

# REVELATION 06 – HOLINESS: HAGIOS vs HIEROS

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Revelation 1:5b-6

# PROLOGUE – GRACE–PEACE: WHAT DO THEY REALLY MEAN?

- Grace, often defined as *unmerited favor*, means so much more (Ro 3:21-26)
  - Classical Greek: Wellbeing, often associated with gratefulness and thanksgiving
  - Old Testament: Strong One helping the Weak One hence unmerited favor exemplified in Noah, Moses, Ruth; i.e., entire Bible and each life created (Ge 6:8; Ex 2:1-10; Ruth 2:1-13)
  - Paul associates Grace with entire Christian existence and includes it in his Preambles as does John (Ro 1:5-6; 5:1-8; 1Co 15:10; Ga 1:3; Ep 1:2)
  - **Acts views Grace flowing from Christ to Believers {Charisma}**  
(Ac 1:6-8; 2:1-12; 8:8-10; 11:19-24)
- Christ's Grace empowers Believers via indwelling Spirit resulting in Faith (Ro 1:17)
  - Peace results from **Christ** satisfying Father's holiness; Revelation *reveals* result of those who live by their **works** not satisfying God's holiness: Not hid in Christ  
(Ge 2:15-17; Da 7:9-11; Mt 22:11-14; Ro 4:1-8; 5:6-11; Col 3:1-10; Re 20:11-15)

# PROLOGUE – ALLOW SCRIPTURE TO INTERPRET SCRIPTURE

- Two Christs? No! Two perspectives of Christ emphasizing Him as The Faithful Witness who died for Man
- John names Jesus as God which is an affront to the Jews; Revelation is also to the Jews as well as to the Church (Ac 4:1-20; 6:8-15; 7:51-58; Ro 11:7-11)
  - First born from Dead; First Fruits of completed New Covenant salvation (1Co 15:20-23)
  - Already The Ruler of all earthly rulers {Important after the Church Letters} (Ro 13:1-2)
- First, Jesus is The Faithful Witness proved by His Death (Jn 5:36-40)
  - **All that can be known about Father and salvation comes through Christ**
  - If Christ is not a Faithful, True, Witness His Gospel cannot be True: No Salvation! (Jn 8:12-19, 31-47)

# WORK OF CHRIST: DYING FOR SINNERS

- In the first six verses, mainly two verses, John emphasizes Christ dying for sinners as core of His ministry; indeed, purpose of history, Creation
  - Verse 4: ...him who is and who was and who is to come...
  - Verse 5a: ...the firstborn of the dead...
  - Verse 5b: ...freed us from our sins by his blood...
- **Father sends His Son to die for sin; judgment comes from rejection of Son**  
(Jn 3:16; 1Jo 4:9)
  - Old Testament leads up to this single incomprehensible act (Ge 22:7-8)
  - New Testament flows from this expression of undeserved love; Christ's act the core of Creation, the Bible to secure our *New Nature* (Ro 5:6-8)

## GOAL OF CHRIST: DEVELOPING A *WHAT* PEOPLE?

- The Son, through His Love of His Creation, us, had a single purpose guiding Him to the Stauros; developing a **holy** people (Is 53:11-12; Jn 16:21)
- Gk {ἱερεύς, hierous} translated priest(s); we must understand this word better
  - ἱερός, hieros means holy but different from hagios, {ἅγιος} usual Gk word for holy sanctified ones or saints
  - Whereas hagios is holiness demonstrated by expressions of one's *new nature*, hieros is holiness as an intrinsic or essential element of one's being
  - Hagios better word **now** because **all** people were/are born sinners without **any** intrinsic holiness; just the opposite: All have sinned (Ro 3:10-18, 23)
  - In our Fleshly bodies we have no hieros and struggle to exhibit hagios, maturation (Ja 2:14)

## HIEROS AS HOLY: NOT AS PRIEST(S)

- Priests are considered intrinsically holy because of the god(s) they represent; they are living metaphors: Compare Moses to Aaronic priests
  - Aaronic priesthood consecrated by animal sacrifices that cannot remove sin; they often failed representing God: Strange Fire, Eli's son's, priests that condemned Jesus (Le 10:1-2; 1Sa 2:12-17; Mt 26:62-68; He 10:1-4, 11)
  - Priest(s) by definition are intercessors between God and worshippers (He 7:18-25)
  - Aaronic priesthood provided imperfect metaphors, animal sacrifices, that looked to Christ as The Sacrifice for sin: Pascal Lamb (Ps 51:16-17; Jn 1:29-34; 1Co 5:7-8)
  - Aaronic priests never displayed Father's hieros; but they could, **if** saved (Ze 3)
  - Moses asked to witness Christ's glory {Hieros} and did, his face shone with hieros holy glory as did Christ's over a millennium later (Ex 33:18-23; Lk 9:28-31; 2Co 3:7-18)

## COMPLETE SALVATION: INTRINSIC HOLINESS

- We only have *first fruit* of our salvation, *new nature & Spirit*; but when Christ appears we will have complete salvation: Our *new bodies* (Ro 8:22-23; 1Co 15:42-57; 2Co 5:17)
  - Now, we only exhibit *hagios* holiness through the words and deeds that flow from our *new nature* empowered by the Spirit; unless we quench him (1Co 12:12-13; 1Th 5:19; Ja 2:14)
  - Then, we will exhibit *hieros* holiness because we will be completely clothed in Christ's righteousness (Is 61:10; Co 1:24-27; 3:1-4)
  - We shall offer sacrifices fitting, not of Aaronic but Melchizedek's - Christ's priesthood {High Priest} based on His intercession for us (He 7:11-17; 13:15)
  - It is fitting Melchizedek offered bread, wine and words with Abraham; presaging Christ's Eucharist which presages eternity future in New Jerusalem (Ge 14:18-20; Mt 25:26-29; He 7:1-10; Re 21:1-4; 22:1-5)

## AVOID IMAGERY OF AARONIC PRIESTHOOD

- We will not be priests in the traditional sense of intercessors as there will be no one to intercede for in eternity future
- We will be an intrinsically holy, hieros, people offering continual praise to Christ along with His heavenly Creation (Re 4:8-11)
  - We are *living stones*, He is *Cornerstone*, being built as hieros people offering *acceptable*, not animal, sacrifices to the Father through Christ (1Pe 2:4-10)
- This is the kingdom *of Heaven/God*, Christ is building based on the Father's will before Creation (Mt 22:1-14; Jn 3:3-11; Ep 1:3-14)
- Christ glory and dominion continues forever, and we shall be with Him forever



# AMEN: NOT AN ENDING

- *Amen* is an ancient word we do not fully understand today
  - Often Christians use it to mean: The End of a prayer, a statement, etc. or “I agree”
  - Amen is a proclamation or affirmation of **absolute Truth**; not to be used lightly
  - When it is repeated, God’s Absolute Truth is further emphasized (Jn 8:57-59)
- Revelation is not simply a *story* of evil one’s getting their comeuppance; it warns of results of rejecting the hieros Christ and mimicking hagios {works}
- Revelation is of Christ as High Priest-King-God over His Creation
  - Saved or Lost: **Everyone** will bow proclaiming Him God – Amen, Amen  
(Ro 14:10-12; Ph 2:5-11; Re 20:11-15)