat 19:28 *“...when **the Son of Man** sits on **his** glorious throne, ...”*

- Mat 20:18 “... **the Son of Man** will be betrayed to the chief priests and the teachers of the law. They will condemn **him** to death...”
- Mat 20:28 “...just as **the Son of Man** did not come to be served, but to serve, and to give **his** life as a ransom for many.”
- Mat 26:2 “...**the Son of Man** will be handed over to be crucified.”
- Mat 26:24 “**The Son of Man** will go just as it is written about **him**. But woe to that man who betrays **the Son of Man!**”
- Mat 26:45 “... **the Son of Man** is betrayed into the hands of sinners.”

In the Gospel of Mark, Jesus said:

- Mar 2:10 “But that you may know that **the Son of Man** has authority on earth to forgive sins...”
- Mar 2:28 “So **the Son of Man** is Lord even of the Sabbath.”
- Mar 8:31 “He then began to teach them that **the Son of Man** must suffer many things...”
- Mar 8:38 “... **the Son of Man** will be ashamed of him...”
- Mar 9:9 “...Jesus gave them orders not to tell anyone what they had seen until **the Son of Man** had risen from the dead.”
- Mar 9:12 “Why then is it written that **the Son of Man**, must suffer much and be rejected?”
- Mar 9:31 “**The Son of Man** is going to be betrayed into the hands of men. They will kill **him**, and after three days **he** will rise.”
- Mar 10:33 “... **the Son of Man** will be betrayed to the chief priests and teachers of the law. They will

condemn **him** to death, and will hand **him** over to the Gentiles;”

Mar 10:45 “For even **the Son of Man** did not come to be served, but to serve, and to give **his** life as a ransom for many.”

Mar 14:21 “For **the Son of Man** will go just as it is written about **him**. But woe to that man who betrays **the Son of Man!**”

Mar 14:41 “Look, **the Son of Man** is betrayed into the hands of sinners.”

In the Gospel of Luke, Jesus said:

Luk 5:24 “But that you may know that **the Son of Man** has authority on earth to forgive sins...”

Luk 6:5 “...**The Son of Man** is lord of the sabbath.”

Luk 6:22 “Blessed are you when men hate you, and when they exclude you and insult you and reject your name as evil, because of **the Son of Man!**”

Luk 7:34 “**The Son of Man** came eating and drinking; ...”

Luk 9:22 “**The Son of Man** must suffer many things, ...”

Luk 9:44 “**The Son of Man** is going to be betrayed into the hands of men.”

Luk 9:58 “Foxes have holes and birds of the air have nests; but **the Son of Man** has no place to lay **his** head.”

Luk 11:30 “For as Jonah was a sign to the Ninevites, so also will **the Son of Man** be to this generation.”

Luk 12:8 “I tell you, whoever acknowledges me before men, **the Son of Man** will also acknowledge him before the angels of God.”

- Luk 12:10 *“And everyone who speaks a word against **the Son of Man** will be forgiven; but anyone who blasphemes against the Holy Spirit will not be forgiven.”*
- Luk 17:22 *“The time is coming when you will long to see one of the days of **the Son of Man**, but you will not see it.”*
- Luk 17:26 *“Just as it was in the days of Noah, so also will it be in the days of **the Son of Man**.”*
- Luk 17:30 *“It will be just like this on the day **the Son of Man** is revealed.”*
- Luk 18:31 *“We are going up to Jerusalem, and everything that is written by the prophets about **the Son of Man** will be fulfilled.”*
- Luk 19:10 *“For **the Son of Man** came to seek and to save what was lost.”*
- Luk 22:48 *“...but Jesus asked him, “Judas, are you betraying **the Son of Man** with a kiss?”*
- Luk 22:69 *“But from now on, **the Son of Man** will be seated at the right hand of the mighty God.”*
- Luk 24:7 *“**The Son of Man** must be delivered into the hands of sinful men, ...”*

And in the Gospel of John, Jesus said:

- Joh 1:51 *“...you shall see heaven open, and the angels of God ascending and descending on **the Son of Man**.”*
- Joh 3:13 *“No one has ever gone into heaven except the one who came from heaven -- **the Son of Man**.”*
- Joh 3:14-15 *“Just as Moses lifted up the snake in the desert, so **the Son of Man** must be lifted up, that everyone who believes in **him** may have eternal*

life.”

- Joh 3:18 “Whoever believes in **him** is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of **God’s one and only Son.**”
- Joh 5:19 “I tell you the truth, **the Son** can do nothing by **himself**; he can do only what **he** sees **his** Father doing; because whatever the Father does **the Son** also does.”
- Joh 5:25 “... the dead will hear the voice of **the Son of God** and those who hear will live.”
- Joh 5:27 “...and he has given **him** authority to judge because **he** is **the Son of Man.**”
- Joh 6:27 “... which **the Son of Man** will give you. On **him** God the Father has placed his seal of approval.”
- Joh 6:40 “For my Father’s will is that everyone who looks to **the Son** and believes in **him** shall have eternal life; and I will raise him up at the last day.”
- Joh 6:53 “...unless you eat the flesh of **the Son of Man** and drink **his** blood, you have no life in you.”
- Joh 8:28 “When you have lifted up **the Son of Man**, then you will know that I am the one I claim to be...”
- Joh 9:35 “Do you believe in **the Son of Man**?”
- Joh 12:23 “The hour has come for **the Son of Man** to be glorified.”
- Joh 13:31 “Now is **the Son of Man** glorified and God is glorified in **him.**”

As we read these passages, as well as many other similar ones throughout the Gospels, it is abundantly clear that Jesus

often referred to himself, but in the 3rd person. It is a grammatical device technically called “Illeism”. He spoke this way about himself more than 100 times in the Gospels.

Readers of the Scriptures have acclimated themselves to it. We just took it in stride, even though we did not understand it. That is an unfortunate fact. But worse than that, we automatically applied the same mind-set to our reading of the Book of Revelation. That seems to have been a mistake with some key passages, as we shall find later. That is the very reason for this book.

3. Why did Jesus speak this way in the Gospels?

We just assume that Jesus wanted everyone to know that he was the literal Son of God, no matter what the social consequences of that might be. If Jesus is literally the Son of God, then why was he calling himself the “*Son of Man*”? Did he want to stress his humanity in the face of his Divinity? Did he want to mask his Divinity? Was he trying to confuse us?

This question has been a very controversial one for scholars, and they have still found no consensus on it. The reason they have been unable to make sense of this lies in a failure to perceive the context of his statements.

The first place Jesus went to teach his Gospel when he was but a lad was not to uneducated fishermen but to the Temple. He reached out to the Jewish leadership and gave them the opportunity to recognize and lift him up as the King of Israel as prophesied in Isaiah 9; 11; 60; Luke 1:30 and Matthew 2:6.

Jesus' next step was to join up with his cousin who was the son of a priest and who himself had great respect and many disciples including young highly-trained Jewish monks. Of course, I am referring to John the Baptist. Jesus was again positioning himself to be recognized by the leaders of the nation and faith which God had worked for thousands of years to raise up to welcome him. But, when the Jewish leadership turned a cold shoulder to Jesus, he looked to humble fishermen and commoners as his disciples.

Since there was now some distance between Jesus and the Jewish leadership, his unorthodox teachings, his unorthodox lifestyle, and his miracles did not enamor the Jewish leaders, but rather made them jealous and even fearful of him and his growing grass roots influence. They had shut him out of their circle and now they were condemning him for being heretical. They could not understand him.

Thus, in this context, for Jesus to describe or label himself as the "*Son of God*", which he is and was, would not have been wise nor helpful to him. Therefore, he strategically deflected their opposition for a time. He said in John 7:6-8, "*The right time for me has not yet come.*" To call himself the "*Son of God*" would just aggravate the already-apprehensive Jewish leadership and push them to act prematurely on their fears before the appropriate time.

The religious leaders of his day tried repeatedly to get Jesus to admit that he was the Son of God, for which they were more than eager to condemn him. It was the number-one question on everyone's mind. While Jesus managed to buy time with this strategic move, the jealous and fearful leadership eventually sought his execution as a heretic, anyway.

The point is, if Jesus had consistently insisted that he was the "Son of God" rather than the "Son of Man," the likely result would have been a hastening the day of Jesus' crucifixion, which would not have fit his time frame and plan. While Jesus brought priceless victory in terms of spiritual salvation and forgiveness for all who believe in him, the goal of the earthly kingdom would remain unfulfilled until a second coming at a future date in time.

4. Jesus returned from the dead; but how?

The return of Elijah

Many, if not most Christians, have been taught to believe that Jesus is alive physically and living with the Father in the spiritual realm called Heaven. Therefore, it is very easy for him to return to us in this physical realm of the earth.

The Bible speaks of the return of two major figures who died, Elijah and Jesus. The return of Elijah was very important. Elijah was a great prophet of God who lived about 900 years before Jesus. The Scriptures say he “*went up to heaven in a whirlwind.*” [2Ki 2:11] The prophet Malachi made it clear in verse 4:5 that God “*will send you the prophet Elijah before that great and dreadful day of the Lord comes.*”

It was so important that many Jewish people believed, and still do believe, that before the Messiah can possibly appear or

come, Elijah must make his reappearance. It is even common practice among religious Jews to set an empty place setting for Elijah at the banquet table during the Feast of the Passover, reminding them of their anticipation of his return. They unfortunately still do not recognize that both Elijah and the Messiah already came 2000 years ago and they missed them both.

We know that Elijah had died because he later appeared in spirit with the also-deceased Moses to confer with Jesus on the Mount of Transfiguration. [Mt 17:3] But, that was NOT the return of Elijah. Jesus made it clear three times in the Gospels in Mt 11:12-14; 17:10-13 and in Mk 9:11-13 that the return of Elijah was manifested through the person of John the Baptist.

John was not actually the person of Elijah, but the angel Gabriel told John's father, the priest Zachariah, that his son would be coming "*in the spirit and power of Elijah.*" [Lk 1:17] This meant that Elijah in heaven would be influencing, supporting, guiding, speaking through, working through, and using the person of John in this physical world to do the all-important mission to "*make ready for the Lord a people prepared.*" [Lk 1:17] We even read in 2Ki 1:8 and Mt 3:4 that John's manner closely resembled Elijah's. The return of Elijah took place through the person of John, even though John denied it out of his own ignorance, as recorded in Jn 1:21.

All of this confirms two things: Elijah did not go to heaven *physically* when he ascended to heaven in a whirlwind, and second, he did not get another physical body, or reincarnate. No one does.

The Return of Jesus

“Well,” you say, “that may be true for Elijah and even for you and me, but not for Jesus. Jesus resurrected from his crucifixion physically and lives today in heaven, physically. He will come again physically from heaven.” Again, that is what many, if not most, Christians believe.

You would think it were black-and-white, a slam-dunk that Jesus resurrected physically. If you visit almost any Christian church in America, that is what you will be told. “The Scriptures are clear. There is no question about it!” Right?

Well, wait a minute. Let’s poke our heads outside the box for a moment and take a look at what the Bible actually says about this critical topic. In reality, what is recorded in the Bible is actually very contrary to this seemingly rock-solid traditional Christian tenant.

Let's start with the evidence everyone points to. In Lk 24:39-43 Jesus appears and declares that he is not a "ghost" or "spirit" and eats a meal in front of his disciples. And in Jn 20:26-27, Thomas touches the wounds of Jesus and believes. That seems pretty convincing. We will discuss these two passages in just a moment.

But first, let's consider the following:

- Mt 28:17 *"When they saw him, they worshiped him; **but some doubted.**"*
- Mk 16:12 *"Afterward Jesus **appeared in a different form** to two of them while they were walking in the country."*
- Lk 24:15-16 *"As they talked and discussed these things with each other, Jesus himself came up and walked along with them; **but they were kept from recognizing him.**"*
- Lk 24:31 *"Then their eyes were opened and they recognized him, and **he disappeared from their sight.**"*
- Lk 24:36-37 *"While they were still talking about this, **Jesus himself stood among them** and said to them, 'Peace be with you'. **They were startled and frightened, thinking they saw a ghost.**"*
- Lk 24:51 *"While he was blessing them, **he left them and was taken up into heaven.**"*
- Jn 20:14 *"At this, she turned around and saw Jesus standing there, **but she did not realize that it was Jesus.**"*
- Jn 20:19 *"On the evening of that first day of the week,*

when the disciples were together, **with the doors locked** for fear of the Jews, **Jesus came and stood among them** and said, 'Peace be with you!'"

Jn 21:12,14 "Jesus said to them, 'Come and have breakfast.' **None of the disciples dared ask him, 'Who are you?'** They knew it was the Lord... This was now the third time **Jesus appeared** to the disciples after he was raised from the dead."

1Cor 15:5-8 "and that he **appeared** to Peter, then to the Twelve. After that, he **appeared** to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he **appeared** to James, then to all the apostles, and last of all **he appeared to me also**, as to one abnormally born." (explanation follows)

Acts 9:3-7 "As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, 'Saul, Saul, why do you persecute me?' 'Who are you, Lord?' Saul asked. 'I am Jesus, whom you are persecuting,' he replied. 'Now get up and go into the city, and you will be told what you must do.' The men traveling with Saul stood there speechless; **they heard the sound but did not see anyone.**"

Acts 22:9 "My companions **saw the light, but they did not understand the voice of him who was speaking to me.**"

1Cor 15:35-52 "But someone will ask, '**How are the dead raised? With what kind of body do they come?'** How foolish! What you sow does not come to

*life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body. All flesh is not the same; Men have one kind of flesh, animals have another, birds another and fish another. **There are also heavenly bodies and there are earthly bodies**; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another... So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; **it is sown a natural body, it is raised a spiritual body**. If there is a natural body, there is also a spiritual body. So it is written: 'The first man Adam became a living being'; **the last Adam (Jesus), a life-giving spirit**. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven. I declare to you, brothers, that **flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable**. Listen, I tell you a mystery. We will not all sleep, but we will all be changed -- in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, **the dead***

will be raised imperishable, and we will be changed.”

Acts 9:10 *“In Damascus there was a disciple named Ananias. The Lord called to him **in a vision**, ‘Ananias.’ ‘Yes, Lord,’ he answered.*

Acts 18:9 *“One night the Lord spoke to Paul **in a vision**: “Do not be afraid; keep on speaking, do not be silent.”*

Acts 22:17-18 *“When I returned to Jerusalem and was praying at the temple, **I fell into a trance and saw the Lord** speaking. ‘Quick!’ he said to me. ‘Leave Jerusalem immediately, because they will not accept your testimony about me.’”*

Acts 23:11 *“The following night **the Lord stood near Paul** and said, ‘Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome.’”*

1Pet 3:18-19 *“For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. **He was put to death in the body but made alive by the spirit, through which also he went and preached to the spirits in prison...**”*

Obviously, all of the above passages of Scripture indicate that Jesus resurrected in his eternal spiritual body, and not in his temporal physical one. Does such an allegation denote the anti-Christ? After all, 2 Jn 1:7 says

*“Many deceivers, who do not acknowledge Jesus Christ as coming **in the flesh**, have gone out into the world. Any such person is the deceiver and the antichrist.”*

No, this passage of scripture is clearly pointing to Jesus' contemporary earthly life 2000 years ago and warning against those who "*have gone out into the world*" teaching that Jesus was not human, not fleshly, but a spirit. We are NOT saying that whatsoever. The question before us is: How will Jesus return? We must not get these two questions confused.

So, how can we understand Lk 24:39-43 and Jn 20:26-27? How do we reconcile the Word of God here? The Word of God is the truth and so it must be consistently true. Should we try to reconcile the 40 passages above with the two at-hand, or the two at-hand with the 40? We will see that the two passages at-hand can be reconciled with the other 40 through Scripture.

Lk 24:39-43 "*Look at my hands and my feet. It is I myself! Touch me and see; for **a ghost** has not flesh and bones, as you see I have.*' When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, 'Do you have anything here to eat?' They gave him a piece of broiled fish, and **he took it and ate it in their presence.**"

This passage in the King James Version uses the word "spirit", while other more contemporary versions of Scripture,

such as the NIV, use the word “ghost.” Why the switch in terms? The reason is significant. In the King James Version, “ghost” is the word used to denote a Divine spiritual being, such as the Holy Ghost. In the same King James Version, a “spirit” refers to an evil apparition which people commonly feared and which was sometimes not so clear and substantial.

Similarly, in other more contemporary translations, such as the NIV, it is the opposite. The term “spirit” refers to a Divine spiritual being, such as the Holy Spirit, while the term “ghost” is the word used to denote an evil apparition which people commonly feared and which was sometimes not so clear and substantial.

Thus, Jesus was making the point that he was not an evil apparition that people should be afraid of. And the flesh and bones? Well, the spiritual bodies of angels and human spirits in heaven are bodies, and they do have substance and form. They have spiritual flesh and bones and look and can even feel just like their earthly counterparts. Note Heb 13:2... *“Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.”* More dramatically, recall how Jacob wrestled with an angel at the ford of Jabbok and the angel put his thigh bone out of joint. We’ll talk more about that in a moment.

And the eating of a meal? The Bible tells us that Lot invited angels into his home and he served them a meal and they did “eat”. [Gen 19:3] It seems that Divine spiritual beings can even eat an earthly meal if they want to.

And how about Jn 20:26-27?

*“A week later his disciples were in the house again, and Thomas was with them. **Though the doors were locked, Jesus came and stood among them and said, ‘Peace be with you!’** Then he said to Thomas, **‘Put your finger here, see my hands. Reach out your hand and put it into my side. Stop doubting and believe.’**”*

Here we are mesmerized by the idea that Thomas could touch the wounds of Jesus. Did we forget about Jacob, who wrestled with an angel through the night and the angel dislocated his thigh bone in the battle? [Gen 32:24-25; Hosea 12:4] So, the Bible tells us that a spiritual being such as an angel can have substantial and tangible contact with an earthly man. Some people even believe that the Book of Genesis indicates that spiritual beings had sex with earthly women who then bore giants. [Gen 6:2,4] Mmmmm. It is therefore easier to reconcile these two scriptures with the other 40, even though it stretches our traditional understanding, than it would be to explain away the other 40 passages which clearly indicate that Jesus was “appearing” to them in his spiritual body.

So, what is the purpose of this discussion on how Elijah and Jesus came back to life? It will be important as we consider the rest of the story about some of the prophecies in the Book of Revelation, as you will see.

5. The Book of Revelation:

“He His Him He His Him He His Him...”

As the Book of Revelation begins, the writer “John” describes the circumstances of his experience. He explains that Jesus, himself, directed him to “*write on a scroll what you see...*” [Rev. 1:11] and proceeds to give him a vision and mystical experience along with his direct verbal message for the current and future generations. This is Jesus Christ himself talking to John and to us. From chapter 4, an angel representing Jesus leads John through a complex experience in the spirit world where John sees and hears many prophetic things pertaining to the End Times and the Lord’s return.

Within all of this is an enormously important message from Jesus that we have missed. The focus of Jesus’ message has to do with “*He who overcomes*” (or who conquers, or who is the

victor). Traditional Christian doctrine requires that Jesus be speaking here about wonderful, successful disciples... believers who overcome all trials and temptations of the evil one and persevered in faith until the very end. Any of us could be one of those who “overcome.” That is what we have thought.

But, is Jesus really talking about good Christians when he talks about “*He who overcomes*”? No, in fact he is not. Then is he talking about himself, as we saw that he so often did in the Gospels? Dare we be so bold as to ask? In fact, it cannot be the case. In fact, he is not. He is talking about one specific individual. He is talking about someone.

Then, just who is Jesus referring to? The key word in this question is “he” or “him”. Consider Rev. 2:17... Jesus said:

*“...To **him** who overcomes, I will give some of the hidden manna. I will also give **him** a white stone with a new name written on it, known only to **him** who receives it.”*

What is the symbolism of the “stone” and especially a “white stone”? Will all faithful believers get a white stone with a new name on it? No. And whose name will it be?

Consider Rev. 3:12...

*“**Him** who overcomes I will make a pillar in the temple of my God. Never again will **he** leave it. I will write on **him** the name*

*of my God, and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on **him my new name.***”

Who is speaking here? Is it an angel representing the Lord. No. It is Jesus Christ himself speaking. He is telling us that the person he refers to as “HE” will have a new name. And it is the new name of Jesus (The Lord) himself, also. It will not be a familiar name. No one knows the name except the one who receives it. Clearly Jesus is not talking about giving this new name to all the saints who have been faithful to him. He is talking about *someone*. Consider Rev. 19:11-16... Now an angel representing Jesus gives John the following vision:

*“I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. **He has a name written on him that no one knows but he himself.** He is dressed in a robe dipped in blood, and his name is The Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: **King of kings and Lord of lords.**”*

Here an angel representing Jesus leads “John” through the future and gives him a vision of the things to come. Here John sees the one who is coming with “a name written on him that no one knows but he himself.” Who is he? You would think it is

Jesus! After all, he is making war and judging the world from atop a white horse. He is followed by the armies of heaven. The sword of truth issues forth from his mouth with which he smites the nations. He wears a robe dipped in blood. On his robe is written “King of kings and Lord of lords.” How much clearer can it get? But, the one on the horse is not Jesus. Consider Rev. 2:26-27... Jesus himself said to John:

“To him who overcomes and does my will to the end, I will give authority over the nations -- he will rule them with an iron scepter; he will dash them to pieces like pottery, just as I have received authority from my Father.”

He is clearly speaking of someone, an extension of himself. These passages make three critical points. Jesus is saying, “I will give **him** authority over the nations.” “I” is Jesus and “him” is someone else. Secondly, Jesus said “**He** shall rule them with an iron scepter.” He did not say “I”. And thirdly, Jesus ties up all the loose ends by declaring, “*just as I have received authority from my Father.*” This makes it finally clear that Jesus is talking about someone else; an extension of himself.

But isn’t this an angel talking for Jesus? Definitely not. This is Jesus Christ talking. And angels do not call God their “Father.” There is no question about it. Jesus is referring to someone else who will come and rule the nations with a rod of iron, with the

sword of truth issuing forth from his mouth, who will lead the armies of heaven in the final judgment of the world and establish God's kingdom while Jesus supervises from the Throne of God. Jesus will then grant *this person* to sit with him on his throne in heaven. Consider Rev. 3:21... Jesus himself said:

“To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.”

And throughout this experience, Jesus is speaking about “He”, “Him”, “His” etc. Our traditional doctrines have required us to assume that Jesus is just talking about himself again in the third person, as was so often the case in the Gospel record. Do you think?

will **he** find faith Lk 18:8
he will lead them Rev 7:17
He will rule them..... Rev. 19:15
He treads..... Rev 19:15
He will dash them..... Rev 2:27
He will reign..... Rev 11:15
reign with **him** Rev 20:6
he is coming Rev 1:7
out of **his** mouth..... Rev 1:16; 19:15, 21
him who overcomes Rev 2:7,17, 26; 3:12, 21
He who overcomes Rev 2:11; 3:5; 21:7
I will give **him** power Rev 2:17, 26, 28
acknowledge **his** name Rev 3:5

make him a pillar	Rev 3:12
grant him to sit with me.....	Rev 3:21
he is able to open the scroll....	Rev 5:5
He took the scroll.....	Rev 5:7
he was given a crown.....	Rev 6:2
he rode out as a conqueror	Rev 6:2
he is Lord of lords.....	Rev 17:14
He judges and makes war	Rev 19:11
His eyes.....	Rev 19:12
On his head	Rev 14:14; 19:12
he has a name.....	Rev 19:12, 16
him who receives it.....	Rev 2:17
He is dressed	Rev 19:13
he is Lord of lords.....	Rev 17:14
he is...King of kings.....	Rev 17:14
with him will be his	Rev 17:14
out of his mouth	Rev 19:15, 21
his name	Rev 3:5; 14:1; 22:4
his bride	Rev 19:7
on his robe.....	Rev 19:16
on his thigh	Rev 19:16

So, the elephant is squarely in the middle of the tent. Dare we pose the question? Could it be possible that Jesus is conveying to us through the Book of Revelation that he will return in a similar manner to the way Elijah returned?

But two angels told Jesus' disciples in Acts 1:11...

“Men of Galilee, why do you stand looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

What an ironic statement. The angels are asking the men, “*Why do you stand looking into the sky?*” This very strange and ambiguous language is hard to decipher but it appears to be a mistaken notion to look upwards to the sky for the return of the Lord. Then, where should we look? Perhaps this is our cue to connect to the Book of Revelation where it says in verse 12:5...

“She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.”

How outrageous! It would be anathema to all of Christendom. But, what is Jesus really saying to us in the Book of Revelation? Can we find the courage to see it?

6. “He” is NOT me

When Jesus was asked how people could find him when he returned, he answered, “*Wherever there is a body, there the vultures will gather.*” [Mt 24:28] Technically this may be translated “dead body” or “carcass.” But, living or not, it seems this “body” refers in some way to the Lord. The key word of this passage, however, is not in the word “body” but rather the word “vultures,” or “eagles” in other translations.

Two-thousand years ago, eagles were not the symbol of freedom and democracy in the United States. Eagles were considered the king of predators, which is why “vultures” was chosen in other translations.

What Jesus was trying to convey was that, living or dead, where the Lord is, all the forces of evil will be gathered together to oppose him. The evil one is alive and well in the fallen world, and he will not welcome the Lord’s return. Jesus was not at all

confident that the Lord will be acclaimed by believers, at least not at first. That is why Jesus asked, “*Will he find faith?*” when he returns. [Lk 18:8] All of the same kind of self-righteous and arrogant religious leaders and skeptics that opposed Jesus 2000 years ago are still alive and well today. He will be hated and despised because the world prefers the darkness over the light. He will be branded a dangerous heretic and blasphemer because the Sword of Truth which comes from his mouth will go beyond the New Testament writings. He will be decried as the anti-Christ. He will be accused of every crime the devil, himself, is guilty of. People will call for his death. If crucifixion were in vogue, they would beg for that. Didn’t he warn that false prophets would deceive “*even the elect?*” How will the elect be sure of the *real* one?

It will be a time of confusion, much like 2000 years ago. It is comfortable to think that certainly WE would not be opposed to the Lord when he returns, as many devoutly religious people were when Jesus walked among them. “*Certainly, I will recognize him immediately!*” Let us be warned.

This message is NOT politically correct. It is NOT theologically comfortable. It is NOT traditionally orthodox. But, even though almost two millennia of Christian scholars have thought otherwise, it could well be the truth. What kind of relationship do *you* want to have with the real living Jesus?

It does not glorify Jesus Christ if we misunderstand what he was saying to us. It does not glorify Jesus Christ if we misinterpret his words in some theologically comfortable way and then teach others to misinterpret them, as well. We need and want to have a real, face-to-face relationship with the Savior, whether it is comfortable or not, orthodox or not.

Watch and be alert; not just with your eyes and ears, but also with alert minds. Be careful not to let yourself be blinded by the concrete box of traditional doctrines. What is it that the Lord was really telling us in the Book of Revelation? Do we have the courage to ask? Do we dare to see?