

221211-1 Revelation 1, 4-8, Grace & Peace from the Triune God—CThurman

Re.1.1-3 ¶ The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 ¶ Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

God the Father determined how Jesus Christ shall be revealed. He gave that revelation to Him and purposed to show to the servants of Christ what must occur with speed. The Father then identified this revelation which He sent by Jesus Christ to the apostle John. In turn John bare record of everything in this letter, of the word of God, of the witness of Jesus Christ, and of all that he saw. Blessed is the one reads it. Blessed are those which hear and keep the things in it. The reason it is blessed to read, to hear, and to keep the things that are written in this letter is because of the nearness of the opportunity.

4 ¶ John **to the seven churches which are in Asia:**
[writing]

The apostle John is writing a letter, and he is addressing it to seven churches. That it is addressed to seven churches, does that mean it addresses:

1. Seven church of Asia? Or,
 2. Every believer outside of a church? Or,
 3. Every soul apart from faith in Christ?
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1. Only those identified as the baptized, believing, church-related disciples of Jesus Christ? Or,
 2. More broadly, those outside of a church that are the baptized, believing? Or,
 3. Most broadly, everyone without exception?

How we answer this tells much about our ability to handle the word of God as it is communicated. Not only this, but what we perceive the church to be greatly affects the doctrines we conclude from the word of God. Is the church local, autonomous and independent, or one universal body? Are souls entered into it at the new birth, or baptism, or by an act of the will of the body? Are there officers; how many; what kind; how do they function? So, context is important. It is important to know to whom the letter is written. Doctrine is important. It is important to know what a church is.

If I wrote a letter to my twelve grandchildren they would know that it was for them. They would know that my letter was to the children of my two sons. The things in this letter is directed to them. Some of the things that are written in this letter might be helpful to a good number of folks beyond the scope of the letter, but that doesn't change the fact that it is written to *my grandchildren*. It is their letter. It is for them. No matter what anybody else thinks or does about with the letter it is important that my grandchildren know it is their letter. And that is the idea here. The apostle John wrote this letter to seven, literal churches, to seven covenanted groups of baptized believing, church-related brothers and sisters in Christ. It is to be received by every congregation that is like these churches. Woven into the whole fabric of this letter is the idea of a baptized, believing, church-related disciple of Jesus Christ, reading, hearing and keeping the things written in this letter.

So, these things being said, this letter only belongs those saints that compose the membership of these several churches. The things communicated in this letter cannot be read, heard and kept as God would have it except by church-related Christians. Outside of the churches of Jesus Christ this letter cannot possibly be read or heard in the manner in which God gave it. And it is certain that it cannot be observed or preserved by any outside of the sphere of one of the Lord's churches. Nothing but the house of God, the church of Jesus Christ is the pillar and ground of the church. (cf. 1Ti.3.15)

Defining the NT Church

The Greek, ἐκκλησία, ἐκ from, out, out of + καλέω, *to call, to bid, to call forth* is translated in our Bible *church* (112), *assembly* (3). In the LXXE, it is

also tss. *congregation*. The English word *church* is derived from the Northern English and Scotch word *kirk*, dating back to the early 1300's. *Kirk* is translated from the Greek adjective, κυριακός, which would translate into the phrase *of the Lord*. Together *church* means 'a called out assembly of the Lord.'

The church is local. Anyone that exclusively read the gospels and neglects the epistles/letters will never be able to understand what a church is. There it appears to be a universal body of baptized disciples because Christ and some of the disciples travelled from place to place. The church in the gospel was in its infancy. Immediately after the ascension of Christ to the right hand of the Father the church was able to be counted and knew who its members were.

Ac 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) ...

This church began to gather into a single location.

*Ac 1.13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.
14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*

And shortly after began to be identified with the place where it congregated.

Ac 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

All of its members could now meet together at any time.

Ac 5.11 And great fear came upon all the church, and upon as many as heard these things.

Ac 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren ...

Ro 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

1Co 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

It was then likened to a human body which members were vitally connected to one another.

Eph.4.16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It's members were able to be known and counted as a part of the same body. Members were not added to the church by the new birth. There is not a text of Scripture to support this idea. The new birth gave perception and entrance into the kingdom of God, but the kingdom of God and a church is not the same thing.

Jn.3.3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

...

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Members were added by receiving water baptism.

Ac.2.41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Here's the point of this text: while we do not know how many were baptized, from that indeterminate number there were approximately 3,000 souls that were added to the church which was at Jerualem ... the only church in existence at the time.

The Bible makes clear enough for the child of God to understand that only after the application of *believer's baptism* is one admitted into a church.

*Jn.1.35 Again the next day after John stood, and two of his (John the Baptist's) disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37 ¶ And the two disciples heard him speak, and they followed Jesus.*

*Mt.4.18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
19 And he saith unto them, Follow me, and I will make you fishers of men.
20 And they straightway left their nets, and followed him.*

This marks the place when the Lord began His church. The church of Jesus Christ did not begin in the OT. The church is not the elect of God without exception. It is a certain grouping of the elect of God beginning with the NT. The church and Israel are not the same things.

The order which leads to becoming a part of a real church is inviolable. There must first the new birth by the Spirit of God, then conversion to

Christ by the hearing of the gospel, followed by submission to the ordinance of baptism; after this, and only after this is one rightly able to present himself for entrance into the Lord's body. Joining a church is covenant relationship with the body to walk with Christ.

This is the church which Jesus built, over which He is head, and which He preserves throughout all ages.

Built

Mt 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Head

*Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,
23 Which is his body, the fulness of him that filleth all in all.*

Preserves (Eph.3.21)

Mt 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Again, John addressed this letter and Revelation of Jesus Christ to these seven churches of Christ. It may be applied to all other churches like these churches. The Hidden Hills Sovereign Grace Baptist Church is like those churches and we understands that we have right to read, hear and keep the things that are written in this letter just as the original seven church received it.

Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

is, ὢν, ὄhn, nom. sing. masc. part. pres. of the Greek verb εἶμί, to be.

was, ἦν, 3ps. imperf. of the Greek verb εἶμί, to be.

is to come, ἐρχόμενος, nom. sing. masc. part. pres. of ἔρχομαι, to come, to go, to light (upon); v.7, he cometh.

Four times in the NT a greeting similar to this is given: *Grace be unto you, and peace from God our Father and the Lord Jesus Christ.* But here John adds the *seven Spirits which are before his throne.*

What follows are three descriptive phrases revealing the Trinity of Persons in the Godhead.

The first descriptive phrase:

from him which is, and which was, and which is to come – John essentially writes to the churches that grace and peace is from *Him*, not ‘them,’ but *HIM*. *Him* refers to a single Person. This is the first Person of the Trinity, the Heavenly Father. He is described as existing in the *now* (which is), in the *past* (which was), and in the *future* (and which is to come). He exists in the now, in the past, and in the future all at once, in the same moment. He dwell in *timelessness*. He is timeless. In other words He inhabits eternity.

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ...

He is from everlasting to everlasting, as if to say from the everlasting past to the everlasting future.

Ps.90.2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

He is the *Everliving One*, Jehovah.

Ex.4.14 And God said unto Moses, I AM THAT I AM ... unto you.

He is the changeless and eternal God.

Mal 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

John wrote that these seven church have *grace and peace from Him*, Who is God the Father, the first Person of the Trinity of God.

The second descriptive phrase:

and from the seven Spirits which are before his throne – The seven Spirits are mentioned again in Re.3.1, as the *seven Spirits of God*. In Re.4.5 the seven Spirits of God are described as seven lamps of fire burning before the throne. In Re.5.6, the Lamb, as it had been slain, stood in the midst of the throne, of the four beasts, and of the elders having the seven Spirits of which were represented as having seven horns and seven eyes. This refers to the third Person of the Holy Trinity, the Holy Spirit. Isaiah declares that this sevenfold Spirit of the LORD rests upon Christ.

Is.11.2 And the ¹spirit of the LORD shall rest upon him, the spirit of ²wisdom and ³understanding, the spirit of ⁴counsel and ⁵might, the spirit of ⁶knowledge and of the ⁷fear of the LORD ... (cf. Pv.8.10-14)

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ θρόνου αὐτοῦ

5 *And from Jesus Christ, who is the faithful witness,*

[yes, of God the Father, but also of everything of which He gives account.]

The third descriptive phrase:

This describes the third Person of the Holy trinity.

from Jesus Christ, who is the faithful witness ... – Jesus Christ is the faithful witness of the Father:

Jn.5.30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Christ is the true Light (Jn.1.9), the true Bread (Jn.6.32), the true Vine (Jn.15.1), the true eternal life (1Jn.5.20) and the true God (Jer. 10.10; 1Jn.5.20).

and the first begotten of the dead,

first begotten, πρωτότοκος, an adj. tss. firstborn, firstbegotten;

Jesus Christ was the *only begotten* of the Father.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

He was the firstborn child (son) of His mother Mary.

Lk.2.7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (And, by the way, Mary gave birth to other sons and daughters. [Mt.13.55, 56])

But He is also the first to be raised from the dead glorified.

Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

No person but Jesus Christ has been raised from the dead glorified so that he never die again. All that had ever been raised from the dead died were raised back to their natural bodies to live out the remainder of their days, and then they died.

Three in the OT

1. The widow of Zarephath's son by Elijah (1Ki.17.17-24).
2. The Shunemites son by Elishah (2Ki.4.32-37).
3. a dead man being buried in the tomb of Elishah revived when his bones touched the prophet's (2Ki.13.20, 21).

Three by Christ

1. Jairus' daughter (Mk.5.22-24, 35-43).
2. The Widow of Nain's son (Lk.7.11-16).
3. The friend of Jesus, Lazarus (Jn.11.14, 43, 44)
(There were many raised from the dead by those which the Lord Jesus had sent into Israel to bear witness of Christ that that we know nothing about. (Mt.10.8)

After Christ's resurrection

1. Many raised from the dead and showed themselves alive (Mt.27.52, 53).
2. Peter raised a disciple named Tabitha (Ac.9.37-41).
3. Paul raised a young man named Eutychus (Ac.9, 10).

The time for the glorification of the saints of God occurs at the same moment in time, at the first resurrection.

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Th 4: 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

ἄρχων
and the prince of the kings of the earth.
ruler

prince, ἄρχων, a noun tss. ruler (Mt.9.18, 23), prince (Mt.20.25), chief (Lk.14.1), magistrate, chief ruler (Jn.12.42).

When the apostles were once again brought before the Sanhedrin to give an account for why they disobeyed their order to cease with preaching Christ to the people they responded that God exalted Christ to be a Ruler and a Savior.

Ac.5.31 Him hath God exalted with his right hand to be a Prince (ruler) and a Saviour, for to give repentance to Israel, and forgiveness of sins.

The Scriptures state that Christ is Lord of lords and King of kings.

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Re 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Then He is the prince of the kings of the earth; the Highest officer among men. Now this isn't figurative language of Christ reigning. This is a reference to the literalness of His reign. Christ shall have this office over men on this earth. The magi came seeking for King Jesus.

Mt 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

The apostle Nathanael (thought to be the same as Batholomew [Mt.10.3; Mk.3.18; Lk.6.14]) confessed that Jesus was the King of Israel.

Joh 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Christ presented Himself to Israel as their King.

Mt.21.5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Christ acknowledged that He was the King that should come.

Jn.18.33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world:

Meaning it is not a kingdom whose source is derived from the this world.

if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

The source of Christ's kingdom is not from here but from above and it will be on this earth! Just as we are born from above and yet live here.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world,

Christ confesses that He was born to be a king and that it was for this reason, among others, that He came into the world.

that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

The soldiers mocked Him saying, *Hail, King of the Jews!* (Mt.27.29) The sign posted over His head as He hanged upon the cross read, *THIS IS JESUS THE KING OF THE JEWS.* (Mt.27.37) And when He *returns to this earth* the same Lord Jesus will have the words, '*KING OF KINGS AND LORD OF LORDS*' written upon His vest and on His thigh. (Re.19.16) This is He who did something for the subjects of His kingdom.

Unto him that loved us, and washed us from our sins in his own blood,

that loved, ἀγαπήσαντι, dat. sing. masc. part. aor. of the Greek verb ἀγαπάω, tss. to love, beloved.

[that] *washed, λούσαντι, dat. sing. masc. part. aor. of the Greek verb λούω, always tss. with the English to wash (6).*

Vss. 5b-6 – The full statement is: Glory and dominion be to Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father.

He loved us and washed us from our sins in His own blood. The faithful witness, the first resurrected from the dead, the Prince of the kings of the earth ... loved us and washed us from our sins by His death on the cross. Glory and dominion, to Him for His love and sacrifice for us.

His love is an everlasting love:

Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

His love was an unalterable love. Nothing could turn Him away from His love for us. He was driven by His love for us to enter into humanity to give His life upon the cross so that we might have everlasting life. Do you think that a love of this kind could fail to effect the salvation of them for whom He died? Do you think that God the Son could not avail in His death to save those for whom He died?

Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς ὁ πιστός ὁ πρωτότοκος ἐκ τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ

Glory and dominion for ever and ever unto Him that ...

6 And hath made us kings and priests unto God and his Father;

hath made, ἐποίησεν, 3s. aor. ind. act. of the Greek verb ποιέω, tss. *to do, to bring forth, to cause, to ordain, to work, to perform, etc.*

kings, βασιλεῖς, acc. pl. of the Greek noun βασιλεύς, always tss. with the English *king*.

priests, ἱερεῖς, acc. pl. of the Greek noun ἱερεύς, always tss. with the English *priest*.

Re.5.10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

So three times in this letter is reference made to the saints of the churches being made *kings and priests* unto God. The Son of God did this for those of the churches. John wrote that they shall be kings and priests to God *on the*

earth. There is nothing figurative in these words here or in those other texts. They are literally understood. There terms, first resurrection, kings, priests, God, Christ, reign, and earth are understood literally. There is not the slightest hint of figurative language is there?

2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us ...

Ac.5.30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

to him be glory and dominion for ever and ever. Amen.
εις τοὺς αἰῶνας τῶν αἰώνων· ἀμήν
worship, praise, strength, might, into the ages of the ages.
dignity power

glory, δόξα, a Greek noun tss. glory, worship, praise, dignity.

dominion, κράτος, a Greek noun tss. strength, might, power, dominion.

... for who He is and for what He has done Christ's receives all the glory!

Again, the statement is: Glory and dominion be to Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father.

6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν

7 Behold, he

This same Jesus, the faithful witness, the firstbegotten of the dead, the prince of the kings of the earth, the One that hath loved us, washed us from our sins and made us kings and priests unto God the Father, He ...

cometh with clouds; and every ὀφθαλμός *eye* *shall see him,*
the organ for sight

cometh, ἔρχεται, 3s. pres. ind. act. of the Greek verb ἔρχομαι, *to come, to go, to light* (upon); **v.4, is to come.**

clouds, νεφελῶν, gen. pl. of the Greek noun νεφέλη, and always tss. with the English word *cloud*. Always with reference to a literal cloud and not once used in a figurative sense.

shall see, ὄψεται, 3s. fut. ind. act. of the Greek verb ὀράω, (H. Moulton) or ὀπτομαι (G. Wigram), tss. *to see, to appear, to look.*

he cometh with clouds –

Lk.21.24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (which takes us from A.D.70 to the present day)

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

Ac.1.9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

and every eye shall see him – mean every eye. To be sure it is understood John writes ...

and they also which pierced him:

pierced, ἐξεκέντησαν, 3pl. aor. ind. act. of the Greek verb ἐκκεντέω, ἐκ of, from, out of + κεντέω, tss. to pierce (2); the LXXE, tss. this to kill (Nu.22.29), to destroy (Jos.16.10), to thrust through (Jud.9.54), to pierce through (1Chr.10.4; Lam.4.9), to pierce (Is.14.19), to wound (Jer.44.10).

This is a reference to the Jews that rejected and crucified their Messiah, the Christ of God, Jesus.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Ez.20.41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

ἐπ' αὐτόν

and all kindreds of the earth shall wail because of him. Even so, Amen.

kindreds, φυλαί, nom. pl. of the Greek noun φυλή, tss. *tribe* (25), *kindred* (6). **Until the Book of Revelation *tribe* referred to the family groups of the children of Israel. But in Revelation 1.7 & 13.7 refer to the Gentiles. Revelaton 5.9; 7.9; 11.9; & 14.6 can refer to both Jews and Gentiles.**

shall wail, κόψονται, 3pl. fut. ind. mid. of the Greek verb κόπτω, tss. *to lament, to cut down, to mourn, to bewail, to wail.*

All kindreds of the earth – would refer to all families beyond the Jewish people. That is why this Book is called the Revelation of Jesus Christ. He is now unmasked before every eye. In that day it won't only be the believing that shall know who Christ is; the whole earth will know then that He is the one true God and Savior of His own.

In the next verse the Lord Jesus directly speaks to the churches. He says ...

7 Ἰδοῦ, ἔρχεται μετὰ τῶν νεφελῶν καὶ ὄψεται αὐτόν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτόν ἐξεκέντησαν καὶ κόψονται ἐπ' αὐτόν πᾶσαι αἱ φυλαὶ τῆς γῆς ναὶ ἀμήν

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.

We saw the phrase, *which is, and which was, and which is to come* in the fourth verse. It was applied to the Heavenly Father. But here the same applies to the Lord Jesus. But there are three other places in the Book of Revelation where this terminology appears but it is difficult to say for certain whether it is the Father or the Son under consideration.

Re.4.8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Re.11.17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Re.16.5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

But it cannot be denied that this text (Re.1.8) is applied to the Son of God. God is three Persons. So the Persons of the Trinity have equality of subsistence. They share in the same existence, not one without the other, but the three together being one.

1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The Father, Son and Holy Spirit are the eternal God. In this text the Heavenly Father and the Son of God have the same existence yet being three Persons.

There is an error called modalism, a heresy also called Sabellianism. This heresy, as much heresy did, arose about the 3rd century. During this time Origen with his fantastic spiritualization of the Scriptures led to a denial of a literal one-thousand year millennial reign of Jesus Christ by Augustine of Hippo in the next century. Modalism says that God is revealing Himself in three forms, Father, Son and Holy Spirit, rather than three Persons. The problem with this is that it in effect denies the reality of Persons. When the Bible states:

1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Rejection of a *form* of form of God is not the consideration, but rejection of the Persons of God is under consideration. Modalism rejects the Persons of God.

Jesus Christ is not in this text (Re.1.8) revealing Himself to the churches as the Heavenly Father, the Spirit and the Son. He is revealing Himself as the Son of God, the Son of the Father. Trinitarianism says that the One God is revealing Himself in Three Persons, Father, Son and Holy Spirit. This is who God is. The three Persons are not gods and independent of the other. Rather, the three Persons are God.

The doctrine of the Trinity is what this congregation has stated in the confession of faith because it is taught in the Scriptures. I have withdrawn from brethren over this issue. Some of these brethren were full-blown reprobates, antichrists. The others could possibly be Christ's but the error is so significant that I must separate from them. When I read of the *will* of the Father, the *will* of the Son, and *the will* of the Spirit it speaks of individuality of Persons. When I read of the superiority of the Father and the subordination of the Son to the Father, it demands Persons.

Joh 14:28 ... my Father is greater than I.

When I read of the subordination of the Spirit to both the Father and the Son I understand the Trinity.

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω ἀρχὴ καὶ τέλος, λέγει ὁ κύριος ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ὁ παντοκράτωρ