

Christ

The All Glorious Christ

Introduction

In the late 50's I was given a book as a Sunday School prize. It was called, "The Incomparable Christ". I was somewhere around 14 years of age and for a long time it was just another book on my shelf. Then in 1966 I was given another book, "The Moral Glory of Our Lord Jesus Christ" and I began to read it. As the gracious Holy Spirit opened my eyes and led me into paths showing the loveliness and wonder of Christ, I began to understand the truth that, "no man knoweth the Son, but the Father" (Matt. 11:27) and the words of the hymn, "The Father only, glorious claim, the Son can comprehend". Christ was too big, too stunningly wonderful for my mind to understand. Now I am 76 years of age, so for some 50 years I have pondered the Person of our Beloved Lord and at the end of the day all I can say is, "The half was not told me" (1 Kgs. 10:7).

In the Tabernacle and the Temple there were great amounts of gold. Gold indicates "glory" and had one walked into the tabernacle or temple the glory of the place would have been somewhat overwhelming. As the Psalmist said, "The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory" (Psa. 29:9).

The Glory of The Lord

The Lord has a number of glories, some of which are:

- a) His official glories, those which have to do with His offices, i.e. Prophet, Priest, Judge, and King.
- b) His moral glories which are the holy perfections of the Lord in every aspect of life.
- c) The glories because of His Person, His every attribute and His all sufficient and God glorifying sacrifice for humanity.
- d) His Personal glories for our Lord has a glorious Name (Deut. 28:58; Neh. 9:5; Phil. 2:9; Heb. 1:4). In resurrection and when changed then we shall have a body "like unto His glorious body" (Phil. 3:21). There is no power that can compare with Him for, "All power is given unto me in heaven and in earth" (Matt. 28:18). In the song of Moses the children of Israel sang of His glorious power (Ex. 15:6) which Pauls also wrote about (Col. 1:11).
- e) When considering His works as Creator, Saviour, Advocate, and High Priest, to name a few, we join with the Psalmist who said, "His work is honorable and glorious" (Psa. 111:3). In anticipating the millennial reign the ancient prophet said, "His rest shall be glorious" (Isa. 11:10). His name is higher than all others (Eph. 1:21; Phil. 2:9) and consequently, His gospel is superlative above all other good news being the glorious gospel (2 Cor. 4:4), and until the moment of His return, we await His glorious appearing (Titus 2:13).
- f) The writer to the Hebrews informs us, "He is crowned with glory and honour" (Heb. 2:9), and when He takes the book from the hand of the Throne Sitter (Rev. 5:1), heaven begins to erupt in adoration and worship. Every tongue shall be unloosed and with hearts filled with genuine appreciation, the untold millions in heaven will bless His glorious name.

When there is consideration of our Lord and the gracious Holy Spirit takes the scales from off our eyes, it is the beginning of a deepening heart appreciation of His Person. No earth bound human and no celestial being has the spiritual intellect or heart to grasp the fulness of His glories for, "in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Who, among the greatest orators of the world from any and every age, could be more than a flickering light in the expounding of His perfections, of His character, or to declare his excellencies?

- a) When our Lord was here, those who saw His miracles were astounded and wondered (Matt. 15:31; Mk. 6:51; Lk. 4:22).
- b) When the soldiers came to take Him, they said, "Never man spake like this man" (Jn. 7:46).
- c) Having the "tongue of the learned", He knew "how to speak a word in season" (Isa. 50:4). No foolish words came from His lips. Empty talk was something He never knew. No word or clause ever had to be repealed, amended, or clarified. Not only so but the tone by which He spoke and the timing of when He spoke was ever in fulness of fellowship with God.

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- d) Never was the Holy Spirit grieved with anything He said. No foul speech or double talk came from His lips. Such was the greatness of His perfections in life and speech that never did He need to ask for forgiveness from man or God, nor did He ever have a sin to confess. He alone could lift His eyes and look to Heaven as if it were face to face with the Moral Governor who dwells in unyielding light of the Universe. He never knew the blushing or embarrassment of a wrong done. His was a body impervious to disease and a spirit impervious to sin. His life was one of stainless perfections and faultless activity.

God has always been exceedingly jealous for the integrity of His Son. Therefore, in the offerings there was to be no blemish, no spot, no leaven, no feathers, no yoke. Ever under the direction of the Holy Spirit, He never acted independently of God, nor contrary to His character and purpose.

Christ The First and The Last

In reading Revelation chapter one, it is very hard to miss the declarations concerning the Son of God. There is emphasis on:

- a) His name and associated Titles: "Jesus Christ" is mentioned four times (ch. 1:1, 2, 5, 9) and then not again until a single reference in chapter 12:17, and then in the final comments (ch. 22:21).
- b) It is then observed the distinguishing ascription in the presentation, He is, "the Faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth" (ch. 1:5).
- c) He is the "Almighty" (ch. 1:8).
- d) There is brought to our attention the glory of His coming to rule and His completeness of Revelation being the Alpha and Omega, and His eternal unchangeable Being (Mal. 3:6), a truth expressed in Revelation 1:8 and repeated in verse 11.
- e) Another repeated description is, "The First and the Last" (ch. 1:11 and repeated in v. 17).
- f) John, upon hearing the voice behind him, turns and sees one in the midst of the golden candlesticks like unto the Son of Man (ch. 1:12, 13).
- g) There is given the magnificent description of the Lord (ch. 1:13-17).
- h) Then those words of superlative triumph, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (ch. 1:18).
 - i) John had seen the Lord on earth. It was he who lay on Jesus' bosom and wrote concerning the Lord, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" (1 Jn. 1:1), but nothing could have prepared him for this manifestation. Such was this manifestation of the glory of the Lord, John was completely overwhelmed and fell at the feet of the Lord as one dead (Rev. 1:17).

Considering the title, "The First and the Last". The first observation is that of the expressions: "First and the last"; "Beginning and the End"; "Alpha and Omega". "The First and the Last" is the only one that is found outside Revelation. "Alpha and Omega" only occurs in Rev. 1:8, 11; 21:6; 22:13. The "Beginning and the End" only occurs in Rev. 21:6 and 22:13. The "First and the Last" is found in two places in the Old Testament (Isa. 44:6; 48:12) and four times in the New Testament (Rev. 1:11, 17; 2:8; 22:13). We are given a very significant key to its meaning when looking at the associated name and happenings in these two Old Testament passages.

- a) Isaiah 44:6 "Thus saith the LORD (Jehovah), the King of Israel (and His Redeemer, the LORD of Hosts) (I am the First and I am the Last: and beside me there is no God.)

The Contexts:

- a) In Isaiah 40 there is a complete change of tone as God speaks to and concerning His people. They had and at that time will have enemies around them but God will destroy them (Isa. 41:12, 15-16). He will protect His people (Isa. 41:10).

God rules in solitary permanent exclusivity (Isa. 43:10-11; 44:6, 8). The ancient prophet Moses wrote, "Who is like unto Thee, O LORD, among the gods? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11). How deep are the expressions concerning God which ought to produce a spirit of

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amazement in the heart of each individual. “That ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no Saviour” (Isa. 43:10-11). “I am GOD” (Isa. 43:12).

- a) Being the First and the Last because I am with thee (Isa. 41:10; 43:5) and Israel is my chosen (Isa. 43:3, 11, 15); “My Servant” (Isa. 41:8, 9; 42:1, 19; 43:10; 44:1, 2, 21). No force made against Israel will succeed, no failure on their part will prevent the purpose of God. He is the First in the proclamation of His purpose, none gave Him the thoughts and He had no counsellors. Furthermore, He is the Last in the fulfilling of them and because He is the last, nothing and no one will be able to counter His purposes. Satan and all forces contrary to God will fall, He will put all things in subjection under Him (1 Cor. 15:25, 27, 28). One can easily see how relevant this description is to the Revelation.
- b) Being the First, He is the source of all blessing and all good comes from Him. Also, all discipline comes from Him. He is the Source of everything toward His people. He is the Last, that is, He will fulfill every promise made to them, bringing them to the fulness of spiritual maturity. There can be no nullifying of His blessings and no renewed condemnation and judgment due to sin, no matter what military power arises or combination of powers will be able to stand before him (Rev. 19:19-21). No counterfeit church or false Christ will be able to stand in opposition before Him. No false Prophet will curtail His purposes, therefore, not one of His purposes will fail (Isa. 43:13). Praise His great and glorious Name.

**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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