

## Revelation: Glory and Dominion (Revelation 1:6-11)

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### Introduction

1. How are we to approach the Revelation?
  - a. It is important for us to understand how the OT is used in the NT, particularly in the Revelation.
  - b. It is important for us to discern whether interpretations of Revelation that are popular today view prophecy correctly.
  - c. It is important for us to know how are we to “heed” this prophetic word if it is future only (v. 3).
2. In the greeting (vv. 4-6) we saw the *source, program, and purpose* by which God will end human history.
  - a. *Seven* churches are addressed, signifying fullness and completion, based on creation (Lev. 4:6, 17).
    - 1) The *universal* nature of these churches becomes clear in the significance of the lampstands (1:12; 11:3, 4; see also Zech. 4:2 c.f. Rev. 5:6).
    - 2) This universality is also suggested by the concluding words of the messages sent to each of the seven churches in chapters 2 and 3 (e.g. 2:7).
  - b. The *source* to terminate the temporal war between good and evil is the Trinity.
    - 1) The Eternal Sovereign Father (the trans-historical perspective; Ex. 3:14; c.f. Isa. 41:4; 43:10; 44:6; 48:12)
    - 2) The seven Spirits of God (alluding to Zech. 4)
    - 3) The Lord Jesus Christ (quoting Ps. 89:27, 37)
  - c. The *means* through which God will bring the present age to finality is Christ’s body, the church (Ex. 19:6).
    - 1) Having saved His people, He made them sub-regents (*kings*) in His kingdom—not someday but *now*, although incomplete.
    - 2) He also made them *priests*—faithful witnesses willing to suffer for Christ (apparent defeat) who thereby overcome the strategies of the enemy.
3. The end or *purpose* for all things is Christ’s glory and dominion (Isa. 43:10-13).

The Son’s Kingship and the Father’s sovereignty over history is the basis for the church’s grace and peace.

### I. His Coming

1. The termination of all things is announced (v. 8).
  - a. This announcement is a compilation of Daniel 7:13 and Zechariah 12:10 and refers to the end-time victory over nations.
    - 1) John expands the application from Israel to all the peoples of the earth.
    - 2) The final triumph, however, is preceded by multiple “comings” over the gospel age in both blessing and judgment (2:5, 6; 3:3, 11).
  - b. His “coming with clouds” focuses upon His latter-day authority and majesty (Isa. 19:1; Dan. 7:13).

- 1) His piercing is a reference to the cross (John 19:34-37), the “defeat” necessary to assure final conquest.
  - 2) The Gentile soldier who pierced Jesus repented (Mark 15:39) and is typical of the period preceding the final coming when Gentiles believe in Messiah (Zech. 12:10).
2. The section concludes with an “Amen” and a self-description of the Lord (v. 8).
- a. The *amen* denotes the message as trustworthy and dependable.
  - b. The descriptive involves the stating of opposites to highlight what is between—God’s sovereign rule over all things.

## II. John’s Commission

1. John’s identification with his readers (v. 9)
  - a. This identification involves three things: *tribulation, kingdom, and perseverance*.
    - 1) All three present but one reality: one cannot exercise kingdom rule except through enduring tribulation, like Jesus and John.
    - 2) Believers must recognize that they are not merely subjects in Christ’s kingdom.
  - b. Believers will conquer only by refusing to com-promise in the face of trials—overcoming the world and pursuing Christlike character.
    - 1) Tribulation is a present reality and will continue to the end of the age.
    - 2) The example is of John on Patmos because of the Word of God and the testimony of Jesus.
    - 3) The rejection of the testimony by the world is the basis for their judgment in the heavenly court.
2. John’s introduction of his commission (v. 10)
  - a. Placed on the level of OT prophets (Ezek. 2:2; 3:12)
  - b. Reinforced by his hearing a loud voice like a trumpet (Ex. 19:16-20).
  - c. Entrusted with heavenly revelation because he has been faithful in testifying of the earthly Jesus
3. John’s command to write what he sees in a book (v. 11)
  - a. Again, this is the pattern of OT prophets: Moses (Ex. 17:4), Isaiah (30:8), Jeremiah (36:2).
  - b. As the prophets, he was commanded to write a testament of judgment against Israel (Jer. 37:2; Isa. 8:1; Hab. 2:2)
  - c. Thus, a major concern of Revelation is judgment.

## Reflections

1. The Holy Spirit is the builder of God’s temple. Are we appreciating what that means, or are we ignoring Him (1 Cor. 3:16, 17; 6:19)?
2. We are a kingdom and priests in order to serve Christ. In what practical ways are we demonstrating this fact (Rev. 1:6)?
3. If the kingdom is marked by tribulation, is it wrong for the modern church to seek comfort, security, wealth and prosperity?