

The Works of the Messiah (Rev. 1:5-7)

Chapter 6

Glory and Dominion

To Him be glory and dominion forever and ever. Amen. (Rev. 1:6)

The Apostle John's words here echo a twofold desire that is in the hearts and minds of all who know Jesus as Lord and Saviour. Those desires are: one, for the day to come when every person will recognise and acknowledge Jesus for who He truly is, which will be the revealing of His glory; and two, that He would reign over all, exercising His dominion, and finally put away all that opposes His kingdom of righteousness, peace and joy. Such desires are also given expression in the prayer that Jesus taught His disciples,

Our Father in heaven, Hallowed be Your name, Your kingdom come, Your will be done . . . Yours is the kingdom, the power and the glory forever. (Mt. 6:9-13)

Daniel too, in a prophetic vision of the Messiah, looked forward to the time of the Messiah's glory and dominion,

I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed. (Dan. 7:13,14)

Throughout the ages, those who know God, and hunger and thirst for righteousness, have held this longing and expectancy that the Lord will come, and with His coming put an end to all unrighteousness and set up His eternal kingdom of peace.

A Tension

Christians live life in something of a tension, we know God's promises for a future of perfect peace and righteousness in His eternal kingdom, and the Holy Spirit acts as a deposit in our hearts giving us a foretaste of the things to come (Eph. 1:13,14). At the same time, we live in this world with its trials and tribulations, and experience in our own lives the effects of universal corruption because of sin. This tension is expressed in Romans where Paul writes,

For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance. (Rom. 8:22-25)

The reality of this tension is felt when we suffer, and when we see others suffer. Suffering is the detrimental effect of living in a sin-infested universe where wickedness abounds, where disease and natural disasters cause terrible suffering, and where people are robbed of true fulfillment in life by demonic forces which steal, kill and destroy (see Jn. 10:8-10). These things exact a terrible toll on humankind. The knowledge that these sufferings were never God's intention for us, and that God has something far better in store, adds a certain profound complexity to the Christians's thoughts and emotions; we are saddened to see the sufferings of others, and sometimes perplexed by our own infirmities, while at the same time, our hope of better things sustains and strengthens us in the walk of faith. Such thinking is compounded when we see those we love going through suffering and trials, and when those ones are unbelievers, without Christ and without hope, then our hearts are rent, and we long for them to receive Jesus into their lives, and experience the same living hope and

divine help that we ourselves enjoy.

The Bible makes clear that before the return of Christ, things on earth will get very bad. Paul wrote to Timothy that,

. . . in the last days perilous times will come: For men will be lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. (2Tim. 3:1-5)

Paul was writing about the evil that men will perpetrate one against another; Jesus, also speaking of the last days, told of events that will occur in the natural world,

And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. (Lk. 21:25,26)

While such a future appears very bleak and distressing, for Christians there is the blessed assurance that their lives are safe in the hands of Jesus, and that even if they should suffer in this life, there is the great comfort of a wonderful, eternal and pain-free future promised and awaiting them. Again, the thought of such things brings tension, for while we know the time is limited and we look forward to the day when the Lord will bring things to an end, we also know this present age is the day of grace when people may call on the Lord for salvation; on one hand our hearts cry, "Come, Lord Jesus," while on the other hand we do not want the end to come while our loved ones remain unsaved and in danger of hell. Similar tensions may have been in Peter's mind when thinking about the scoffing of unbelievers who say, "Where is the promise of His coming?" (2Pet. 3:3,4), and he wrote that,

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the

Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat, both the earth and the works that are in it will be burned up. (2Pet. 3:9,10)

We long for God's kingdom to come quickly and put an end to all misery; God in His longsuffering is giving time for repentance, His justice demands an end to wickedness, while His mercy requires Him to reach out with the offer of salvation and delay the day of wrath. Peter tells us how to relate and behave under these circumstances,

Therefore, since all these things will be dissolved, what manner of persons ought you to be, in holy conduct and godliness, looking for and hastening the day of God . . . be diligent to be found by Him in peace, without spot and blameless, and consider that the longsuffering of our Lord is salvation. (2Pet. 3:11-15)

As we wait for the day of the Lord to come, we may not escape this tension, but Peter gives good advice: We are to be living the Christian life, our holy conduct being a testimony to others, that they may look to Jesus for salvation. Our lives are to show the reality of the presence of Jesus; the full revelation of His glory and dominion lies in the future, in the meantime, our lives, as His followers, ought to show that we know His glory, and live our lives under His dominion.

Glory

There are several words in the original text of the Bible which are translated by the English word "glory," the most common in Hebrew is *kabhdh*; and in Greek, *doxa*. The basic meaning of the words is encapsulated by such English words as: weight, glory, honour, excellence, majesty, purity, brightness, prominence, ample and ornamental. Biblical examples of the use of the word in a human or material sense include the following:

Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what was our father's he has acquired all this wealth [Hebrew, *kabhdh*]. (Gen. 31:1)

So you shall tell my father of all my glory [Hebrew, *kabhdh*] in Egypt, and of all that you have seen; (Gen. 45:13)

Let not my soul enter their council; let not my honour [Hebrew, *kabhdh*] be united to their assembly. (Gen. 49:6)

. . . I say to you that even Solomon in all his glory [Greek, *doxa*] was not arrayed like one of these. (Mt. 6:29)

. . . when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory [Greek, *doxa*] in the presence of those who sit at the table with you. (Lk. 14:10)

And the nations of those who are saved shall walk in its light, and the kings of the earth shall bring their glory [Greek, *doxa*] and honour into it. (Rev. 21:24)

These examples show the use of the word "glory" to express the pinnacles of human achievement, and it was often applied to that which was considered good, great and honourable. The word can also be used to describe the splendour of natural things, for example in 1Corinthians,

There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. (1Cor. 15:41)

And speaking of the resurrected body of the saints, Paul says,

It is sown in dishonour, it is raised in glory. (1Cor. 15:43)

Interesting though it is to look at these examples, and some understanding of the use of the words in the ordinary things of life does help us to see how it relates to spiritual realities, our concern here is with the glory of God and of the Messiah Jesus. When we read of the glory of God, we should therefore think of it as the highest possible expression of His perfect being. God's greatness is unsearchable (Ps. 145:3), and the fullness of His glory is beyond human comprehension, yet something of it can be grasped by the human mind and spirit, because He has chosen to

make Himself known through the Scriptures, and He has at times revealed Himself with physical manifestations of His glory.

The Glory of God

The first mention of God's glory is in Exodus chapter 16, the congregation of the children of Israel having been delivered from Egypt, their journey brought them to the Wilderness of Sin, there they complained against Moses and Aaron about the lack of food. Moses' response was to tell them that, "in the morning you shall see the glory of the LORD" (v. 7); and next day the glory of the LORD appeared in the cloud (v.10), that evening He sent quail, and the next morning manna appeared on the ground. The cloud (Hebrew '*anan*') mentioned here is an important aspect in the manifestation of the glory of God, it is first mentioned in Exodus 13:21,

And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

This cloud is mentioned many more times in the Pentateuch, it was a sign of God's presence among the people, it also served as a covering for the LORD so that the fullness of His glory was not revealed. When Moses asked of the LORD to see His glory, the LORD told him, "You cannot see My face; for no man shall see Me and live." The LORD's response to Moses' request was to descend in the cloud, putting Moses in the cleft of the rock and covering him with His hand while He passed by (Ex. 33:18 - 34:5). Even Moses, as intimate as His relationship was with the LORD, could not see God in the fullness of His glory and live, so God used the cloud as a covering, and spoke out of the cloud (see also Ex. 19:9). The Israelites, looking on while Moses communed with God on Mt. Sinai, saw the mountain covered with the cloud, from which "the sight of the glory of the LORD was like a consuming fire" (Ex. 24:15-17).

Christians often talk of the '*shekinah* glory,' and the word *shekinah* comes from the Hebrew *shakhan* which means dwelling, abiding or rest. In relation to the cloud it refers to its abiding presence, or its resting place among the children of Israel, and the cloud, the *shekinah* and the glory come together at the completion of the tabernacle,

And Moses was not able to enter the tabernacle of meeting, because the cloud [*`anan*] rested [*shakhan*] above it, and the glory [*kabhodh*] of the LORD filled the tabernacle [*mishkhan*]. (Ex. 40:35)

The cloud stayed with Israel, hovering over the tabernacle throughout their journeys in the wilderness (Ex. 40:38), it was to them a sign that God was dwelling in their midst. The Hebrew word used for tabernacle is *mishkhan*, derived from *shakhan* it reinforced the Israelites understanding and sense that the LORD had His dwelling place among them.

In the revelation of His glory to Israel, God was showing His desire to make Himself known to humanity, and that He wanted to manifest His presence among His people (Ex. 29:45). This experience of God dwelling in the midst was very important, His presence being a source of comfort and assurance in the midst of life's uncertainties. The covenant with Israel set the rule and standards of behaviour for Israel, by keeping the covenantal statutes they would be assured of God's abiding presence; when there was sin and disobedience then God could withdraw His presence, and with it His protection and blessings (see 1Sam. 4:21.25; Ezk. chapters 9,10).

God's glory, revealed in the cloud to Israel during their wilderness wanderings, was a sign of His presence, an assurance that He was with them as they headed to the promised land of Canaan. It had a sanctifying effect (Ex. 29:43), marking out Israel as His special nation, and distinguishing them from the surrounding nations. Scripture does not record when the cloud was taken away, it is recorded that it was, "in the sight of Israel, throughout all their journeys" (Ex. 40:38), and it is reasonable to assume that the cloud no longer appeared once Israel had entered Canaan. The ark and the tabernacle continued to be a sign of God's presence, and the cloud is not mentioned again until the completion of Solomon's temple, when, in an event which resembles that of the completion of the tabernacle, "the glory of the LORD filled the house of the LORD" (1Kings 8:10,11), and the priests could not enter the temple. Solomon saw this as a sign that the LORD would continue to dwell among Israel,

"The LORD said He would dwell in the dark cloud.

I have surely built You an exalted house, and a place to dwell in

forever.” (1Kings 8:12,13)

We see the continuing fulfillment of God’s promise to “dwell among the children of Israel,” and to “be their God” (Ex. 29:45). But there is greater revelation than this, for there is the LORD’s promise that one day, “all the earth shall be filled with the glory of the LORD” (Nu. 14:21).

Jesus, Lord of Glory

The glory of God, as we have seen, expresses the highest and most majestic manifestation of His true character. The nation of Israel was privileged to have had a real view of that glory, and it proved to be awesome and too much for them to bear (Deut. 5:23-26). That God chose to manifest His glory shows that He desires to live among men in relationship with them, whereby He is worshipped, and grants beneficent blessings to those who will love Him and live according to His righteous statutes. In the New Testament we have a fuller more perfect revelation of the glory of the Lord, that glory is seen in the person of the Son of God, Jesus the Messiah. The writer of Hebrews, speaking of Jesus, said that He is,

The brightness of His glory and the express image of His person.
(Heb. 1:3)

And John in his gospel, says of Him,

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (Jn. 1:14)

The apostle Paul calls Jesus, “the Lord of Glory” (1Cor. 2:8); such language used in the New Testament for Jesus tells us about His divine nature, that He is equal with God, and shares the same glory (i.e. the essential nature) as His Father. Jesus was aware of this, and spoke of the “glory which I had with You before the world was” (Jn. 17:5). Jesus appeared on earth, not revealing His glory in a cloud with lightnings and thunderings, but by living as a man, and doing the works the Father had sent Him to do. Those works proved that He is truly the Son of God and worthy of glory and honour and praise.

The first mention of Jesus manifesting His glory was at Cana when He turned water into wine (Jn. 2:11), His miracles bore testimony to His divinity and the truth of His words (Jn. 5:36), and His disciples believed in Him because of it. There would however, be a far greater demonstration of Jesus' glory, and shortly before going to the cross He said, "The hour has come that the Son of Man should be glorified" (Jn. 12:23). At the cross Jesus manifested His own glory and that of His Father; not with dramatic and powerful, awe-inspiring manifestations of His power and majesty, but it is in the agony, shame and horror of a criminal's degrading death that we see the most wonderful representation of the true character of God. We noted that when Moses asked the LORD to show Him His glory, he was refused a full sight of the glory, but the LORD hid him in the cleft of the rock and proclaimed His name (Ex. 33:18-34:7). For the Israelite, names indicated the essential nature of a person, so when the LORD proclaimed His name, He was revealing something vital about His own character. Two essential aspects of God's character are expressed in this name: first, His mercy, grace, longsuffering, goodness and truth, expressed in His willingness to forgive sin; and second, His punishment of sin, visiting the iniquity of the fathers upon their descendants, by which we see His wrath against sin. These aspects must be held together if we are to have a right understanding of God, and they come together at the cross.

At the cross that we see a most wonderful expression of the character of God: on one side we see His Son suffering for the sins of the world because of His love and mercy for us; on the other we see the Son suffering punishment on our behalf, taking on Himself the wrath of God. And it is at the cross that guilty sinners find forgiveness for their sins, and escape from the wrath of God. The result is reconciliation, peace and eternal life. When Jesus said the hour had come that He should be glorified (Jn. 12:23), He was indicating that at the cross, humankind would see the fullest, most perfect expression of the character of God. That manifestation of the glory of God at the cross is for benefit of those who live in this present age. Israel saw God's glory in the cloud, the sight terrified them, today we do not go to Mt. Sinai, or to the tabernacle and the temple to see the glory of God, but we look, "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel" (Heb. 12:24).

God desires that all the world would see His glory, and one day, "the earth will be filled with the knowledge of the glory of the LORD" (Hab. 2:14). In our present age that glory is seen in the Messiah, Jesus the Lord, and particularly at the cross; this glory, now that Jesus is in heaven (the place of glory), is manifested to the world through His disciples.

Manifesting the Glory of God

In John chapter 17, Jesus praying to His Father, made several mentions of glory: He asked that the Father would glorify Him that He may glorify the Father; He had glorified the Father by doing the work asked of Him, and He looked forward to His return to heaven, and to the glory which He had with His Father "before the world was" (Jn. 17:1-5). He also prayed for those who would believe in Him that they would be one in Father and Son (Jn. 17:20,21), and He desired that His disciples would be with Him and behold His glory (Jn. 17:24). He also said something quite amazing when he stated,

"And the glory which You gave Me, I have given them, that they may be one just as We are one." (Jn. 17:22)

There are very important aspects in John 17 which relate to the relationship between Father and Son, and to those who become part of that relationship through faith in Jesus, and who are said to be one with Father and Son. When we consider that glory relates to the essential character of something, then when Jesus said He gave His disciples the same glory which His Father gave Him, it is saying something very special. Peter gives more understanding of this when he writes,

His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us to glory and virtue, by which have been given to us exceeding great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2Pet. 1:3,4)

Believers in Jesus become "partakers of the divine nature," and this thought indicates the very deep relationship shared between Father, the Son and disciples of Jesus. Jesus' words in John 17 reveal His desire that

His disciples would experience a depth of unity, a oneness with Him that is comparable to the unity He shares with His Father, and that such unity would find expression in the shining forth of the glory of God in the world. In John 17 Jesus sees this unity expressed in such spiritual experiences as: eternal life (v.2); knowing the true God (v.3); keeping the word of God (v.6); belief (v.8); not being of the world (vv.14,16); sanctification (v.17); being sent (v.18); glory (v.22); unified relationship (v.23); love (v.26). The purpose and result of this unity is, "that the world may know that You have sent Me, and have loved them as You loved Me" (v.23). There is evangelistic intent stated here, and we see that there is a distinct purpose in the manifestation of the glory of God: God desires to make Himself known, and desires that people would see Him and be led to seek relationship with Him. In the Old Testament His glory was manifested to Israel; in the gospels we see the glory manifested in Jesus, and particularly at the cross; now the glory is manifested through the disciples of Jesus. Throughout the thrust is evangelistic, God wants the people of the world to know Him, and to enter into mutually fulfilling relationship with Him.

Jesus' Disciples, Vessels of Glory

For it is God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2Cor. 4:6)

In 2 Corinthians Paul points that the Devil blinds the minds of unbelievers to the "light of the gospel of the glory of Christ" (2Cor. 4:4), and that the antidote to that blindness is the preaching of the gospel. The gospel is preached by those who have in their own hearts the "light of the knowledge of the glory of God," this light is called by Paul a, "treasure in earthen vessels" (2Cor. 4:7). We see here that there is a very wonderful and glorious treasure imparted into the hearts of Jesus' disciples. That treasure is nothing less than the glory of God!

We saw from John 17 and 2 Peter that believers are partakers of the divine nature, this is not to make believers into 'little gods', but what it does mean is that within the heart of every believer there is an impartation of the nature of God, something of His life, His glory, the very essence of His being and His abiding presence, these are ministered by

the Holy Spirit. There is here a very profound truth, and a wonderful privilege, and we have to be careful to keep it in the right Scriptural perspective: Jesus is the Vine, His disciples are the branches and abide in Him. Jesus gives life to the branches, and the branches can do nothing without Him (Jn. 15:1-5). God is self-existent, He was not created, and He does not need anything or anyone to sustain His existence, if it was any different He would not be God, He is the great I AM. Every human being is a created being, who for now and for eternity, is wholly dependent on God for life and all that pertains to his or her existence, and is unable to exist without God who "gives to all life, breath and all things" (Acts 17:24,25). Created human beings cannot become gods, but their potential is very high; redeemed believers through faith in Christ become adopted sons of God and can call Him "Father" (Jn. 1:12,13; Rom. 8:14-17), and being renewed in His image (Col. 3:10), and daily being changed from glory to glory (2Cor. 3:18), they grow more like Him, expecting that the time will come when they will be transformed, and will see Him and be like Him (1Jn. 3:2; Rom. 8:29).

There is very profound wonder and indescribable depths concerning the intimacy of a believer's relationship with Father, Son and Holy Spirit (see Jn. 14:23-26; Rom. 8:9-11), the closeness of that relationship is summed up in John 17 with the thought of unity with God and sharing His glory, and in 2 Peter with the thought of partaking of divine nature. This unity does not make believers into divine beings, but it does mean that they are in-dwelt by the divine presence, which is the glory of God, and that through them God is making Himself known to the world. That manifestation of God's presence in the believer's life carries with it the obligation to live as He would in holiness and righteousness; Father, Son and Holy Spirit in-dwell the believer, and the believer receives power to live a godly and virtuous life that glorifies God (2Pet. 1:3), and witnesses to the world of the reality of the God of the Bible.

Knowing God

God wants the people of the world to know Him, and from the beginning of time He has made His presence known. Paul, speaking at Athens where he had seen an altar made "to the unknown god" told those gathered at the Areopagus,

God who made the world and everything in it . . . gives to all life,

breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us, for in Him we live and move and have our being . . . (Acts 17:24 - 28)

Psalm 19 tells us that "The heavens declare the glory of God and the firmament shows His handiwork"; and in Romans we read that "since the creation of the world His invisible attributes are clearly seen" (Rom. 1:20). Such scriptures tell us that God has set within His creation certain attributes that proclaim His existence; the wonder, the majesty, the complexity and the order of the created universe gives 'general revelation', and is such that humankind ought to wonder upon it and seek the One who made it all.

More 'specific revelation' of God is given to us in Scripture where we read of God's dealings with humanity. We see Him at the beginning, in relationship with Adam; after the fall and breach of the relationship, we see God maintaining relationship with humanity through the patriarchs, Noah, Abraham, Isaac and Jacob; God not hiding Himself away, but making His presence known. Then with the call of Moses and Israel to be His "special people," God revealed more of His character and designs for humanity, He made Himself known to Israel as the LORD (YHWH, the great I AM), and He gave them the law, making known His righteous requirements for relationship, Israel thereby being His witnesses that He is the one, true God (Isa. 43:10-12).

In the fullness of time God sent His Son, the Messiah, Jesus to be our Saviour; Jesus being "the brightness of His glory and the express image of His person" (Heb. 1:3), in whom was revealed the "glory as of the only begotten of the Father" (Jn. 1:14), and who declared God (Jn. 1:18). Jesus went to the cross to pay for the sins of the world, and it is at the cross that the world sees the glory of God, and is, as yet, the fullest expression of His character, as there because of His love, He willingly suffers the penalty for the sins of the world. After the resurrection Jesus returned to heaven, but He did not leave the world without witness, and shortly before His ascension He told His disciples,

“But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8)

That promise of power was fulfilled on the Day of Pentecost, and from that time, the disciples of Jesus, baptised in the Holy Spirit, have proclaimed the Kingdom of God to the world. God is now making Himself known to the world through the witness and testimony of the church.

Epistles of Christ

2 Corinthians chapters 3 and 4 speak much about the glory of God, and Paul shows how the glory revealed in the New Covenant far surpasses that of the Old. Paul tells the saints at Corinth that they are,

. . . an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. (2Cor. 3:3)

Paul goes on to show that believers are “earthen vessels” who contain a treasure (2Cor. 4:7); that treasure is, “the light of the knowledge of the glory of God in the face of Jesus Christ” (2Cor. 4:6). We saw how Christians are partakers of the divine nature, and share a remarkable unity with Father and Son, and here Paul shows that the believer being indwelt by the Holy Spirit, has within his or her being, written on their hearts, something of the divine presence, a portion of the glory of God. That glory is there for a purpose, to shine in the darkness of this world, and reveal the very presence of God, this is the great privilege and responsibility of every believer. The Devil blinds the minds of unbelievers, not wanting them to see the “light of the gospel of the glory of Christ” (2Cor. 4:4); as the gospel is preached and believers give testimony by their holy conduct, the light shines in the darkness, God is revealed in His glory, and lost souls are given opportunity to meet and call on the name of the Lord for their salvation.

An epistle is a letter, a message from sender to recipient, the God of the Bible has a message for the world: He is real, He is our Creator, He is Judge of all the earth to whom we must all give account; sin hid Him from human sight, but throughout history, in His loving grace and mercy, He has revealed Himself to humankind and made relationship possible. In

this present age He reveals Himself through the church, which is His people amongst whom He dwells (Eph. 2:22). The day is coming when the Lord Jesus will return in "His own glory, and in His Father's, and of the holy angels" (Lk. 9:26, 21:27), He will exercise His dominion and the world will know that He is Lord of all. For many that day will be a day of shame and woe, and it will come as a "snare upon all those who dwell on the face of the earth" (Lk. 21:35). We who know Him, and are vessels of His glory, expecting to escape the terrors of that day, ought, as we await His return, to be living as His epistles, proclaiming His truth in word and deed, shining the light of His glory in the darkness that others may see and believe, and thereby accepting Him as Lord of their lives may join with us in the "general assembly and church of the firstborn" (Heb. 12:23), and so receiving a place in His glorious and eternal kingdom, may also give their lives to serving Him with "reverence and godly fear" (Heb. 12:28). It is only in acknowledgement of the Lord of Glory, and in joyful surrender to His dominion that human souls find true peace and fulfilment in this life.

Blessing and honour and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever. (Rev. 5:13)