

Revelation

A Wednesday Night Bible Study

Lesson #2
6/28/2006

Revelation 1:5 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,

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 1:7 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.

Revelation 1:8 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.

Verse One told us that this book is “The Revelation of Jesus Christ.” It will complete the disclosure of Who Jesus Christ really is. This disclosure began in the Old Testament with prophecies and continued in the Gospels which told us of His coming to offer grace and salvation to sinful man, but was not complete. Many people do not realize that the disclosure of Jesus Christ, as presented in the Gospels, was not complete. Thus, the first statement of this book tells us that the purpose of this book is to complete that disclosure.

Therefore, here at the very beginning, when we come to verse five, we see that God gives us a description of Jesus which is imbedded in seven titles.

1. “The faithful witness”

Jesus Christ is not only the only One Who can tell us what God is like (John 1:18), He is the only One Who can tell us the truth about the events that are going to happen in the future on this earth and what heaven and hell are like

2. “The first-begotten of the dead”

“*First-begotten*,” **prototokos** (4416) is used to mean “first, preeminent, first born.” Here it is used in reference to the resurrection. In Luke 2:7 the word is used to say, “And she (Mary) brought forth her first-born son” in reference to Jesus coming into this world in His physical body. Now, in Revelation 1:5, it indicates that death was a womb which bore Him. Dr. J. Vernon McGee points out in his book *Thru The Bible*, Volume V, that “The tomb was a womb, as far as He was concerned. He is the first and only One back from the dead in a glorified body.” And, His own, are going to follow Him in resurrection from the grave or being caught up in the Rapture and acquiring a resurrection body like His.

3. “The prince (ruler) of the kings of the earth”

This speaks of His ultimate position during the Millennial Kingdom. Psalm 2 tells us that “*The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion*” (Psalm 2:2-6). Now, during this time on this earth, kings and rulers think that they are powerful and can do what they wish, but there is a new day coming when each one of them shall bow in subjection to the King of Kings and Lord of

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Lords. For God, the future is as real and historical as our past. It will happen because God sees it as already have taken place. *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”* (Philippians 2:9-11). See Revelation 19:11-18.

4. **“Unto Him that loved us”**

This is actually in the present tense, being a present participle, and should be read *“the One loving us.”* This emphasizes not only what He has done for us, but also His constant attitude towards us. We usually measure His love by the fact that He died upon the cross in our behalf while we were yet sinners (Romans 5:6-8). And He loves us today just as much as He did then. His love never ceases.

5. **“Washed (loosed) louo (3068) us from our sins in His own blood”**

The word for “washed” refers to the washing of the complete body. It was not with some earthly thing, such as water that our sins were washed away and separated from us. Those who teach that baptism washes away sins teach heresy and do the sinner a great disservice, causing him to rely upon someone totally inadequate and incapable of washing away his sins. No, it takes something out of heaven that is both pure and powerful to remove our sins from us. God tells us in 1 Peter 1:18-19 that *“...ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.”* Way back in Genesis 3:21 God showed man what was required to deal with his sin when God rejected man’s efforts and sacrificed an animal, shedding his blood and life, to use his skin to cover Adam and Eve’s sin. Then, about 1,000 years later God said that *“...I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul”* (Leviticus 17:11). As the hymn writer says, *“Nothing but the blood can wash away my sins.”* Nothing! And Jesus gave His holy, heavenly blood to wash away our sins because nothing else can do it!

6. **“And hath make us kings and priests (a kingdom of priests unto God and His Father”**

In God’s original plan He ruled over His people, the Israelites, through priests. The people rejected God’s plan for Him to rule over them through priests, demanding that God give them a king like the people and cultures around them. Thus, God accommodated them and gave them what they said they wanted (1 Samuel 8:5-9), but that was never God’s plan.

Here, John is told that, when God sets up His kingdom, His millennial kingdom, believers will rule with Him (Rev. 20:6; 2 Timothy 2:12) offering up *“spiritual sacrifices”* (1 Peter 2:5), being a *“kingdom of priests”* serving our God as His servants (Rev. 22:3).

It is interesting to note that it reads *“unto God and His Father.”* Why? Because God the Father is a Father to God the Son in a sense that He is not our Father. He is our Father because He has adopted us into His family. Our relationship with Him is through the blood of His Son, Jesus Christ, whereas Jesus’ eternal position in the Godhead has always been as God the Son.

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7. **“To Him be glory and dominion for ever and ever. Amen”**

The word **“glory”** is used to express the deserved praise of the holiness of God. Often it refers to the brilliance of the expressions of God’s holy presence. The uses in the Old Testament indicate that the sinfulness of man could cause God to withdraw the manifestation of His glory (1 Samuel 4:21-22). It was often associated with the Tabernacle and then the Temple (1 Kings 8:11). The Hebrew word **kabed** (3519) root idea is **“heaviness, weighty.”**

In the New Testament, we read in John 1:18 that **“No man hath seen God at any time; the only begotten Son (God), which is in the bosom of the Father, he hath declared Him.”** The Greek word used in the New Testament for **“glory”** was **doxa** or **dokeo** (1391) which has the basic idea of **“to think or to recognize, to have an opinion of.”** Therefore, when we read John testimony about Jesus in John 1:14 we see where Jesus came and corrected men’s wrong impressions about God, or explained Who God the Father is and what He is truly like. **“And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth”** (John 1:14). Understanding this about the glory of God we might read this statement as it is telling us that Jesus displayed the full and truthful nature of God the Father, i.e., explained God the Father in a complete and truthful disclosure.

“Dominion” refers to His rule over all things, both those in this world and the next. **“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen”** (Romans 11:36). When Jesus returns He will assert His dominion over all things: **“... the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen”** (1 Timothy 6:14-16).

The **“Amen”** simply means that He is not only the beginning of everything, but He is also the conclusion of everything.

In a review of our thoughts on Revelation 1:5-6 we realize that the whole thrust of this book is indeed The Revelation, or unveiling, of Jesus Christ. Those who have never seriously studied this wonderful book about Jesus have likely never had an exposure to the full manifestation of Who He really is. In this marvelous introduction God’s Word gives us this introduction to our Lord Jesus Christ that focuses our attention upon His indescribable deity. As God had Paul to write in Colossians 2:9 **“All of the Godhead is bodily in Him.”** In the coming sessions we shall see how God further explains the marvelous truths about our Lord and Savior, Jesus Christ, to us.