

**VICTORIOUS LIFE CHURCH BIBLE STUDY SERIES:
THE BOOK OF REVELATION
PASTOR WILLIAM A. LEE, II**

**THE GLORY OF THE SON OF MAN IN THE CHURCH
CHAPTER ONE (CONTINUED)**

REVELATION 1:4-8

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I. A Unique Greeting to the Church

A. (4-5a) A greeting of Grace and Peace

After the initial introduction the book then begins with a blessing and a benediction. This book primarily deals with judgment yet it opens with grace. In this book, wicked men get what they deserve yet God begins it by telling men they can have what they do not deserve.- grace. This is also a book that deals with the very opposite of peace. It deals with bloodshed and war, conflict between invisible and visible forces of good and evil, a human insurrection toward God in an attempt to overthrow His rule and the battle of Armageddon in which God eventually puts down all opposition. Yet God begins this book with a single word- peace. God directs his servant to speak these words knowing that grace and peace will eventually rule in the end.

The Origin of the Grace and Peace is the Trinitarian God which we often quote in the following order: The Father, the Son and the Holy Spirit. However, John introduces the Godhead in this greeting in an unusual order. The Father, The Holy Spirit and the Son.

THE FATHER: From Him who is and who was and who is to come:

John brought a greeting from *God the Father*, who is described with this title. A title that speaks to the eternal nature of God. It has the idea of a timeless Being, and is connected with the name *Yahweh* found in the Old Testament.

Exodus 3:14

14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

Exodus 6:3

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.

Exodus 17:15

15 And Moses built an altar, and called the name of it Jehovahnissi:

Jehovah (YAHWEH)- He who continually is.

The construction of **who is, who was and who is to come** is intentionally awkward in the ancient Greek. It seems that John searched for a phrase to communicate the Old Testament idea of *Yahweh*. The Greek expression used by John here is the parallel of the Hebrew expression of Exodus 3:14. This language describes the eternity of God. God is seen as the one who transcend the ages and is waiting for us in the future. A message that is important to this book because it is about the future. It is never enough to just say that God **is**, or to just say that He **was**, or to just say that He **is to come**. As Lord over eternity, He rules the past, the present, and the future.

HE READS THE PAST, RIDES THE PRESENT AND RULES THE FUTURE

The description **Him who is and who was and who is to come** applies to God the Son and God the Holy Spirit as much as it does to God the Father. In fact, the title *Yahweh* describes the Triune God, the One God in Three Persons. Yet it seems that John focused on God the Father with this title because he specifically mentioned God the Son and God the Holy Spirit in the following words of this verse.

THE HOLY SPIRIT

The Seven Spirits which are before the throne- this has to do with the perfection of the Spirits Person and with the Sufficient and overwhelming level of His Power. He is seen before the throne because He is the executor of God's purposes in the earth, the hearts of men and the in government of the Kingdom. It is present before the throne in everlasting service to the Father and is also the Origen of grace and peace.

THE SON

From Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth: John brought a greeting from *God the Son*, who is described by *who He is* and by *what He has done*.

Jesus- The saving name

Christ- the Messianic Title and his office designation.

Jesus is the **faithful witness**: This speaks to Jesus' utter reliability and faithfulness to His Father and to His people, even unto death. The ancient Greek word translated **witness** is also the word for a *martyr*.

Firstborn from the dead: He had tasted death and rose in triumph from the tomb and ascended into glory. By doing so he implemented the plans and purposes of God for this age. This speaks to Jesus' standing as *pre-eminent* among all beings. He is first in priority. **Firstborn from the dead** means more than that Jesus was the first person resurrected. It also means that He is pre-eminent among all those who are or will be resurrected. First-begotten- (protokos) implying priority and sovereignty. He is the leader of all who will rise from the dead through Him to everlasting life.

John 11:25

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Romans 8:29

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1 Corinthians 15:20-23

20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Rabbis also used **firstborn** as a Messianic title. "God said, 'As I made Jacob a first-born (Exodus 4:22), so also will I make king Messiah a first-born' (Psalm 89:27)

Exodus 4:22

22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

Psalm 89:27

27 Also I will make him my firstborn, higher than the kings of the earth.

In this greeting, with its systematic mention of each Person of the Trinity, we see how the New Testament presents the doctrine of the Trinity. It doesn't present it in a carefully defined orderly manner like we try to in Bible School. It simply weaves the truth of the Trinity – that there is One God in Three Persons – throughout the fabric of the New Testament.

Throughout the Book of Revelation will see John break forth into a doxology which is a common practice and response in Hebrew- Christian worship when the divine name is mentioned. It is basically an expression of Praise.

Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

II. THE TRIUMPHANT RETURN OF CHRIST

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

As John is writing he uses the words of Christ who used the words of Daniel to describe His eventual return in terms of it being in the clouds.

Daniel 7:13

13 I saw in the night visions, and, behold, 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.

Mark 13:26

26 And then shall they see the Son of man coming in the clouds with great power and glory.

Thessalonians 4:17

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

From the Old Testament days clouds are a symbol of the appearance of God.

Numbers 11:25

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

Psalms 104:3

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Isaiah 19

19 The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

There is also a reference to Zechariah which connect the suffering of Christ with His appearance in glory.

Zechariah 12:10

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Essential in the redemption story is both suffering and glory. No Cross, No Crown! This verse emphasizes that the suffering of Christ is a necessity in judgment. John applies this prophecy to those who actually put Christ to death.

John 19:34-37

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.37 And again another scripture saith, They shall look on him whom they pierced.

Although John is referencing his own writing in terms of the Roman soldiers who put Christ to death there is more to it than that. His emphasis here actually notes two key things about Christ return.

1. A VISIBLE RETURN- Every Eye Shall see him.

The Biblical application of Christ crucifixion as that all who have sinned have participated in His death. All those who by their rejection of Him pierced His side shall see the One in whom they pierced. This application is extended today that all of the tribes of the earth will mourn because of Him. An event of judgment, the day of the Lords return is a day of Judgment.

Isaiah 61

61 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

The book of Revelation will demonstrate this over and over again.

2. A VICTORIOUS RETURN-.....and all kindreds of the earth shall wail because of him. Even so Amen.

When Christ comes to the earth the nations will be gathered together at Armageddon to do war with Him. This will be orchestrated by the beast and all of the demonic forces and in a blaze of power and glory Christ will put down the rebellion and establish his Kingdom. It will be a day of weeping and rejoicing at the same time.