

and future. True, the verb "come" is mentioned rather than the future tense of the verb. But this is a testimony of the contents of the book and not a denial of His overlastingness.

c. Potentiality

He is the "Almighty." This identifies Him wholly with the God of the Old Testament. Actually, in reading these verses, it is well to take the 40's of Isaiah as a tonic for spiritual anemia. He has absolute power. This is the term "Shaddai" from the O.T. (Gen. 17:1). It is only heretics who link this term with the Babylonian doctrine of the motherhood of God.

Conclusion If anything will draw one to his knees, this series of verses will. They point to His all pervading glory and the need to worship Him. Have you bowed your knee to Him yet? Do it today and acknowledge Him as your personal Savior and Lord. Come while there is yet time. Do it without delay. How precious to read such a marvelous peon of praise before the thunder of wrath comes later on in this book. Come! Come! Come!

THE BOOK OF REVELATION

"How Christ Will Come"

Revelation 1:5-8

Introduction

1. This is a book which unveils the person and work of our lovely Lord and Saviour. That's why it has a title as it does (1:1). God has signally indicated blessing for those who read it (v. 3). Salutations are offered the body of Christ on earth from the trinitarian God (vv. 4,5). It is a wonderful book to introduce to the children of God.

2. Speaking of our Lord Jesus, John is led by the Spirit to write more about Him. It is to this that the present text now comes. Three forceful items are provided concerning the Lord. Each one adds something fresh concerning Him personally. The focus is on Him now and throughout the book. It is all written that the believer might be filled with His glory. Here are three blessed items on this:

1. PRAISE TO THE LORD vv. 5,6.

a. Because of the present.

This is centered in the truth that He "loves us." The verb is present tense and therefore affirms His continuing love. There is no doubt about His past love for us (Eph. 5:16; 2 Thess. 2:16). But the thought here is on His present love (John 13:1). It is amazing that He could love the unlovely (Rom. 5:5-8), but to love those who are His friends - ah, that is too glorious! It is like the shoreless and bottomless sea! Who can ever fathom its length, breadth, depth and height (Eph. 3:18,19).

b. Because of the past.

The verb here is in the aorist tense. It marks out the redemptive work of Christ. It points to a glorious finished transaction on His part for us. It was all accomplished by His blood (5:9). To declare a Gospel which does not affirm the absolute completeness of the work of Christ is to deny the very Word of God. This is why we teach so vehemently truths like John 3:16; Col. 2:14; and Rom. 8:1. Hallelujah. 'Tis done, the great loosing from our sins. We preach a completed work!

c. Because of the future.

It is more than we can evaluate to know that He does love us, that He has redeemed us, but to know that He has added to this dignities so that we are involved in immortal regencies and eternal priesthoods is absolutely fabulous. Blessed be His Name. God has taken us from humble positions, but He has destined us to an eternal rulership (1 Cor. 1:26-29). We will share in His eternal priesthood after the order of Melchizedec. How infinitely precious is the future for the believer. Let him endure, therefore, the present distress in the light of eternity. The verb is aorist here and therefore accounts the items listed as already done in the mind of God. We will yet experience them.

NOTE: To such an One who has covered the gamut of our lives with His activity, John now asserts praise (v. 6b). The articular nouns for glory and dominion (power) express universality, i.e. all glory and dominion. There is no verb expressed in the original, hence it might be a "be" or an "is." Using the former, the verse would provide an ascription of praise. Using the latter, the verse would be a confession of praise. Either certainly fits the context and does justice to Him. His divine majesty and perfect excellence are worthy of our praise. Too often our prayers are requests to God. To give Him glory, quite apart from anything we personally gain, this is better and results in adoration.

2. PROPHECY CONCERNING THE LORD.

a. He will come.

Actually, the present tense is employed to show the vividness and intensity of the fact. There is no question about His coming. Obviously, this is a reference to His second coming, the advent to the earth. It is a major theme of the Bible. He comes with clouds (Matt. 24:30; 26:64). It will be an open and visible event. Immediately, the distinction is made here between the rapture "in the air" from this which describes His coming with the clouds for visibility (1 Thess. 4:13-18).

b. He will be seen.

The fact that every eye sees the Lord is indicative

of a compulsion from Heaven. This is not like the first advent when those who saw Him desired it. All will see Him. How this phenomenon will be performed is not for us to discuss. We know that God is able to do all things (Job 42:2).

c. He shall be mourned.

The verb here means to "cut" or "beat the breast." It is middle voice, hence intense personal involvement. It is a perfect expression of the events predicted by the prophet Zechariah (12:10). Indeed, the pronoun "they which" is qualitative and obviously speaks of the Jewish people. It was they who will then acknowledge their vital part in stabbing the Lord their Messiah (John 19:24,36). The gayeties of this life will be changed to tears. The world will resound with horror for the cross event. It is the return of our Lord to Olives (cf. Acts 1:11 with Zech. 14:4,5). Israel will then proclaim the truth of Isaiah (25:9) that they have waited for Him. But this is due to the cleansing power of the blood (Zech. 13:1). This is the sign of the Son of Man (Matt. 24:30). It is true that some Gentiles will know these events, too (Matt. 25:31-46), but the emphasis here is on the nation Israel. It is all to be distinguished from the rapture which concerns the church and at which time there will be "no tears" (1 John 3:2).

NOTE: Two words are included in the text to affirm the anticipation of this event. One is Hebrew--even so and the other is Greek--amen. It is as though all earth says: come, Lord! (cf. 22:7, 12, 20). The human heart longs for the return of the Lord to establish His righteous government on earth.

3. PROMISE FROM THE LORD v. 8.

a. Totality

Using the "a" and the "z" of the Greek alphabet, our Lord claims that all language is meant to be found in Himself. He is THE WORD and embodies all that divine truth should be or ever shall be. It is HE who writes this book! He is beginning and end.

b. Eternality

He covers the entire scope of time - past, present,