

We will conclude the doctrine of the Rapture this evening and begin the book of Ephesians on Sunday.

Y Point 15. The Rapture and the Big Genuflex and conclusion.

We begin in REV 1:13, where the robe which we see first is the robe of a high priest.

REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

A priest is a man who represents man to God.

In His humanity, our Lord Jesus Christ is our High Priest according to the entire book of Hebrews which the author thought it was a very important subject to mention.

For example, in Heb 2:17 we read; Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

Propitiation is the Godward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the cross.

Propitiation means what our Lord satisfied the Father.

HEB 2:18 For since He Himself was tempted in that which He has suffered, He is able to *come to the aid* of those who are tempted.

HEB 3:1 Therefore, holy brethren (RFOG), partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.

Then in the book of Hebrews, go forward to Heb 4:15.

HEB 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

Because of that;

HEB 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Then again, a terrible chapter break because the next verse should be called Heb 4:17, but there isn't one.

Therefore, in the function of "High Priest"

HEB 5:1 goes on to say, For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

HEB 5:2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

HEB 5:3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.

HEB 5:4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

HEB 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "Thou art My Son, Today I have begotten Thee";

HEB 5:6 just as He says also in another passage, "Thou art a priest *forever* according to the order of Melchizedek."

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Look at HEB 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

HEB 5:10 being designated by God as a high priest according to the order of Melchizedek.

Next look at HEB 6:19, where I told you that;

The book of Hebrews, which we do not know who the writer or author was, is filled with the doctrine of our Lord as the High Priest to both man and God; 1TI 2:5; Job 9.

Look at HEB 6:19 This hope we have (in context the hope we have because he is our High Priest) as an **anchor of the soul**, a hope both sure and steadfast and one which enters within the veil,

An anchor is something that you use when you stop sailing and dig into a firm foundation in the water, Spiritually, the water represents the word of God as it does in EPH 5:26 that He might sanctify her, having cleansed her by the washing of water with the word,

This hope we have is like an anchor of the soul, a hope both sure and steadfast and one which enters within the veil.

In HEB 6:20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Go forward to HEB 7:19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

HEB 7:20 And inasmuch as it was not without an oath

HEB 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "The Lord has sworn And will not change His mind, 'Thou art a priest forever'");

In HEB 7:25 Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

HEB 7:26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

HEB 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.

HEB 7:28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

In HEB 8:1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

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Back in the book of Revelation 1:13.

REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

His humanity resided inside the PPOG while He was a priest “*representing us*” to God but also a Priest “*representing Himself*” to God as *our mediator*.

He was our High Priest and we must see the significance of that.

You have to be true humanity to be a priest.

Furthermore,

If our Lord Jesus Christ is going to rule forever as per all of the prophecies with regard to the Millennium and the eternal state, He must be a man.

A king must be a man to represent man, 2Sa 7; Psalm 89, so it is the Lord Jesus Christ in His humanity that is depicted for us here.

REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

The word “clothed” comes From the Greek word “enduo” which means to be clothe with power and it describes the dress uniform of a high priest.

On our Lord, it is His uniform of glory worn over His resurrection body.

The word “garment” refers to the robe of a high priest.

It is a robe reaching down to the feet and again it refers to the dress uniform of the high priest as described first in Exo 28:4.

EXO 28:4 "And these are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments.

Our Lord's priestly function inside the PPOG resulted in maximum function of all the correct motivating virtues directed toward the plan of God and the Father because of His incarnation.

Our Lord Jesus Christ is the "King Priest", the great High Priest who represents us to God the Father.

Every believer is in union with Christ and the Church is a kingdom of priests according to Rev 1:6, and the priesthood is the *modus vivendi* or the *manner of living* as the invisible function of the Christian way of life.

REV 1:6 and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen.

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Now,

The next verse is verse 14, the one who controls history also administers judgment.

REV 1:14 And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire;

In verse 14, The one who controls history also administers judgment.

"And His head and hair were white" refers to the fact that when our Lord ascended in His resurrection body, He was 33 years old.

It is also noted in 1Jo 3:1-2, that we are going to have a resurrection body exactly like His.

1JO 3:1 See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him.

1JO 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

That means that everyone will have a resurrection body aged 33.

Our Lord appears very shortly after the ascension and His hair is now white. “White like wool” means the hair is thick and like “snow.”

The “white hair” of our Lord Jesus Christ denotes the shock of His bearing our very own sins in His own body on the tree; 1PE 2:24.

“White wool” is a reminder that Jesus Christ is the Lamb of God because of His efficacious sacrifice for our sins.

The whiteness of snow indicates the impeccability of Christ residing and functioning inside the PPOG.

Because of His impeccability our Lord was qualified to go to the cross and be judged for our sins.

The white hair, like the scars in our Lord’s hands and feet, are the visible manifestations of the price He had to pay on the cross.

So, in effect, what John is seeing here is what he said in the first chapter of his Gospel: “Behold the Lamb of God who takes away the sin of the world.”

The next phrase in context emphasizes future judgment.

Notice the last phrase in REV 1:14 And His head and His hair were white like white wool, like snow; *and His eyes were like a flame of fire;*

In the first phrase Christ is seen as the Savior of the world while in the second phrase, He is seen as judge of the world.

The next phrase has to do with the eyes of our Lord Jesus Christ and the “flame of fire” which refers to judgment.

REV 1:14.....His eyes were like a flame of fire;

The first principle of the flame of fire comes from the fact that Jesus Christ will not ever tolerate arrogance.

He makes war against those who are arrogant!

1PE 5:5b for God is opposed to the proud, but gives grace to the humble.”

When it says “a flame of fire” it is speaking of the fact that our Lord personally is going to do a lot of judging.

For example, look at JOH 5:22-23.

JOH 5:22 "For not even the Father judges anyone, but He has given all judgment to the Son,

JOH 5:23 in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

So,

The Lord Jesus Christ has charge of all judgment, for the unbeliever salvation is always offered before judgment.

For the believer, grace is offered before the judgment seat of Christ.

The Phrase “His eyes were like a flame of fire” sentence refers to the believer who fails in this life with regard to the cosmic system

The issue here is a believer seeing the Lord Jesus Christ in all of His glory and that glory includes;

The power to judge any one of us at any time under any circumstance, and to make life such a horrible, miserable thing that we can't stand up under the pressure.

The goal, of course, is to motivate the believer to rebound and recover.

Only back inside the PPOG can we handle the pressure.

Remember that;

Even in Judgment, the Lord is operating in His grace and love; HEB 12:8.

This is because His justice and righteousness have been satisfied and He is free to love us and give grace to us personally.

REV 1:15 and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters.

Bronze in the ancient world the result of mixing copper and tin which made “burnished bronze” and associated with historical judgment.

Here in Revelation 1:15, we have “*And his feet were like bronze,*” a reference to the historical judgment of nations of the earth from the principle that Jesus Christ controls history.

Notice in this verse, it also says;

REV 1:15 and His feet were like burnished bronze, when it has been caused to glow in a furnace,

This verse then, talks about the furnace of divine judgment.

The concept here:

(Y) 1. The furnace of divine judgment is constantly judging nations like the heat of the furnace refines the bronze, removing the impurities.

Client nations to God must undergo testing so that the portion of the population which is negative will not infect and destroy that part of the population which is positive.

So many times, disaster will come to a nation because God intends to continue using that nation as a client nation to God.

But....

That nation cannot function in its client nation status if for some reason the negative and degenerate part of the population continues unchecked.

If degeneracy goes unrestrained, it will eventually influence those who are moral, who are good, and who are not degenerate.

Therefore, degeneracy is periodically destroyed in history.

This explains the fall of certain nations that are not client nations to God and the eventual destruction of certain power mad groups who use violence to control, to gain authority and to enslave people.

2. National disaster is designed to remove the impurities of a population where the nation is going to be perpetuated as a client nation.

This is why many times the Lord will use war to eliminate the scum of a nation.

3. No nation can survive without national disaster which removes its scum and gives opportunity for it to be perpetuated in history.

It is the disaster that doesn't remove the scum that means the end of the line for that nation.

4. The heat of divine judgment refines the population of a nation.

The second analogy to historical judgment has to do with the voice of our Lord.

For the last half of this verse says REV 1:15 His voice was like the sound of many waters.

Our Lord used His voice to demonstrate that He controls history.

Therefore, some principles;

(Y) 1. Historical judgment means historical disaster which is portrayed by two analogies: bronze in the refining process, and the noise of a successful army pursuing and their target.

2. Bronze refers to economic disaster while the voice of many waters refers to military disaster.

3. Our Lord used His voice in BC 700 to destroy 185,000 Assyrian infantry and deliver Jerusalem and the client nation.

4. Our Lord will use His voice again at the second advent to deliver Jerusalem again from invading armies of the Armageddon campaign.

So, the whole connotation here has to do with deliverance as well as judgment.

The two are mingled together.

But note that:

The deliverance is not necessarily from the disaster but deliverance in the midst of the disaster; Job 5:19-27.

Next is the phrase “sound of many waters” which is a military judgment.

REV 1:15..... and His voice was like the sound of many waters.

The military judgment always comes from an outside power to indicate that while we are responsible and we by our own decisions bring ourselves to a point of economic disaster

God also judges us by military disaster.

Listen to what the Spirit says to the church today.

We are coming to the period when we are going to have to go through disaster.

It happens every once in a while.

It will be believers who survive if they functioning under the PPOG.

Since the Church Age is a dead spot in which there is no prophecy, only historical trends, it is the believer's understanding of doctrine which is his understanding of what's happening.

History, we must understand, is a record of man's thoughts, motives, decisions and actions.

Even though history is such a record of disasters. it is still Jesus Christ who controls history.

There seems to be a contradiction in this.

If we are the products of our own volition, and if history is the record of man bringing about his own disasters, then how can Jesus Christ be under control?

There seems to be a contradiction between the sovereignty of Jesus Christ as God who controls history and the function of man's volition.

The answer in resolving the problem is the doctrine of divine decrees in which the omniscience of Jesus Christ as God knew everything that would be history and everything that would not.

Everything that would be history was entered into the computer of divine decrees.

The alternatives or the what could have been were not entered, only the realities.

The printout is history.

This reveals another aspect of the glory of God found in REV 1 which is the fact that;

It is not only the glory of God that is mentioned in Rev 1 but also the fact TLJC controls history as part of His glory.

Jesus Christ controls history because in eternity past before man was even created, He knew every thought, every decision, every freewill action, of every person who ever lived.

He also knew the alternatives and He also knew from divine knowledge what would have happened had we made a different decision.

In verse 16, which is where we ended on main passage originally but I have decided to go on a little further.

REV 1:16 And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

Verse 16 is the third vision in context which is the vision of the sword and the stars.

“having in his right hand seven stars” refers to the future pastors of the seven churches.

For the moment John is the pastor.

Why is a star used for a pastor?

It is simply because a star at the time of writing light to the earth; pastors who teach doctrine give light to their congregations.

The right hand of our Lord is the hand of approval. God approves pastors who teach doctrine.

Our Lord Jesus Christ approves the principle of pastors teaching doctrine to the Royal Family of God since He Himself has delegated the pastors to communicate His thinking; 1CO 2:16.

1CO 2:16 For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.

Look at 1TI 4:4 For everything created by God is good, and nothing is to be rejected, if it is received with gratitude;

1TI 4:5 for it is sanctified by means of the word of God and prayer.

1TI 4:6 In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.

The stars in the right hand indicate the delegation of divine authority to pastors.

The provision of a right pastor is one of the more important aspects of logistical grace since doctrinal teaching from the minister is the only way of spiritual growth and momentum in the Christian life.

The need for the pastor is based on the fact that the believer cannot learn doctrine on his own but needs to be trained by doctrinal pastors or pastors who teach the Word of God consistently.

This verse sixteen is a verse of grace before Judgment.

There are two places where the principle of grace before Judgment is pertinent.

Grace always precedes Judgment as an historical trend, first to the individual believer.

God never puts discipline on us without a grace period provided for us and also gives us a way to escape so that we will be able to bear it; 1CO 10:13.

REV 1:16 And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword;

The Word of God is said to be a sword and for those who reject the sword of the Word, they have divine Judgment headed their way.

So, there is a choice of swords.

Your grace period is always related to the fact that you are given doctrine before judgment.

Whatever you are going to be judged for, you will have the chance to hear the causes and the reasons, the whys and the wherefores.

You have a fair trial before you are judged by God, that is the principle.

All divine judgment is preceded by a fair trial.

The fair trial is the dissemination of Bible doctrine.

You may or may not accept that doctrine and therefore you may be screaming one of these days:

“Why did God let this happen to me?” or Why did God go this to me which simply means that you ignored the grace period.

In the last part of verse 16, we have the phrase **“and His face was like the sun shining in its strength”**.

The face refers to the outward or overt appearance which is the external appearance of our resurrected Christ in His glorified body.

The appearance of our Lord’s resurrection body is analogous to the sun, but is the Lord shining in the power of the PPOG in your life.

This is what our Lord revealed to John to put down in writing.

The angel who came to roll away the stone is found in Mat 28:2-4, where they rolled away the stone of an empty tomb.

The stone was not moved to let our Lord out because He could walk through solid material in His resurrection body, the stone was rolled away to let the world in.

So that in closing, I will give you 17 passages that talk about who our Lord appeared to after His resurrection.

1. (Y) The first appearance of the resurrected Christ was to Mary Magdalene, Mar 19:9-11; Joh 20:11-17.

2. The second appearance was to the other women, Mat 28:9-10.

3. The third appearance was to Peter when He appeared on Sunday afternoon, according to Luke 24:34 and 1Co 15:1-8.

This is a great passage on the proof of the Lord’s resurrection.

1CO 15:1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,

1CO 15:2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

1CO 15:3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,

1CO 15:4 and that He was buried, and that He was raised on the third day according to the Scriptures,

1CO 15:5 and that He appeared to Cephas, then to the twelve.

1CO 15:6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

1CO 15:7 then He appeared to James, then to all the apostles;

1CO 15:8 and last of all, as it were to one untimely born, He appeared to me also.

4. The fourth appearance was to the two disciples on the road to Emmaus, Mat 16:12-13; Luk 24:13-35.

5. The fifth appearance was to the ten disciples (Thomas was not there, or Judas Iscariot), Luk 24:36-43; Joh 20:19-23; Mar 16:14.

6. The sixth appearance was to the eleven disciples

7. The seventh appearance was to the seven disciples by the Sea of Galilee, Joh 21:1-23.

8. The eighth appearance was historical and was documentation for the benefit of five hundred believers, 1Co 15:6.

9. The ninth appearance was for the benefit of the positive believers in our Lord's family such as His half-brother James, 1Co 15:7, who was not a believer before the resurrection, Act 1:14; Gal 1:19.

10. The tenth appearance was again to the eleven disciples on the Mountain in Galilee, Mat 28:16-20; Mar 16:15-18.

11. The eleventh appearance had great historical and doctrinal significance. It was the resurrection appearance at the ascension, Luk 24:44-53; Act 1:3-9.

The rest of the resurrection appearances were post-ascension where our Lord would leave the right hand of the Father and make an appearance under special conditions.

All of these appearances ceased after the completion of the book of Revelation.

12. The twelfth appearance was to the first and most famous of the martyrs, Stephen, in Acts 7:55-56.

He saw the Lord, not sitting at the right hand of God but standing at the right hand of God as He applauded Stephen for being martyred for His faith.

13. The thirteenth appearance had great significance which was the appearance to Paul on the road to Damascus, the basis for his conversion and the main apostle to the gentiles, Act 9:3-6; 22:6-11; 26:13-18.

14. The fourteenth appearance was to Paul in Arabia to encourage him, Act 20:34; 26:17; Gal 1:12,17.

15. The fifteenth appearance was to Paul in the Temple, Act 9:26-30; 22:17-21; Gal 1:18.

16. The sixteenth appearance was to Paul in prison, Act 23:11.

17. The seventeenth and final one was the appearance to John on the Island of Patmos, Rev 1:12-20.

Next in REV 1:16 we have the phrase “and His face was like the sun shining in its strength.”

It isn't the sun shining, it is our Lord's shining in His resurrection body.

“in his strength,” refers here to the power provided by PPOG, the predesigned plan of God.

This seventeenth resurrection appearance continues throughout the book of Revelation.

It is an awesome thought that historical trends hang on the fine thread of the believer's volition and the exercise of his options with regard to the PPOG versus the cosmic system.

Now, the rest of the passage on the glory of God, we will close by just reading those verses.

REV 1:17 And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon me, saying, "Do not be afraid; I am the first and the last,

REV 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.

REV 1:19 "Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things.

REV 1:20 "As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Then once the believer understands the glory of God, the next two chapters, REV 2 & 3, are for you and me as members of one of the seven churches which we have already noted in detail.