

Rev 25-09-10b

We are in the Revelation chapter 1, we have come to verse 6, where there is a celebration of the Lord Jesus Christ, this description, He is the faithful witness, He is the means by which we understand heavenly truths. He came and imparted so much testimony to us from His vantage point as one who came to earth from heaven and bore witness to the Father, bore witness to the truth. He is the firstborn from the dead, that is something that He accomplished on this earth on our behalf.

He is the ruler of the kings of the earth, in the same way that we are the possessors of eternal life, but we haven't entered into its fullness, in the same way that David was anointed to be king of Israel, years before He actually sat on the throne. The Lord Jesus is the ruler of the kings of the earth, He will implement that rule in the future, He possesses it currently. He is the one loving us, His love is ongoing, demonstrated in the past, perpetrated in the present, fulfilled in the future.

He is the one who is loving us and having washed us. You get the idea that the loving us is the idea of the main verb, the verbal idea. He is able to love us and love us fully and express His love because we have been washed.

There is a necessary sanctification that needs to take place and as we have seen, this actually says has set us free. We have been set free so that we can enter into the love of God through Christ and the washing is going to come up when we get a little further along. But both things are true, it just happens to be that what this text emphasizes is what was accomplished in the past, the heinous participle, having set us free from our sins by means of His own blood.

This is the redemption, the purchase price. Peter talks about this in his first epistle. We have been purchased, we have been redeemed, we have been set free, Paul talks about it.

We have been set free from slavery, from the old bondage. Set free from our sins by means of His own blood. Then we come to verse 6 and it says in your New King James, and has made us kings and priests and you see there is a text note there as well and that is another valid notice.

The literal translation here is He has made us a kingdom. He hasn't made us kings, this is the feminine singular, *basileia*. He has made us, and you can supply in italics or in parentheses, He has made us into a kingdom or He has made us to be a kingdom.

One translation uses the word *poieo* here, to make or to do, as it is used several places. He has appointed us, He has caused us to become, in other words. He has made us a kingdom.

We plural have been made a singular kingdom, established us, appointed us, turned us into a kingdom, comma priests plural. He has made us a kingdom, comma priests to God and His Father. There is a question about whether His is distributed across His God and His Father.

I personally think, looking at the Greek myself, He has made us a kingdom, comma priests to God and His Father. You can, you know the distributive property, you can either distribute this possessive adjective across one or both of the nouns. I personally think that His Father is emphasized.

In Greek it says, He has made us priests to God and Father His. So that's how I take it. Why is that important? You think about the emphasis in the book of Hebrews, once again, on His high priesthood according to the order of Melchizedek.

And as we move forward and see a little bit more about this priesthood, we can review some of those principles. This is not a Levitical priesthood. This is not a priesthood that is defined by where or how or to whom you were born.

Jesus Christ has made us those who can enter. You think about Hebrews chapter 10, with our hearts having been sprinkled from an evil conscience and our bodies washed with pure water. These are priesthood terms.

It was physical for the Levites, for the sons of Aaron, to be sprinkled and to be cleansed at the laver so that they could come before just the outer presence of God. We come boldly to the throne of grace with our petition for help in time of need. Grace to help in time of need.

Grace to you in peace. We have unique access through Jesus Christ. He has made us qualified to come into the presence of God and His Father.

What a privilege. What an opportunity. What a thing not to take for granted.

The Lord Jesus did this by delivering us from slavery through His blood and making us a kingdom. This is not the Davidic kingdom under the Davidic throne. This is a unique kingdom where He Himself is the King and He has also made us priests.

There's a lot you can say about who was a priest and who was a king. How many times has there been both? Melchizedek, Melchizedek, He is the King of righteousness and He is a priest of the Most High God. To whom Abraham does obeisance, indicating that the Levitical priesthood in Abraham's loins in his offspring is subordinate to, is less than the priesthood of Melchizedek.

And this is what foreshadows the Lord Jesus. Our kingdom is a higher and greater kingdom where the Lord Jesus Himself is King. Not because He is Lion of David, not because He is Israel.

This is a unique kingdom and it is a unique priesthood. You and I share this. You and I enjoy this.

This book begins by reminding us of these truths. How important is the revelation that is upcoming? It is critical because of who we are in Christ and what He has done for us. He has delivered us from slavery to sin.

He has made us a kingdom, a unique kingdom of which He is the King and priests of whom He is the High Priest. What a privilege. How thankful can we be for the Lord Jesus who has accomplished this at a great personal cost to Himself.

So He has made us priests to God and His Father. Now we have a doxology. To Him, the Lord Jesus, to Him be glory and dominion.

This word dominion, glory of course is doxa, we get doxology from that, and dominion. This is the word kratos from the verb krateo and we did a detailed study of the words for power in Greek, dunamis, like dynamite for potential power, kratos, this is the exercise of power. This is often translated dominion, active rule, power over a thing.

To Him, be glory and dominion forever and ever, amen. Behold, He is coming with clouds. Who is coming with clouds? And every eye will see Him, the one who was pierced.

We have a very close correspondence between the Father and the Son here. Who is speaking? Who is saying what? Who is the Alpha and Omega? Who is the one who is and who was and who is to come? You have to pay close attention to the context here. We know that verse 7 is talking about the Lord Jesus because He is coming with clouds.

Every eye will see Him, even they who pierced Him. And this goes back to the Old Testament, to Zechariah, we'll look at these in more detail. We're getting an overview here tonight of this verse.

Every eye will see Him. Every eye. He is coming with clouds.

What kind of clouds? You can go just to the previous book here. You go to Jude and the one who comes with 10,000 of His holy ones, His saints. And at the close there in verse 25 of Jude, to God, our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever.

Amen. This is a description that fits the Father and the Son. If you've seen me, you've seen the Father, their attributes are shared in many cases.

You can look back at verse 15, Enoch 7 from Adam prophesied about the Lord coming with 10,000 of His saints, that's verse 14, 10,000 of His saints to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him. He comes with clouds, with thousands of sanctified ones. So this is symbolic language, clouds.

God is pictured as enthroned in and among the clouds. His chariot is engulfed in clouds. He rides the clouds in a metaphorical and symbolic fashion in the Old Testament.

So when the Lord Jesus comes with clouds, this once again closely identifies Him with the Father, as do these other titles. All the tribes of the earth will mourn because of Him. So if

you're counting the descriptions of the Lord Jesus, number one, He is the faithful witness.

Number two, firstborn from the dead. Number three, He is the ruler of the kings of the earth. Number four, He is the one who is loving us, present participle.

The one having released us, that's number five, heirs participle, from our sins by means of His blood. He has made us a kingdom, that's number six. He has made us priests, that's number seven.

He has made us into a kingdom. We are a unique kingdom. We are a kingdom separate and distinct from Israel.

And we are priests to God and His Father. This is the Melchizedekian priesthood. Israel has their own priesthood from the tribe of Levi, from the sons of Aaron.

We are priests to God the Father. The Lord Jesus has accomplished this. That's number seven.

Now we have the doxology to Him, to the Lord Jesus, be glory and dominion. You can go back to, once again, to Hebrews chapter two, verse 14, and see this reflected. This truth is not unique to the revelation.

Inasmuch then as the children have partaken of flesh and blood, He Himself, the Lord Jesus, likewise shared in the same, so that through death He might destroy him who had the power of death, that is the devil, we are released, and release those who through fear of death were all their lifetime subject to bondage. He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore in all things He had to be made like His brethren, so that He might be, verse 17, Hebrews chapter two, a merciful and faithful high priest in things pertaining to God, to make propitiation for sins of the people, in that He Himself has suffered being tested, He is able to aid those who are tested.

Then you go on in chapter three, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our confession, Christ Jesus. So this is the one bringing this revelation to us, and we are reminded of all that He has done for us, the grace that has been expressed to us, and the peace that we should have as a result. So, now we have in verse eight, I am the Alpha and the Omega, says the Lord God.

I believe, and I've gone back and forth on this as I have looked at it, and I've examined the text, I'll just give you my conclusion without going into gory detail. In verse eight, the first directly quoted words here are God the Father. God the Father is the Alpha and the Omega.

He is the Alpha Alpha. He is the Omega Omega. And I believe you have another text note there in verse eight that basically says that the Nestle, Allen, UBS text and the majority text add God.

And I think that should be there. Says the Lord God. This is Yahweh Elohim reflected in the Greek here.

This is the Lord God. I am the Alpha and the Omega. The beginning and the end, scratch it out.

This is imported from a later verse in Revelation. It doesn't need to be there. It isn't in the best text.

I am the Alpha and the Omega, says the Lord God, who is, who was, and who is to come. This is how he was introduced back in verse four. It's a reiteration.

In the immediate context, the one who is and was and is to come is God the Father. And it closes with an unmistakable descriptor, Panto Krator, the Almighty. Remember I said to the Lord Jesus be glory and dominion, Kratos.

But the all powerful Panto Krator is God the Father. He is the Almighty. He is the Lord God Almighty.

That is the Father. So, this is what God the Father says. This is his impremature.

This is his signature on the message. We were told back in verse one that this emanated from the throne of God the Father. This message has been delivered from him.

And this is his signature on the cover letter. We've already talked about Ha'on, Ha'en, Ha'er Kaminos. Was and is and is to come.

It is emphasized again here. He is the Almighty. Now we come to the message itself.

How did John get this message? Verse nine. I, John, your brother and companion in the tribulation and kingdom and patience. I've mentioned that depending on how far you want to stretch your imagination, if you will, or your perception or your understanding, perhaps.

These manifold descriptions of the Lord Jesus that we have seen in verse five, verse six, and verse seven. You see things that Jesus has accomplished in the past. You see his current function as our high priest, as the one who represents the ruler of the kings of the earth, and who has made us into a kingdom.

We are the once and future kingdom. We are now and will be future priests to God and his Father through the work that he accomplished and so on. But now in verse nine, when John says, your brother and companion in three things.

He says, I'm your brother and I'm your fellow traveler in three areas. What are these three areas? One is tribulation. This is in the present.

John is suffering exile. He has been arrested and persecuted for his testimony and witness to the Lord Jesus. He is a brother, brother in Christ.

Because remember, these are the churches in Asia. There's many, many Gentiles. This is not Israelite brother.

This is brother in Christ. I'm your brother in Christ. I, John, I am your companion.

I am a co-sufferer, a fellow traveler in the consequences of having faith in Christ. There is persecution. There is hardship.

There is philipsis, trouble. So three things he is a companion and brother in. One is hardship, suffering.

Secondly, the kingdom. We just saw this kingdom. Christ has made us a kingdom.

Same word, basilea. I'm a companion and brother in suffering. I am a companion and brother to you in the future hope, the implementation, the coming of the kingdom and the patience.

I would say tribulation. This is passed up to the present. We've all had hardships.

We've all had sufferings. We are looking forward to a future kingdom. This is what is to come.

The kingdom is not yet. It is to come. And what do you need in the present? Given the past up to the present of suffering, looking ahead to the hope of the kingdom, what do I need? Patience.

You have needed patience so that after you have suffered a while, you inherit the promises, right? Tribulation, kingdom and patience of Jesus Christ related to him, stemming from our relationship to him and the work that he has done on our behalf. We share in it. I was on the aisle that is called Patmos for these two things that we anticipated when we looked at the witness to the word of God and the testimony of Jesus Christ in verse two.

We see it here again in verse nine. It has had consequences in the past. It is the reason for which John is chosen to receive this revelation and communicate it to us.

It's the word of God and the testimony of Jesus Christ. I was in the spirit, verse 10 singular on the Lord's day. What is the Lord's day? There's a sense in which every day is the Lord's day.

You could argue that the Lord's day was the Shabbat, the Sabbath in old Testament days, but the Lord's day in the age of the church is Sunday. It's a Sunday. It's the first day of the week.

It's not the last day of the previous week. It is the day of new things. The resurrection of the Lord Jesus Christ is celebrated as the Lord's day in the church.

This is why our churches for centuries have met on Sunday. We are not Israel. We're not the last of the old week to rest.

We are the first day of the week to move forward and get things done. So in the spirit on the Lord's day, and I heard behind me. Now we think back to Exodus chapter three, Israel had to see the visible rituals, the symbolic evidences communicated by signs, by the law of Moses in particular, they saw, and this was designed to get them to listen.

Here is the revelation of God. Here are signs and wonders to show you that you need to listen. Prophets were authenticated by signs.

The Lord Jesus, when he came to Israel in his first advent, did mighty works that were seen and were designed to spark and prompt people to listen to what he had to say. And there were some who did. The man bore blind.

Everybody knows that this man must be from God. Look at what he does. Look at what he does.

And the blind man coming to awareness of the power of God expressed through Jesus Christ listens to what he has to say. Those who are seeing refuse to acknowledge. And Jesus says, because you say we see your sin remains.

Seeing comes first in Israel. God manifests himself and says, please listen to me here in the church, because of the completed work of Christ, because of the presence and witness and ministry of the Holy spirit. We hear first, we hear the word and the testimony, and this gives us spiritual sight.

It's a different dispensation. It's a different working of God in and among the body of Christ, of which Christ is the head. It's different.

And you see this difference, even in Exodus three and revelation chapter one, Moses sees a thing and turns aside to listen. John representing us emblematic for us. Here's behind him a voice.

And when he hears it, unlike Moses, if you read Exodus chapter three, one thing I didn't point out is when Moses hears the voice of God, speaking out of the bush, he falls and hides his face and he refuses to look. Initially, Moses no longer wants to look at the bush when he hears he doesn't want to look anymore. And it says, Moses hid his face from the presence of the Lord.

John hears the voice and he turns to see when he realizes who it is and what's going on. He doesn't hide. He doesn't close his eyes.

So I was in the spirit. I heard behind me a loud voice like a trumpet as of a trumpet. This is loud, a trumpet.

This would have been in the ancient day in Old Testament days would have been a shofar, a ram's horn. By the time of the Romans, they had learned how to make trumpets to make these horns of metal. And this trumpet is more likely the loudest instrument you can blow.

It's a trumpet. But the emphasis here is not that it was a trumpet, but that's how loud it was. It was unmistakable, unavoidable, could not be ignored.

This voice speaks. It's not a still small voice like Elijah heard when he was in the cleft of the rock and the glory of God is passing by. This is loud and clear.

This message was sent and signified in verse one made clear the voice of trumpet level volume that John hears behind him is unmistakably loud. And so he hears it saying, I am the alpha and the omega, the first and the last, what you see. Notice I am talking to you now.

First, you are hearing, you are going to see what you see right in front of you. You see it in a book and send it to the seven churches, which are in Asia. And then he names them.

Remember my little acronym, every smiling person, thy sorrows fill loudly. So you can go through without even looking Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. You look at the map and see those.

Interestingly, the first and the last of those are churches to whom Paul communicated. Ephesus, the Ephesian elders, setting up Timothy there to be a pastor in Ephesus. And Colossians is written to the church at Colossae.

And he mentions a letter to the Laodiceans, which I think is a circular, I think the one we call Ephesians is Laodiceans. But Laodicea and Ephesus are not that far apart. Colossae is not that far.

And Paul's ministry encompasses specifically the first and the last of these churches. He specifically mentions and talks to and ministers in Ephesus. And he specifically talks to, writes letters to, and ministers to Colossae.

And Colossae is just down the road from Laodicea. They're just as virtual stones throw apart. So they're bracketed, if you will, not only by Paul explicitly talking to the Laodiceans, but also Colossae.

And turn to Colossians chapter two. I just want to point something out here. Colossians chapter two, verses nine and 10.

The passage, if you put it in your notes, should be Colossians two, nine through 16. But we'll just look at nine and 10 and then skip down to 16 quickly. What do we know about the Lord Jesus? Look at verse eight.

Beware lest anyone cheat you through philosophy and empty deceit according to the tradition of men, according to the basic principles of the world, and not according to Christ. Coincidentally, on this 10th day of September, 2025, Charlie Kirk was shot and killed today. I had watched hours worth of his presentations on college campus, his debates, his answers to questions, his responses to challenges just day before yesterday for several hours, something I don't routinely do.

But I was intrigued for reasons that will become clear later. And it was such a shock having been exposed to several hours worth of his presentations and appreciating his Christian faith and his dedication to foundational conservative principles in this country to have given his life as a Christian and as a spokesman for a godly and biblical point of view to have his life so

tragically and violently taken today. But the basic principles of the world are victory at any cost, suppress antagonism and opposition at any cost.

And it is a reminder that you don't know the length of your life. You don't know how many more minutes or hours or days or weeks or months are left to us in this life. And there is an active opposition to what we stand for and what we believe.

And there is an effort by man's views, man's traditions, man's belief system directly opposite. According to the basic principles of the world, they are not according to Christ. You can and you often will suffer persecution, hardship, ostracism, oppression, vilification, strong pushback if you are visible as a member of the body of Christ.

If you speak the truth, even when you speak it in love, you can expect in this world, you will have tribulation. We're gonna see it, especially when we get to the second church in the list, to Smyrna. But look at Colossians, in him, Christ, this is what we cling to.

This is what we represent. This is what we stand for and what we communicate both verbally and non-verbally by our life, by our actions, by our priorities, by our values. In him dwells all the fullness of the Godhead bodily.

You see this in Revelation 1, how closely he mirrors and reflects God the Father himself. You are complete in him. You are in him and that makes you complete.

That makes you valuable. That makes you different. You are complete in him.

He is the head of all principality and power, ruler of the kings of the earth, ruler over the principalities and powers in the unseen world as well. That's gonna be manifest in the Revelation. In him, verse 11, Colossians so closely reflects and emphasizes and compliments what you find in the book of Ephesians, especially chapter one.

We saw that menorah of seven in him and the privileges and opportunities and potentials we have. You see it here, verse 11, Colossians two. In him, you were circumcised with the circumcision made without hands, superior to the symbolic, the earthly physical circumcision that was required in Israel.

Circumcision made without hands by the putting off of the body of sins of the flesh by the circumcision of Christ. This is separation from, being set free from the law of sin and death. Verse 12, buried with him in baptism in which you also were raised with him through faith in the working of God who raised him from the dead.

We share in that deliverance. We share in that victory over sin and death. We share in the expression of God's power by being in Christ.

You, verse 13, being dead in your trespasses, the uncircumcision of your flesh, he has made alive together with him the firstborn from the dead. Revelation chapter one, that's us. We are in

him.

He has made us alive together with him having forgiven all trespasses. That's the deliverance, the setting free from sin and its power and its penalty. Having wiped out, verse 14, the handwriting of requirements that was against us, contrary to us, he has taken it out of the way, nailed it to the cross.

That's eris participle, having set us free. And in so doing, verse 15, he disarmed principalities and powers, made a spectacle of them in public, triumphing over them in it. So, verse 16, don't let anyone take you captive.

Don't let anyone judge you. In food or in drink, regarding a festival or a new moon or Sabbaths. We have been delivered.

We live a superior life in a higher calling with a higher standing, higher power, higher opportunities, greater potentials. Don't let anyone judge you according to the old shadow standards. Verse 17, they are a shadow of things to come.

The substance is Christ. This is why the revelation begins with this celebration of the Lord Jesus Christ. Remember who we are in him.

We are complete in him. We are vindicated. We are free.

We are enabled. We are empowered. We are called.

We are ultimately glorified with him. Let no one cheat you, verse 18, of your reward, taking delight in false humility, worship of messengers. I would translate this, focusing on who's bringing the message instead of the content of the message itself.

Intruding into things that have not been seen and can't be seen. This is the atheistic and progressive Christian attack on revelation. Pretending to know what really happened and so on.

Vainly puffed up by fleshly mind, not holding fast to the head, verse 19. This is the one to focus on, verse 19. Verse nine, verse 10, and now verse 19.

Not holding fast to the head from whom all the body nourished and knit together by joints and ligaments grows with the increase that is from God. You can't help but think back to Ephesians chapter four when you see this language. Same author, same occasion, same messenger carried both letters in the same pouch.

Therefore, if you died with Christ from the basic principles of the world, don't let yourself be subjected to regulations. Do not touch, do not taste, do not handle. They concern things that perish with the using according to the commandments and doctrines of men.

These have an appearance of wisdom, self-imposed religion, false humility, no value against the indulgence of the flesh. Residing in Christ. This is what gives us power in times of oppression,

hardship, tribulation, persecution, difficulty of whatever form.

It isn't overt kinds of visible obedience. It's what goes on in our hearts. So that's Colossians.

That is addressed, both Ephesians and Colossians are addressed to believers in this same area and brackets it. When you look at the map, you can download out of the archive there or look in the back of your Bible. Here's Ephesus, first church addressed.

You go all the way around and here's Laodicea and just down the road, there's Colossae. These principles apply. God has been sending this message to these people for a long time, starting with Paul, including Peter and early John and culminating here with this revelation from Jesus Christ himself.

Send this message to these churches in Asia and he lists them. Turn to see the voice that spoke with me and having turned. Circle that the having turned is emphasized.

There's the net translation says, well, we didn't repeat turned because it's redundant. It's not redundant. It's there for a reason.

What should we do when we hear the word of God? We should turn. Hearing the voice of God should turn us so that we can see and understand more. It's emphasized here.

The word turn is here twice. I turned to see where the voice was coming from and having turned, I saw. I turned to see and having turned, I saw.

Circle verse 12, this is us. The word of God calls to us to turn, to change our minds, to fix our focus on Christ, the author and finisher of our faith. And having turned, we will see.

If you don't turn, you can't see. This is not the Old Testament. I see and hopefully I will turn aside and hear.

We hear the word now first. The word and the spirit, the power of God comes to us. It turns us.

And now having turned, we will see more. This is going to be our journey through the book of Revelation. It is so exciting.

We start with the voice like a trumpet, calls loud and clear, sent and signified the message to us. When we hear it, we're going to turn. And now John is going to let us see things to come.

So exciting. Well, this is where we're going to pick up our next time. What is it that he sees beginning in verse 13? We saw the description given to John of the faithful witness, firstborn from the dead, the ruler of Kings.

Now he is going to see that personage. And having seen it, we learn even more. That's where we'll pick up next time.

We'll close here in a word of prayer. Father, thank you for the motivation that we find as we

hear the voice of the Lord Jesus, as we see his glory revealed, the fullness of your deity expressed as a testimony and a witness to us. We pray that as we reflect on it, it will encourage us, motivate us, sustain us, bring your power into our lives so that the rulership that the Lord Jesus enjoys over the kings of the earth will also be reflected in our souls.

And we will respond as a kingdom and as priests to you, celebrating your glory, ministering and communicating the wonderful truths of your grace and your peace in our own soul and to those around us in our fellowship and beyond. We pray these things in Jesus' name, amen.