

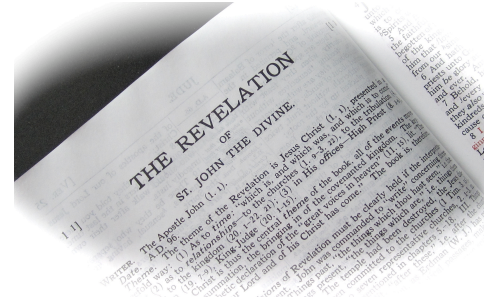
# Christ in All The Scriptures

## The Revelation

### Introduction

There can be no argument that the Revelation is in many ways the apex of the manifestation of Christ in every aspect of life and adjudication. One level in which this is evidenced is by the comparing of three of John's writings:

- a) His gospel
- b) His first epistle
- c) The Revelation



John's Gospel	John's first Epistle	The Revelation
Christ in History	Christ in the Present	Christ in the Future
Christ as the prophet proclaiming divine truth.	Christ the Priest upholding saints.	Christ as the King ultimately ruling supreme.
Christ personally revealing God in grace to the world.	Christ through His saints revealing God and Himself to the world.	Christ through His worthiness judging and executing judgment on the world.
Christ is the Source of Salvation.	Christ is the Sanctifier of the redeemed.	Christ is the Sovereign of the universe.

John gave two reasons why the Holy Spirit had Revelation written. First, it was a revelation of Jesus Christ and then to show things to come. The things to come were to throw a spotlight on the perfections of the Lord to fulfill in perfection that which was just and righteous.

In Revelation God unveils His attitudes, His thoughts, and His evaluation of Christ in at least four ways.

- a) The works God entrusts to Him:
  - i) As Judge relative to the churches (chs. 2-3); then of the world in various aspects of rebellion from the inhabitants of the world (chs. 6-19); politically (Rev. 19:20); economically (Rev. 18:11-15); horticulturally (Rev. 6:6); atmospherically (Rev. 6:12-13); militarily (Rev. 19:11-21); and every vestige of the world removed (Rev. 20:11; 21:1).
- b) The worthiness of Christ to take and open the book. (Ch. 5:7)
- c) The development of the names given to Him at the beginning and end of the book.
  - i) In Rev. 1:1 it is the revelation of Jesus Christ, but at the end it is the "Lord Jesus Christ" (ch. 22:20, 21), thus the Lordship of Christ is emphasized.
- d) The descriptive titles given to Him:

Title	Reference	Title	Reference
Jesus Christ	Ch. 1:1	The Root of David	Ch. 5:5
The Faithful Witness	Ch. 1:5	The Lamb	Ch. 5:6
The First begotten of the dead	Ch. 1:5	A Mighty Angel	Ch. 10:1

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Title	Reference	Title	Reference
The Prince of the Kings of the earth	Ch. 1:5	Lord of Lords	Ch. 17:14
The Alpha and Omega (Possibly two titles)	Ch. 1:11	King of Kings	Ch. 17:14
The First and the Last (Possibly Two titles)	Ch. 1:11	God	Ch. 20:12
The Son of man	Ch. 1:13	The Beginning and the End (Possibly two titles)	Ch. 21:6
The Amen	Ch. 3:14	The Root and offspring of David (Possibly two titles)	Ch. 22:16
The Faithful and True (Possibly two titles)	Ch. 3:14	The Bright and Morning Star	Ch. 22:16
The Beginning of the creation of God	Ch. 3:14	Lord Jesus	Ch. 22:20
The Lion of the tribe of Judah	Ch. 5:5	Lord Jesus Christ	Ch. 22:21

Clearly, with such an array of descriptive Titles, any one which is like a magnificent diamond gleaming forth its rays in multi levels, it is very difficult to pick which ones to consider. However, taking our cue from the Holy Spirit we will consider those with which the book opens. He is the “Faithful Witness, the First Begotten of the dead, and the Prince of the Kings of the earth” (Rev. 1:5).

### The Order of The Titles in Chapter 1:5

Had I been writing the message of Revelation I would have chosen titles with a great deal of power imbedded in them, such as King of Kings, The Almighty, etc. However, the Holy Spirit chose three titles and puts them in a particular order. This then begs the questions: Why these three? Why this order? These are answered in three levels:

a) Historical order of the Lord's experiences

- i) Our Lord was the Faithful Witness on earth before Calvary. (1 Tim. 6:13)
- ii) Our Lord was the first born from the dead after Calvary. (Col. 1:18)
- iii) Our Lord will be the Prince of the Kings of the earth, and that is future. (Rev. 1:5)

b) Moral order

- i) Because He is the Faithful Witness, it indicates not only that He was sinless, but positively holy, consequently, death could not hold Him, it had no claims upon Him. He is ultimately then the first begotten from the dead.
- ii) Not just that he rose from the dead, but He was the first to rise from the dead by breaking the power of death and Satan (Heb. 2:14-15). He was the first to enter into a new sphere of life over which death had no contact, and having such dominion He will be the Prince of the Kings of the earth, the only one able of putting down all insurrection, He is superior to all.

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#### c) Literary order

- i) As the faithful witness He is God's perfect witness, and therefore His assessment of the conditions of the church is accurate.
  1. He does not need to go to that which He has heard from others, as Paul did. (1 Cor. 1:11)
  2. He knows all about their past experiences. (Rev. 2:13)
  3. He knows all about their present experiences. (Rev. 2:13, 14)
  4. He knows all about their future experiences. (Rev. 2:2, 9-10)
- ii) As the first begotten from the dead He has the worthiness to take the book and to open it and so this is developed Chapters 4 to 19.
  1. As the First begotten He has priority of place, and as such, is the firstborn among many brethren.
  2. As the Prince of the Kings of the earth He is able to suppress all rebellion and bring in God's new creation, perfectly ruled for the glory of God. (chs. 19-22)

#### Christ The Faithful Witness

With The Lord described as "The Faithful Witness", it means that His entire character, speech, and personality were intrinsically true and pure. Concerning Him Paul wrote when our Lord stood before Pilate: "He witnessed and good confession" (1 Tim. 6:13). He spoke the truth in unmistakable words and the result was the world hated him (Jn. 7:7). It indicates a superlatively perfect and sinless man, faithful to God and man, faithful in every commission God entrusted to Him, therefore, being fully conversant and having full understanding of God's truth, and never compromising it in any way.

- a) When it came to marriage his answer was plain. (Matt. 19:3)
- b) When it came to tribute his answer was plain. (Matt. 22:17)
- c) He was completely without bias, nor religious, political, or nationalistic scruples when He must needs go through Samaria. (Jn. 4:4)

When the Lord walked this earthly sojourn He was always crystal clear and transparent in motive. Never did He have a hidden agenda, hypocrisy and deceit were unknown to Him. Always, under all circumstances, fully manifesting the perfections of God. Because He was the Faithful Witness only He could say: "He that hath seen me hath seen the Father" (Jn. 14:9); or "The only begotten Son, which is in the bosom of the Father, He hath declared Him" (Jn. 1:18). Throughout that lovely life nothing that was sacred ever became common.

#### Contrasted to us

- 1) I cannot point a finger at Peter the night when he denied the Lord and ought to have confessed Him. Peter was to an extent put under adjuration, but unlike Christ when asked: "Are you the Son of God?", answered yes because He had been put under oath, then must answer according to truth (Lev. 5:1). Of course this does not mean that the Lord would not have answered according truth even he had not been put under oath. Peter failed to be a faithful witness.
- 2) How often we fail like Peter. I make a rash reasoning and tell a lie (Matt. 26:74), or by an action fail to see the effect it makes on others. Abraham took Lot into Egypt and it meant a major fall for Lot (Gen. 13:10). When the time came for their parting Lot chose the well watered plains. They reminded him of Egypt, and what darkness befell him there.
- 3) How can this be corrected? How can I approach this perfect God? I can only approach through the work of our Lord Jesus, the man who was permanently and eternally the perfect witness.

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### He Was The Firstborn From The Dead

- 1) Christ as the first begotten or first born:
  - a) The glory of His resurrection was unique because:
    - i) Christ was the first one to rise from the dead never to die again. (Heb. 9:27; 7:16; Rev. 1:18)
    - ii) His resurrection was prophesied by Old Testament prophets and Himself. (Psa. 16:10; Isa. 53:1-12)
    - iii) His resurrection is the pledge of all humanity being raised from the dead. (Acts 17:31)
    - iv) His resurrection is the empowerment for our justification. (Rom. 4:25)
    - v) It was necessary for the coming physical union of the church. (1 Thess. 4:14-16)
    - vi) It is necessary for the unilateral Lordship of Christ. (Rom. 14:9)
    - vii) It is necessary for the functioning of the High Priesthood of Christ. (Rom. 8:34)
    - viii) It spells the ultimate defeat of Satan. (Heb. 2:14-15)
- 2) By His resurrection Christ is:
  - a) The Pledge of resurrection of all. (Jn. 5:28-29)
  - b) The Proof of a coming harvest. (1 Cor. 15:20)
  - c) The Pattern of the believer's life. (Rom. 6:4, 11)
  - d) The Pledge of our justification. (Acts 13:39)

### He Is The Prince Of The Kings Of The Earth

There are only three men in the scriptures called King of Kings.

- a) Artaxerxes, it is said once about him. (Ezra 7:12)
- b) Nebuchadnezzar, it is said twice about him. (Ezek. 26:7; Dan. 2:37)
- c) Christ, it is said three times about Him. (1 Tim. 6:15; Rev. 17:14; 19:16)

He is the only one ever born King (Matt. 2:2), but the world never gave Him that distinction.

- a) He brought into visibility on earth, the government which was already operating in heaven, thus he was born King.
- b) His Kingly:
  - i) Authority is underived from the administration of earth, but from Heaven. Therefore:
    1. No supplanter can frustrate His Plans
    2. No expropriator can ever limit His or curtail His empire
    3. No powers can ever cause him to forfeit any principle;
    4. No usurper can ever overthrow His throne.
  - ii) Duration is based on His permanency of life, therefore, He has no successor.
  - iii) His Majesty and glory is unconferred by the governments of earth but by God, consequently, no superior can ever set Him aside.

### Practical Application

These three titles and manifestations of Christ were exactly what the saints needed as is seen in the letters to the churches. We need Christ:

- a) The Faithful Witness for the saints and the assemblies were and are damaged through failure. How could they as assemblies meet to remember the Lord with the presence of God there? Or, How could they as individuals approach this God? People marked by failure as His Witnesses can only approach God and enjoy Him in their midst through Christ the Faithful Witness and propitiation.
- b) The First begotten from the dead. What an encouragement this has been throughout the centuries. If the Lord does not come soon we will all die, and by one means or another, that cold sullen thing will creep over us. If one is to go in for surgery there is a natural nervousness, and while the Lord took away the

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sting of death, He did not take away the fear of dying and by what means we will die. Yet, even then Christ comes near ministering to us fulfilling His pledge: “Yea, though I walk through the valley of the shadow of death . . . Thou art with me” (Psa. 23:4). The Lord has blazed the path before us knowing what it is like to enter death, but thank God He also broke the power of death and rose triumphantly again, and now forever holds the keys of death and the grave. What an encouragement!

c) The Prince of the Kings of the earth

- i) As the Leader and Judge of all governmental authorities and religious gatherings, He walks to inspect (Rev. 2:2). With what preparation is needed when an official comes to visit and the troops are inspected? “Not be ashamed” (1 Jn. 2:28).

Christ is:

- a) A superior Leader to Joshua, for while Joshua was able to lead the children of Israel into the promised land, they could not fully possess it. (Judg. 1:19, 21, 28)
- b) Superior in power to Pilate who had a limited power, but all power is given unto Christ of things in Heaven, on the earth, and under the earth. (Jn. 19:11; Matt. 28:18)
- c) Superior in victory to that of David when he fought Goliath (1 Sam. 17:40-51), yet he failed in his own family when Absalom rebelled against him. (2 Sam. 15:1, 10)
- d) Superior to Sennacherib in resources (Isa. 37:36), for He was able to say: “All things . . . are mine”. (Jn. 16:15)
- e) Superior to Ahasuerus in the extent of His kingdom, for while Ahasuerus was over one hundred and twenty provinces (Est. 1:1), the whole earth will be under Christ’s dominion. (Psa. 72:8)
- f) Superior to Solomon in His wisdom (1 Kgs. 4:30, 34), for in Him dwelleth all the treasures of wisdom and knowledge. (Col. 2:3)

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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