

The Glorification of Christ from Beginning to End (Revelation 1:1-8)

Please take the Word of Christ and turn to the book called the Revelation of Jesus Christ, Revelation chapter 1. This morning will be the start of our next series that will be on the glory of Christ. If your heart wants to see Christ glorified, exalted, lifted up, I pray this series will lift up your hearts. If you love to see Christ uplifted, you'll be uplifted, because it's in Revelation that He's lifted up and His glory is revealed as much or more here than any book

Revelation 1:1 (ESV) *The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, ² who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. ³ Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.*

A couple weeks ago we looked at the last beatitude in the first message of Jesus in the NT in Mt 5. Today we'll see the last book of the NT begins with a beatitude (*blessing/blessed*) in its final message and revelation from Jesus. There's no other blessing in the Bible like speaking and keeping Revelation. No other book begins with a blessing like this, for reading and heeding it.

Vern Poythress is a professor related to my brother-in-law who writes here:

'One time as I was teaching Revelation, I noticed many children in the congregation. "I want you children to read Revelation too. If you are too young to read it for yourself, have your parents read it to you. You, too, can understand it. In fact, you may understand it better than your parents." A boy about 12 years old came up to me afterwards. "I know exactly what you mean. A short time ago I read Revelation and felt that I understood it."

"Praise the Lord!" [I said. The 12-year old boy went on] "I read it just like a fantasy, except that I knew it was true." I thought, "Precisely."

This story was so good that I began using it when I taught Revelation in seminary classes. A student came up afterward [and said to me] "You know that 12-year-old boy? ... I know exactly what he meant. I can remember reading Revelation when I was about 12 years old, and understanding it. I have been understanding it less and less ever since!"

A group of seminary students finished playing basketball in a gym. They noticed the janitor in a corner, reading a book. "What are you reading?" [He replied] "The Bible." [They asked] "What part of the Bible?" [The janitor said] "Revelation." We'll help this poor soul, they thought [and so the smart seminarians said] "Do you understand what you are reading?"

“Yes!” They were astonished. “What does it mean?” [they asked, and surprised *they* didn't know, *he educated them*] “Jesus is gonna win!”

... [Poythress writes don't miss the point of the book. It's] a picture book, not a puzzle book. Don't try to puzzle it out. Don't be... preoccupied by isolated details. Rather, become engrossed in the story. Praise the Lord. Cheer for the saints. Detest the Beast. Long for the final victory. [he says if you make it into a puzzle book or focus on what's obscure instead of what's clear you'll miss the blessing promised in v. 3 and say] “I'm confused.” “It's so complicated.” “I'm lost.” “It's all a puzzle, and only this expert teacher can make sense of it.” “I give up.” [Others] Instead...develop an unhealthy interest. They search for some complicated new scheme of their own to try to “solve” the puzzle. They end up tickling the fancy, and missing the real point. In contrast, people uninfluenced by super-duper teachers do better.¹

He writes later that the purpose of Revelation isn't to tickle our fancies, it's to strengthen our hearts. So it's sad that many Christians avoid this book. It doesn't say in v. 3 'blessed is the one who keeps *away* from the book,' it says 'blessed is the one who keeps *what he hears* in the book.' In other words, he listens to it and lives in light of it. v. 3 doesn't say 'blessed is he who *avoids* Revelation,' it's 'blessed is he who *applies it*.' Now, it doesn't say 'blessed is he who *has everything all figured out*,' it says 'blessed is he who *hears*.' The blessing is also on the one who reads it, and even one who reads it out loud.

⁴ *John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne [or some translate it 'the sevenfold Spirit,' ala Isa 11:2, number 7 = perfect, completeness, fullness of Holy Spirit]* ⁵ *and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood* ⁶ *and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.* ⁷ *Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.* ⁸ *“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”* ⁹ *I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.*

This is the apostle John in exile for his faith on Patmos, an ancient Alcatraz. Most scholars think he wrote it in the 90s AD during the reign of Domitian.

v. 1 says this is for God's servants, not just a special elite group or the super smart people. The purpose in v. 1 wasn't to hide, it says he *made known* the things that must soon take place. Some of the things in this book did soon take place in the first generation they were written to (chapters 2-3 mention persecution that the original churches experienced shortly after). Chapter 12 clearly includes events of the first century. The scholars aren't all agreed on when the other chapters take place, but all agree chapters 21-22 are future. John is shown near events and still future events (ex: v. 7, imminent return).

The letter was first intended to be read publically to 7 churches around Asia Minor/SE Europe (v. 4) but it also applies to all churches until Jesus returns. This wasn't given to be a spiritual Sudoku book for us in the 21st century in our comfort, it was given to 1st century churches in discomfort, suffering. It's not written in a secret code that Christians through history could never make any sense of till books in the 1970s, 80s and 90s cracked the code. It's a book steeped in the language of the OT and images from Jewish literature, so we need to understand their background and setting, not just jump to ours [one scholar says 70% of Revelation's verses are from OT verses]²

We also need to understand its theme, genre, what it's about; *Who* it's about. Notice v. 1 isn't 'the revelation of *John*' it's the revelation of *Jesus*. It's not 'the revelation of St. John the Divine' (the title in KJV). Better manuscript titles: 'the Revelation *to* John' and/or 'the revelation *of* Jesus Christ.' It's the revealing of Jesus Christ in all His glory. It's the unveiling of who Christ is. The first word in v. 1 is *apocalupsis* in Grk (apocalypse). The book differs from Jewish apocalyptic writings in several ways, but John uses apocalyptic style symbols. *Apocalypse* in NT times just meant *uncovering* or *unveiling*. v. 3 also calls it a prophecy, so it reveals Christ and prophesies future events

Ironside: 'this book is the unveiling of our Lord Jesus Christ. He is its one great theme ... If you would learn to appreciate Christ more, read this book, frequently and prayerfully ... the title is not in the plural. People often speak of the book of Revelations. There is no such book in the Bible. It is *the* Revelation—one blessed, continuous manifestation of God's...Son'³

My Study Bible says when the word 'refers to a person, it means that person becomes clearly visible ... The gospels unveil Christ at His first coming in humiliation; Revelation reveals Him in His exaltation: 1) in blazing glory (vv. 7–20); 2) over His church, as its Lord (chaps. 2-3); 3) in His second coming, as He takes back the earth from the usurper, Satan, and establishes His kingdom (chaps. 4–20); and 4) as He lights up the eternal state (21-22)⁴

It says in v. 7 every eye will see Him in His coming glory. But until then it says in v. 6 that Christ made us '*priests to his God and Father, to him be glory...*' This section and this book is all about Christ receiving glory, and if you're taking notes today we see 3 ways Christ reveals His glory in this text:

1. In who He is
2. In what He's done
3. In what He will do

That outline of present, past, future, in that order, comes from v. 4: '*grace to you and peace from him **who is** and **who was** and **who is to come...***' It's also how the Lord God refers to Himself in v. 8b: '***who is*** [that's #1: who He is in the present] *...and **who was*** [#2: what He's done in the past, from creation to salvation] *and **who is to come*** [#3: what He will do in the future, like v. 7]. As we sang 'living He loved me, dying He saved me...one day He's coming'

First, Christ Reveals His Glory in WHO HE IS

He's the "I Am," the One who *is* eternally. Verse 5 says first Jesus Christ is '*the faithful witness*' – in this context, He's the faithful witness helping John be a faithful witness (v. 9). Because of who Jesus is, John's readers could be faithful witnesses. Application: Rev 2:10 commands faithfulness. We can think of people in our lives who have been faithful because Jesus is faithful.

In years past in this church you could think of Dale Cundall and his faithful witness, or couples like Aquila and Priscilla who weren't up-front but were faithful witnesses in their lives, like Lew and Rozellen or Bob and Jean, or on Thursday nights for over 20 years we might think of Jim and Shirley or Glen and Linda and other faithful witnesses too many to name. We've been blessed with many married couples who have been faithful to each other for over 50 years and a few in the 60-year club. What would each of them say has enabled them to be faithful all those years? Christ, The Faithful One, *The Faithful Witness* who enables theirs and ours. I'm grateful for the great cloud of witnesses who surround us and help fix our eyes on Jesus (Heb 12)

This word for '*witness*' later became a technical term for martyrs faithful to death (in 2:13 NKJV translates 'faithful martyr'). Jesus was a faithful martyr and 1:5 adds '*the firstborn of the dead*'—not talking about beginning or birth, it's talking about His resurrection from the dead. It's also a family term and it implies there are other children to follow Him. NLT '*the first to rise from the dead*' or one paraphrases '*the first to conquer death.*' Application for 1st century martyrs, all who die in Him: this guarantees you will, too (Rev 20).

v. 5b *'the ruler of the kings of the earth'* – He's the sovereign King of kings. He's the ruler of the earth over those on earth who think they're rulers. Jesus is in charge. In Bible times, kings had slaves, but Jesus is the only one who has kings *as His slaves!* John actually uses the word for slaves in v. 1 and in the end of the last verse in this section, v. 8 calls Him *the Almighty*. The end of v. 6 says of Jesus It says in the end of v. 6 of Jesus *'to him be glory and dominion forever and ever.'* Christ is glorified in who He is in His sovereign dominion. He is in v. 5 the faithful witness, the first to conquer death as He rose victorious from the grave, and the fully sovereign ruler of earthly kings [application in light of v. 9: trust King Jesus no matter what our rulers do]

Now Secondly, Christ reveals His glory in WHAT HE'S DONE

v. 5b ... *'To him who loves us and has freed us from our sins by his blood*
⁶ *and made us a kingdom, priests to his God and Father, to him be glory ...*

Jesus reveals His glory in His eternal love for us in shedding His blood that *'freed us from our sins.'* KJV/NKJV has *'washed us,'* but the best reading is *'freed us.'* Christ's blood doesn't just forgive our sin it frees us from our sin –from sin's penalty and power, in Rev 21 it will free us from sin's presence. What's unique about v. 5 is that what Jesus did in His blood on the cross is in the past tense (*has freed us*) but the verb for His love is in present tense (*to him who loves us*). There are verses that talk about how God *'loved us'* (ex: John 3:16 *God so loved*), a few that say Jesus *'loved me'* (Gal 2:20) but this is the only one I can find that says Jesus *'loves us'* in the present, in this personal way. John calls Himself *'the disciple whom Jesus loved,'* in writing His gospel, but in writing Revelation he calls all of us ones who Jesus loves. Application song? 'Jesus loves me, this I know, for Revelation tells me so'

[or 'living He loved me, dying He saved me, buried He carried my sin far away']

⁶ *and made us a kingdom, priests to his God and Father, to him be glory ...*
 We're also to glorify Him for making us a kingdom and priests to the Father
 - *a kingdom* (this is the kingdom of salvation, every believer is made into this kingdom when he or she submits to King Jesus. Have you?)
 - *and made us...priests* (every believer has access to come into God's presence, to pray, and to offer up sacrifices of thanksgiving, Heb 13)

Application: end of v. 6 tells us: 'to him be glory...' (praise, honor to Jesus)

We're to give Jesus glory as He reveals His glory in WHO HE IS (#1), and WHAT HE'S DONE (#2), and 3rdly finally **IN WHAT HE WILL DO**

⁷ *Behold, he is coming with the clouds, and every eye will see him ...*

[one day He's coming, O glorious day, O glorious day]

This is no secret coming, it's a second coming in glory that every eye sees. The clouds are probably not normal rain clouds, but glory clouds of the OT. Tears will rain down on that day, it says there will be weeping and wailing as Jesus returns, mourning Christ's judgment (same word used only in 18:9). In v. 8, the Lord God, the Almighty says '*I am the Alpha and the Omega...*'

- As the '*I Am*,' He has no beginning or end and is dependent on none
- Paul said '*by the grace of God I am what I am*,' God just says '*I Am what I am*' (and here he adds '*who is and was*,' i.e., eternal existence, like we sing holy, holy holy '*who was and is and evermore shall be*')
- Alpha* even today = first, dominant (alpha male, alpha team leader)
- Alpha and Omega* were the first and last letters in the Grk alphabet, from A-Z and everything in-between God is all in all controlling all

This is how the book begins and ends. In Rev 22:13 Jesus says '*I am the Alpha and the Omega, the first and the last, the beginning and the end.*' He is God's complete final revelation from the beginning to the end of the book and our chief end is to glorify Him and enjoy Him forever. Jesus is the end, the goal, the point of the whole Bible and the whole universe. *ESV Study Bible*: 'Jesus is the beginning of all history (the Creator) and also the goal for whom all things are made (all history is moving toward glorifying him).'

How do we apply these glorious truths? Make our closing hymn your prayer

"Take away our bent to sinning, **Alpha and Omega be;**
End of faith, as its beginning, Set our hearts at liberty [like v. 5 'free us'].
Come, almighty to deliver ... Till in heav'n we take our place,
 Till we cast our crowns before Thee, Lost in wonder, love, and praise.¹⁵

Before we come to the end of this message, I want to show you how Jesus is the beginning and end of the whole Bible, and how the end of the Bible is a completion of the beginning of the Bible. From the beginning to the end of Revelation, Christ's glory is the bookends. This year I finished preaching the book of Genesis. Revelation is really the sequel to the book of Genesis.

We see it chapter by chapter. Rev **2:7** *He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God* [that restores Genesis 2]. Paradise lost is Paradise regained, access to the tree of life is granted again. In Rev **3:14**, the end of the verse describes Jesus as '*the beginning of God's creation*,' a clear reference to Gen 1:1 'in the beginning God created.' NASB footnote on this verse says it means Jesus is the origin or source of creation. Rev **3:17-18** also alludes to Gen 3, man's nakedness/shame God must cover.

Look at **Rev 4:11**, the worship of Christ is also rooted in Gen 1: “*Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.*” This is why it's important that we recognize no creature has evolved and nothing exists or comes to be by naturalistic processes apart from Christ: it's about Christ and His *glory* as Creator of *all things* and *worthy* of glorious worship

In Rev 5, v. 4, John weeps because there's no one worthy to open the scroll. **5:5** *And one of the elders said to me, “Weep no more; behold, the Lion of the tribe of Judah...”* What's that from? Genesis! Judah's prophecy, Gen 49. The promise of Genesis is fulfilled in Revelation in Christ the Lion of Judah

In Rev **6:4** there's an angel with a sword. We first saw that in Gen 3 when an angel with a sword is first sent to earth after man's sin. In Rev **6, v. 10** we also see the Lord hear his slain believers cry out about their blood. That's an echo of Gen 4, v. 10 where the Lord hears the blood of a slain believer cry out to Him, Abel the first martyr killed living for God (Mt 23:34, Heb 11:4). In the beginning God made the sun to shine by day and the moon by night, and the stars and the sky. But towards the end of history, Rev **6:12-14** says the sun will become dark and the moon and stars of the sky will fall to earth and in v. 14 the sky itself will roll back like a scroll (it's reversing Genesis!).

In Rev **7, v. 5-8**, there's a list of 12 tribes. Where's that from? Genesis! This is rooted in promises in Genesis to Jacob's sons and to the nations, Rev **7:9**. In Rev **8:7**, there's a judgment on the earth starting with the trees/grass; then in v. 9 sea creatures, then in v. 11 on man (same order as creation in Gen 1).

In Rev **9:1** a star falls from heaven to earth like Satan's fall before Gen 3:1. In Gen 4, Cain receives a mark on his forehead to protect him from harm and in Rev **9:4** all without a mark or seal on their forehead will be harmed. In Rev **10:1** John sees a cloud in the sky and a rainbow? Is there anywhere else in the Bible we see that? Genesis! The covenant grace to Noah. In Rev **10:6** an angel *'swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it...'*
[the truth of Gen 1 is so reliable even angels swear by it]

In Rev **11:8** it symbolically speaks of Sodom. Where's that from? Genesis! In Genesis judgment came on Sodom and it symbolizes future judgment. In Rev **12:1** John sees a woman clothed with sun and moon and 12 stars on her head. Where does that come from? Genesis! Joseph had a vision of sun and moon (Israel his father and his mother) and the stars representing 12 tribes.

The chapter talks about this dragon-serpent making war with the offspring of the woman (v. 17). Where's that from? Genesis. A prophecy in Gen 3:15. In Rev **13:14** a devil-empowered beast seems to make another in his own image. In Gen 1-2 God makes man into His own image and gives breath to the man made in His own image, and Rev **13:15** counterfeits breathing life.

In Rev **14:1** John sees a Lamb standing on Mount Zion, another name for Jerusalem. Any guesses where that imagery comes from? Genesis! Gen 22 is when Abraham came to a mount that Jewish tradition said was in Zion, and he told his son '*The Lord will provide for Himself a lamb.*' God didn't provide a lamb that day, He provided a ram, and so the saying at the mount of Zion that day forward was '*in the mount of the Lord it will be provided*' (Gen 22:14). Now John sees the Lord provide His lamb at that very mount.

In Rev **15:4** the end of the verse says *all nations* will worship. That fulfills the promises of Genesis for all nations to be blessed spiritually (26:4, etc.). In Rev **16:3** the end of the verse says '*every living that died that was in the sea.*' God first created living things in the sea in Gen 1 but now undoes it. In Rev **16:8** the sun scorches people with fire, undoing its purpose in Gen 1. In Rev **16:10** the kingdom is in darkness, undoing Gen 1:5 *let there be light*.

In Rev **17** John sees the name "*Babylon the great*" and v. 12-13 describe the nations united being of one mind together, Babylon as seen in this vision is a '*great city*' in v. 18. What do we see in Genesis? In Gen 11 there's a place called Babel/Babylon, a great city the nations united together in one mind to build in opposition to God's command in Gen 9 to spread out over the earth. Symbolically again, before the end, man tries to unite in opposition to God. In Rev **18:5** it says in the NKJV Babylon's '*sins have reached to heaven ...*' again language rooted in Gen 11, sin in building a tower to reach to heaven.

Rev **18:22**: '*and the sound of harpists and musicians, of flute players and trumpeters, will be heard in you no more, and a craftsman of any craft will be found in you no more...*' Any guesses where those terms are first used? In Genesis! Gen 4:21-22 mentions '*the father of all those who play the **harp and flute** ... [and the first] instructor of **every craftsman** ...*' (NKJV). God's common grace in Genesis of music and craftsmen is withdrawn in judgment

Rev **19:8** is the marriage of Christ to a bride made ready, again rooted in the 1st marriage of the 1st Adam to his bride made ready (Gen 2, Eph 5:31-32). But the unsaved meet judgment in '*fire and brimstone*' (v. 20, also Gen 19).

In Rev **20** Satan's crushed and the saved reign with Jesus (Gen 3:15, 1:28b).
 Rev **21:1** *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away...* [a renewing or re-creation, restored better.
 In Gen 3 sin brought death, pain, tears to the first world, but in the new one, v. 4 says that the Lord] ... *He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.*” ... ⁶ *And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end ...*

From beginning to end, from Genesis to Revelation, from creation to the re-creation, Christ is central from first to last. The revelation of Christ's glory in v. 23 will make the sun and moon of a 1st creation in Gen 1:16 unneeded. In Rev **22:1** a river flows out from God's presence, like Gen 2:10 but better. Notice v. 3 mentions the middle of the new earth has by the river *'the tree of life'*...sound familiar? Gen 2:9 says *the tree of life* was in the middle of Eden and this time there will be no curse in v. 3 anymore like there was in Gen 3.

[it's amazing how Revelation is the perfect complement to Genesis!]

Jesus says in v. 13: *'I am the Alpha and the Omega, the first and the last, the beginning and the end.'* The book ends the way it begins in Rev 1:8. Christ and His glory is revealed start to finish, first to last, Genesis to Revelation. That's the theme of the book and what I want us to see the next few weeks:

- The Glory of Christ to His Suffering Servant (Rev 1)
- The Glory of Christ to His Churches (Rev 2-3)
- The Glory of Christ in His Worship (Rev 4-5)
- The Glory of Christ in His Preservation in Tribulation (Rev 6-7)
- The Glory of Christ in His Judgments (Rev 8-11)
- The Glory of Christ over His Enemies (Rev 12-14)
- The Glory of Christ in His Wrath and Mercy (Rev 15-18)
- The Glory of Christ in His Coming and Kingdom (Rev 19-20)
- The Glory of Christ in His New Heaven and Earth (Rev 21-22)

If you think I have everything in the book figured out you'll be disappointed (or if you think you have everything figured out you'll be disappointed). If you want to see how Christ is glorified in each of the major sections, I trust you'll be lifted up as we see Him lifted up and I trust we'll trust Him more for the glorious truths we've seen today throughout Revelation: who He is and what He's done and what He will do. If we keep the revelation of Christ and His glory central (as Rev 1:1 introduces the book) we'll be blessed, 1:3. He is the big picture, the theme, the point, Alpha to Omega, first to last, 1:8.

I want to close with a summary of Christ in all of Scripture, that I adapted to show the Bible shows His glory from Genesis to Revelation from beginning to end, aspects of Jesus' glory are revealed progressively in all 66 books:⁶

- In Genesis He's promised as the woman's seed who will crush the serpent
- In Exodus He's pictured as the Passover Lamb.
- In Leviticus He's prefigured in the High Priest.
- In Numbers He's present in the cloud by day and pillar of fire by night.
- And in Deuteronomy He's the coming greater prophet like unto Moses

- In Joshua He's the Captain of our Salvation.
- In Judges He is our Judge.
- In Ruth He is our Kinsman-Redeemer.
- In Samuel, Kings and Chronicles He's a reigning king greater than Israel's
- In Ezra He's pictured as our Faithful Scribe.
- In Nehemiah we see Him helping His People rebuild walls.
- And in Esther He's like Mordecai, a humble one exalted to save His people

- In Job He's our Redeemer who we know lives.
- In Psalms the Lord is my Shepherd and I shall not want.
- In Proverbs and Ecclesiastes He's our Wisdom as we fear the Lord.
- And in the Song of Solomon His banner over me is Love.

- In Isaiah He's the Prince of Peace.
- In Jeremiah He's the Balm of Gilead.
- In Lamentations He's the Weeping Prophet.
- In Ezekiel He's the Glory of God in the temple.
- And in Daniel He is the Fourth Man in the midst of a fiery furnace.

- In Hosea His love is seen in the faithful husband to an unfaithful wife.
- In Joel He's the One who will pour out His Spirit.
- In Amos He's our Burden Bearer.
- In Obadiah He is Mighty to Save.
- In Jonah He sends the repentance message to save His Gentile enemies.
- In Micah He is the Messenger with beautiful feet.
- In Nahum He is the Avenger of God's elect.
- In Habakkuk He is the Watchman.
- In Zephaniah He is our Savior.
- In Haggai He is the Restorer of what was lost.
- In Zechariah He is the fountain of grace and the Coming King on a donkey
- And in Malachi He is the Son of Righteousness with healing in His wings.

- In Matthew He's the King of the Jews
- In Mark He's the Servant and Ransom for many.
- In Luke He's the Son of Man.
- And in John the Son of God that whoever believes in Him shall not perish.

- In Acts He's the Shining Light appearing to Saul on the road to Damascus.
- In Romans He is our Justification.
- In 1 Corinthians our Resurrection,
- In 2 Corinthians our Sin Bearer.
- In Galatians He redeems us from the law.
- In Ephesians He is our Unsearchable Riches.
- In Philippians He supplies our every need.
- And in Colossians He's the Fullness of the Godhead Bodily.

- In 1&2 Thessalonians He is our Soon Coming King.
- In Timothy He is the Mediator between God and man.
- In Titus He is our Blessed Hope.
- In Philemon He is a Friend that sticks closer than a brother.
- And in Hebrews He's the Perfect Sacrifice once for all.

- In James He is the Lord that heals the sick.
- In Peter He is the Chief Shepherd.
- In John He is the Assurance of eternal life for true children of God.
- In Jude He is the Lord coming with 10,000 saints.

And in Revelation, He's:

- the faithful witness, the ruler of kings, the One who loves us and freed us from our sins by His blood, and He's the Almighty; 1:5, 1:8
- the One holding seven stars walking among seven lamp-stands; 2:1
- the Lion of Judah, and the worthy Lamb who was slain; 5:5-6, 5:12
- the male child who is to rule all the nations with a rod of iron, 12:5
- One seated on a cloud like a son of man with a golden crown, 14:14
- the Lord God the Omnipotent who reigns (19:6 KJV), the rider on a white horse named Faithful and True, He's called by the name '*The Word of God*' but he also has a name written no one knows, v. 11-12
- on His robe and on his thigh it says *King of kings, Lord of Lords*, 16
- He is the root and descendant of David, the bright morning star, the Alpha and Omega, first and last, the beginning and the end (Rev 22)

Do you know Him? Blessed is he who hears and lives in light of His glory.

¹ Vern Poythress, *The Returning King*, introduction.

² As cited by Sinclair Ferguson, "Revelation or Obfuscation?" (www.sermonaudio.com)

³ H. A. Ironside, *Lectures on the Book of Revelation* (Neptune, N. J.: Loizeaux Brothers, 1920), 8–9.

⁴ *The MacArthur Study Bible*.

⁵ Charles Wesley, "Love Divine."

⁶ Adapted from the Poetry of Warren Edwards, and other online versions.