

Sermon Outlines
The Preeminence Of Christ In The Revelation - No. 2

Readings

Revelation 1:1-5

Introduction

- 1) Clarification of terms
 - a) There are two terms used of the Lord and while they differ in the KJV, they both are the same Greek word, “prōtotokos”. Those words are “Firstborn” and “First Begotten”.
 - b) Furthermore, while the word “firstborn” and “firstfruits” are similar, they are different Greek words. The word for “firstborn” is “prōtotokos” whereas the word translated “Firstfruits” is “aparchē”.
 - c) The Lord is not only the “Firstborn” but also the “Firstfruits” which raised the question, “What is the difference between Christ being the “Firstborn” and “Firstfruits”?”
- 2) The distinctions between the terms:
 - a) Christ the Firstborn. This title is used of Christ in four wonderful relationships:
 - i) He is “the firstborn of every creature” (Col. 1:15)
 - ii) He is the firstborn of the virgin (Matt. 1:23, 25; Lk. 2:7)
 - iii) He is “the firstborn from the dead” (Col. 1:18; Rev. 1:5)
 - iv) He is “the firstborn among many brethren” (Rom. 8:29)
 - v) He is “the firstbegotten” (same Greek word) when He comes into the world again (Heb. 1:6).
 - b) The emphasis of “Firstborn” has two significances:
 - i) Chronological order, for instance, Reuben was Jacob’s firstborn (Gen. 46:8), and the Lord was Mary’s firstborn son for she conceived Him yet a virgin (Matt. 1:23, 25; Lk. 2:7) and later had other children (Mk. 6:3; Jn. 2:12; 7:3, 5).
 - ii) It indicates superiority of position. For instance, when God spoke concerning Israel (Ex. 4:22; Jer. 31:9). It is in this way, Joseph was the foremost of Jacob's sons for he loved Joseph; Isaac was the firstborn or the foremost of Abraham's son's, and in that sense, the Lord is the foremost amongst Mary's sons.
 - iii) In contrast to “firstborn”, which does not necessarily mean there will be others, “Firstfruits” always indicates a harvest to follow.
- 3) As the “First”:
 - a) Christ was the first to be born of Mary (Matt. 2:2)
 - b) First to ride the young colt (Lk. 19:30)
 - c) First to be laid in Joseph's new tomb (Jn. 19:41)
 - d) First in the family of the redeemed (Rom. 8:29)
 - e) First man with a human body to enter within the veil into heaven (Heb. 6:20)
 - f) First to suffer for sin vicariously (1 Pet. 3:18)
 - g) First to “die unto sin” (Rom. 6:10)
- 4) As the “firstfruits”
 - a) When the term is applied to spiritual matters, it is used in the following connections:
 - i) The presence of the Holy Spirit with the believer as the first fruits of the full harvest of their salvation (Rom. 8:23)
 - ii) It refers to Christ himself in resurrection in relation to all the believers who have fallen asleep (1 Cor. 15:20, 23)
 - iii) It is also used of the earliest believers of a country where many more will also be saved (Rom. 16:5; 1 Cor. 16:15)

- iv) It is used of the saints of this age in regard to all the redeemed (Jam. 1:18).
- v) The saints of the tribulation period: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:4).

He was the firstborn from the dead

Christ was the first begotten or firstborn from the dead.

- a) The objections: "How could He be the first to rise from the dead when there were three resurrections in the Old Testament?"
 - i) The widow of Zarephath's son by Elijah (1 Kgs. 17:21-22)
 - ii) The Shunammite's son by Elisha (2 Kgs. 32:35)
 - iii) The man by coming into contact with Elisha's bones (2 Kgs. 13:20-21).
- b) Furthermore, there are three recorded as being done by the Lord:
 - i) Jairus' daughter (dead a few minutes) (Mk. 5:22-23, 41-42)
 - ii) The widow of Nain's son (dead a few hours) (Lk. 7:12-15)
 - iii) Lazarus (dead a few days) (Jn. 11:43-44).

The distinction is, these all died again. Christ was the first to die a physical death (Jn. 10:33) and resurrected never to die again (Rev. 1:18). Never again will His body ever be a corpse, never again will it be embalmed, never again will it lie in a stone sealed tomb.

Christ is the Prince of the kings of the earth

Christ is a King who is totally distinct from all other kings. He alone is spoken of as a "King of Kings" in three passages (1 Tim. 6:15; Rev. 17:14, 19:16). Being superlative, Christ is the:

- a) "King of Beauty" (Isa. 33:17)
- b) "King of Glory" (Psa. 24:7-10)
- c) "King of the Jews" (Matt. 2:2)
- d) "King of Israel" (Matt. 27:42)
- e) "King of Righteousness and King of Peace" (Heb. 7:1-3)
- f) "King eternal" (literary "King of Ages" (1 Tim. 1:17)
- g) "King of Saints" (Rev. 15:3)

However, at the beginning of Revelation He is, "Prince of the kings of the earth".

- 1) It does not say He is the, "King of the Princes of the earth" but as the Prince, the Lord is being set in contrast to the other two great "princes" who seek rule over the earth, namely Satan and the Beast.
 - a) While Satan is the "Prince of the power of the air" (Eph. 2:2), he is the ruler/prince/king of the "power of darkness" (Col. 1:13). When the devil was tempting the Lord, he offered the Lord, "all the kingdoms of the earth" (Matt. 4:8-10), something he could not have done had he not had complete authority over them. In Ezek. 28:11-19 and Isa. 14:12 Satan is prefigured as a king, so I have no trouble in accepting that he is over the kings of the earth, BUT only to the extent that the Most High permits him for, "The most high ruleth in the kingdom of men" (Dan. 4:17, 25, 32).
 - b) The Beast, that is the "man of Sin" (2 Thess. 2:3), having been given the "power, and his seat, and great authority" from Satan (Rev. 13:2) and is crowned with ten crowns upon his seven heads (Rev. 13:1), he is the supreme object of worship on earth (Rev. 13:12). Ten kings who have no kingdoms of their own are given power as kings with the Beast, and they give their

- “power and strength unto the beast” (Rev. 17:12-13). This man who is the Prince (Dan. 9:26) will be the Prince over the ten vassal kings of the earth.
- c) There is yet another group, the saints of whom it says, “To him will I give power over the nations; and he shall rule them with a rod of iron” (Rev. 2:26-27), and whither they are the saints of the church or as it seems to me all saints of all ages of whom it is said, “Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:9-10).
 - d) Great is the reality that when our Lord comes to reign, He will be the Foremost Authority, the Absolute Moral Authority over every realm, domain, principality, power, empire or monarchy, infernal, and terrestrial.
- 2) Then shall be brought about the fulfillment of the ancient scriptures:
- a) “He shall have dominion also from sea to sea, and from the river unto the ends of the earth.” (Psa. 72:8)
 - b) “Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” (Zech. 6:13)
 - c) “And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” (Isa. 6:3)
 - d) “Also I will make him my firstborn, higher than the kings of the earth.” (Psa. 89:27)
 - e) “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” (Isa. 11:1-10)
 - f) Then shall there be “joy in the morning” and there shall be no more war, “And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” (Mic. 4:3)

Summary

Another has rightly said of Him:

- a) His dominance holds sway over death and disease.
- b) His ascendancy is seen over the material, geographical, and moral realms.
- c) Every law of the universe was under His command.

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His is a Kingship which has no successor, or superior, consequently:

- a) No usurper can overthrow His Throne
- b) No supplanter can frustrate His plans
- c) No expropriator can ever limit or curtail His empire
- d) No powers can ever cause Him to forfeit any principle.

**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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