

Sermon to the Saints which are at Topeka, Kansas -- Sunday, February 19, 2023

***“Unto 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;” (Revelation 1:5b-6a)***

This passage, it is suggested, should be a single verse rather than the latter half of one and then another, as expositor Albert Barnes articulates: *“It is manifest that the division in the verses should have been made here, for this commences a new subject, not having any special connection with that which precedes.”* This *“new subject”* within John’s introduction of the Apocalypse is a specific and focused discussion of Jesus Christ in His role as Kinsman Redeemer for His people. There are two parts to this focused examination. Both are relevant to the accomplishment of redemption. The completed work, and the coming work.

In my last sermon I addressed the anticipatory salutation of John to the Church of Revelation<sup>1</sup> as well as the grounding of the prayer in the attributes of the Trinity most relevant to the assurance of grace and peace for those beloved saints. With this next expression by John, the attention shifts to the centerpiece of Christ’s specific office or work. Redemption. This eternal determination by the triune God is the centerpiece of the work in the creation and management of all things from Genesis 1:1 to disposition found in The Revelation. Redemption. The magnitude of this work simply cannot be sufficiently stated. If we try to examine it at a granular level – how it operates in the minutia of the daily thoughts, actions, and motivations of all the creatures – we cannot begin to sift its intimate saturation. Or if we attempt to somehow put our intellectual arms around the scope of the created universe – much less how every single element is operationally engaged for the success of those He loves – it almost immediately exhausts our pathetic capacities (Job 9:4-10)<sup>i</sup>. No creature can fathom it. But there’s something here that we must grasp as necessary for the examination of this passage.

When we dwell in the flesh, we spend our hours grinding over the most tedious and meaningless trifles – called by Christ ***“the cares of this world, and the deceitfulness of riches, and the lusts of other things”*** (Mark 4:19). None of these things are individually disruptive to our spirits, but cumulatively they put us in a state that is hardening and deadly. Christ says if left unchecked they ***“choke the word, and it becometh unfruitful”***. These matters take our eyes ... our minds ... our hearts off of the most fundamental aspect of what scripture calls the ***“mystery of the gospel”*** (Ephesians 6:19). Redemption. This work was conceived in the Godhead, agreed upon between the Trinity and put efficaciously into motion at ***“the beginning [when] God created the heaven and the earth”*** (Genesis 1:1). When the incomprehensible elements of the created universe – from the smallest organism to the grandest of the multiplied trillions of stars that shot forth her light – were intimately positioned and moved into their distinct pathways ... it was for the fulfillment of this mystery. Redemption.

This isn’t speculation or hyperbole. This is scripture. When Paul is articulating this doctrine in his epistle to the Romans, he focuses on one of the most amazing events in the history of creation. When the greatest world power has successfully subjugated a whole nation of people in slavery for nearly 400 years, their Pharaoh was told that God’s promise of the slavery ending was now going to be fulfilled ... after exactly 400 years. Pharaoh did what every tyrant in history has done. Refused. Plague after plague whipped his rebellious hide, but he resisted. When he finally faced a raging population he relented to let them go, but then went to destroy them while they stood on the western banks of the Red Sea. A deliverance was prepared for them, and the greatest army on the earth was destroyed. What does Paul write?

***“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”*** (Romans 9:17)

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<sup>1</sup> A term coined for that body of believers who will be in the earth as the Day of the Lord unfolds.

Can it be said that an entire world empire was raised up – with the endless blasphemies against the Creator and the national glories that are to this very day taught to the world’s youth – just to be brought to heel to show the world God’s power in the redemption of those He chooses? If you asked that question of a soul who has no capacity to see, to hear, to understand, they would scoff at the idea. If you ask a soul who (by grace) knows what Scripture teaches and is given a spiritual lens on the creation, it is not just acceptable ... but it is in fact the only conclusion that can be drawn since we’re told that all things work to that end (Romans 8:28). Redemption.

We will examine John’s presentation of the redemptive work of Christ in the following particulars, as they relate to this subject of Christ’s Revelation:

- His love for His people;
- His propitiation for their sins; and
- His translating His saints to the office of kings and priests to God His Father.

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Him that loved us.

The love of Christ toward His elect people is a broad subject, and weaves through any discussion about our blessed Savior. Christ is God (John 1:1), so in the sense of His perfect attribute of love He is one with God in the objects, particularity, and properties of that eternal affection as fairly well mapped out in John Gill’s treatment of the attribute.<sup>ii</sup> For each generation of the human race, those of the race given by God to Christ – who have traversed this wilderness of satanic darkness – have been blessed with the continual presence of His love. Not one has been abandoned. Not one has been required to face a greater weight than what can be borne (1 Corinthians 10:13) with the loving guidance of the Spirit. Glimpses of their interest in a heavenly eternity have been given (Hebrews 6:4) to enflame their hearts and warm them in this spiritually frozen tundra. As God is eternal, so is this affection and so are the benefits flowing forth eternal.

But, when John is speaking in this last book of the canon, he has a more singular purpose in drawing the attention of the spirit to this love of the Savior. Ben, in his 19-sermon work on this same John’s faithful report of Christ’s words and actions just preceding his death – His ***“wash[ing] us from our sins in his own blood”*** – he begins it with a look at this love expressed like this:

***“Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.” (John 13:1)***

The sermon is comforting, and I recommend it as a good item to listen to while you walk or otherwise can enjoy it audibly. But this last clause has relevance to John’s later writing that we are considering today. There is a sense in these words that juxtaposes the love of Christ to that of the fickle nature of man, as the expositor John Trapp colorfully articulates.<sup>iii</sup> But there is another sense in which these words – this *de facto* promise – should bring comfort to the hearts of saints. Particularly those who will be living in that ***“end”***. There is an ***“expected end”*** for the saints of God, grounded in His ***“thoughts of peace, and not of evil”*** toward us (Jeremiah 29:11). An outcome. A cataclysmic, literally earth-rending, series of events have to take place between now and that outcome ... between every single generation of the human experience, and that outcome.

If any human being since the first generation that had access to the Word of God – the commandments of God – consumes those words as though it is a curiosity that runs along parallel to their “real life”, that soul is a

**“hearer of the word, and not a doer” (James 1:23).** That is a truth that has run from the days of Cain – who wittingly brought a bloodless sacrifice to God – to the current generation. If any human being since the first generation that had access to the Word of God has **“look[ed] into the perfect law of liberty, and continue[d] therein” (James 1:25),** that soul shows evidence that grace operates within and an abiding hope sustains that soul through the afflictions and distresses and opprobrium and vexations natural to the experience of that elect soul. That is a truth that has run from the days of Abel – who for hope’s sake brought a blood sacrifice to God – to the current generation. The end that those souls who abide in the grace of God have is just as sure, regardless of the dispensation in which they lived. The end that those souls who are reprobate is just as sure, regardless of the dispensation in which they lived.

But through those dispensations, there have been generations wherein there were humans that faced sea change moments in the dispensing of God’s providence. There was the fall of Adam. There was the flood of Noah. There was the Sodom of Lot. There was the captivity into and release of captivity from Egypt. There was the establishment of the Mosaic Law. There was the taking of Canaan. There was the establishment of the Kingdom of Israel. There was the captivity and slaughter by Assyria. There was the captivity by and release from Babylon. There was the death sentence of Jewry under Ahasuerus ... and then the release from that death sentence. There was the birth of Christ and the suffering and death of Christ. There was the discordant establishment of the New Testament Church dispensation. There were many more that have faithful recordings in Scripture. In each of these sea change events; humans were witness to necessary and usually violent movements in the earth as the mystery of the gospel marched on toward the end that all of the creation expects. In each of these sea change periods, those saints on the ground learned a particularly profound expression of the love of God and Christ toward the elect.

So, what will be the generation that ushers in that closing of the present dispensation and the opening of the seventh millennia? The millennial day of rest. It is that generation to whom John wrote these words. It is that generation to whom he identifies the value – being **“moved by the Holy Ghost” (2 Peter 1:21)** – in reminding them that the love of Christ is a condition precedent to this majestic work about which he writes – and that condition is wholly met! As if he is saying to that generation **“I’m about to tell you of how this human experience will wrap up, so you can be wholly prepared to face it ... and as I do so please remember as you go through these most cataclysmic of times that the love of Christ is wholly upon you!”** Nothing quiets our spirits like an effectual grasp of that truth, as Paul so comprehensively reminded us:

***“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.”***  
**(Romans 8:35-37)**

With a conceptual nod to the work of the White Horse of Revelation six, this passage is a comfort to those who will in actual deed face a raging, antichristic population in preparation for the return of Him **“that loved us”**.

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Him that washed us from our sins in His own blood.

Under the terms of the Covenant of Grace, it was the specific and personal work of the Christ – the Messiah ... the Redeemer ... the Anointed One – to take the form of one Jesus of Nazareth so that He could do the one and

only thing that works to satisfy an offended and just God. Through the preceding two dispensations – patriarchal and Mosaic – over thousands of years, it was understood that the price for sin is the taking of life.

***“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Leviticus 17:11)***

That spilling of life blood was typified by the animal sacrifice until in the providence of God the work of Jesus Christ was wrought into human history.

***“¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” (Hebrews 10:7-10)***

The body of Jesus Christ had to be broken; the blood of Jesus Christ had to be spilled; because ***“it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4)***. Beast blood cannot efficaciously pay the debt of an eternally culpable human soul. When God ***“breathed into [Adam’s] nostrils the breath of life; [he] became a living soul” (Genesis 2:7)*** ... an eternally culpable soul. A soul that has existence from the point of conception to eternity. We’re instructed that ***“it is appointed unto men once to die, but after this the judgment” (Hebrews 9:27)***, and that judgment is eternal. When Adam fell, each member of the race from thence forward is conceived in grotesque and endless sin (Psalm 51:5). This makes the blood of sinful man insufficient to deliver himself – far less any other – from eternal damnation. Consequently, the only hope must be in one who has uncorrupted human blood that can be spilled in satisfaction of the debt.

***“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Hebrews 9:28)***

Jesus of Nazareth – the Christ – was conceived in the virgin womb of Mary by the Holy Ghost (Matthew 1:20), so he was born without the fraternal and corrupted blood of Adam. He lived with the same temptation that afflicts all of the race, but without succumbing to that sin (Hebrews 4:15), so He did not have sin-corrupted blood running in His veins. His blood was not required to be exhausted to pay the eternal account of his own human sins. He was a sufficient sacrifice ... and as articulated above, He was possessed of an eternal affection for those who God gifted Him before the foundation of the world. So he obediently went to the suffering and shame of the cross, opened His veins and laid down His life for us (1 John 3:16).

That spilled blood is efficacious. It is targeted to the purpose of cleansing that body of believers called in Scripture the church, to wit:

***“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”***  
**(Ephesians 5:25-27)**

This washing is a preparatory thing, and it is uniquely relevant to the preparation of the church for her presentation as His Bride here. This washing prepares His bride to be presented to Him at His wedding. This is

evident in the passage just quoted, but not only there. In the Song of Solomon, the description of the bride includes her teeth ***“like a flock of sheep that are even shorn, which came up from the washing”*** (Song 4:2, 6:6). This descriptor presents this component of the body of the Bride of Christ that masticates the ***“bread of life”*** (John 6:35) and makes it appropriate for consumption by the body. The elders of the church consume the Word of God and gently prepare it for consumption by the members – fitly framed by God for that purpose. These are washed – regenerated – to that blessed and necessary work. The Song of Solomon is a book that declares not simply the relationship between Christ and the Church ... but the relationship at the point in time when they are joined in marriage and the Bride’s little sister (the Jewish remnant) is brought forth again to the celebration. So, again it is not simply the washing in an abstract sense ... but a preparation of the Bride for the Day of the Lord.

So, returning now to the words of John the Revelator, when he extols the pertinent character of Jesus Christ for the introduction of this book, we ask what is the valuable takeaway? Why does he, of the multitude of Christ’s works for His people, bring this one forth? Of course, because the necessary condition precedent to redeeming the saints as an integral part of the Day of the Lord is that He has identified those that have been purchased. He has washed those preferred of the race of humanity with his very own blood so that they are prepared for His return and for His wedding. He has ***“washed their robes, and made them white in the blood of the Lamb”*** (Revelation 7:14). And we know that this clean and white linen that his Bride ***“should be arrayed in”*** is ***“the [imputed] righteousness of the saints”*** (Revelation 19:8).

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He hath made us kings and priests unto God His Father.

The first thing I believe is good to address briefly and simply about this clause is that it is one of only two times in the Bible it is used. The other place is the exact same expression with only slightly varied words, and is in the Revelation<sup>iv</sup>. Expositors will take a slight bit of liberty with the expression and thereby tie it back to the words of God to Moses in the third month after they were released from bondage in Egypt, to wit:

***“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”*** (Exodus 19:5-6)

This promise to the people of the wandering Israel has a similarity in import – at least as it pertains to an understanding of this establishment of a holy (or consecrated) priesthood. This ***“church in the wilderness”*** (Acts 7:38) was a type of the New Testament Church, of which it is said:

***“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*** (1 Peter 2:5)

This is a blessed expression of the Church militant within the New Testament period being a body fully compacted together in unity of the spirit and offering up the ***“sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.”*** (Hebrews 13:15) This activity is a relevant part of what is meant here in John’s words regarding being priests, but should not be the end of our examination.

Joseph Seiss, an American Lutheran, is a bit of a study in enigma when reading his work *The Apocalypse*. In each of his sermons – which were collected and put into publication as a single work about the book of The Revelation – he has two parts. He examines a collection of verses that he finds logically connected for a sermon, and he

does an impressive job of drawing scriptural references to support his understanding of the passage. Then, he closes with a “call to action” statement. In the former, he shows an impressive grasp of the pure doctrines of election and reprobation. In the latter, he poisons his work with rank free will nonsense. The quality of his work in the examination of the passages is such that you can learn a great deal about the Day of the Lord and then you can simply discern when he transitions to his nonsense and discard that portion of his writings. If only I could literally delete them, I would have a wonderful book of comfort to read about my coming Christ.

In his consideration of these words regarding Christ making His saints **“kings and priests unto God”**, he has this instructive bit to offer: *“Let men despise and contemn religion as they may, there is empire connecting with lowly discipleship, royalty with penitence and prayers, and sublime priesthood with piety. Fishermen and taxgatherers, by listening to Jesus, presently find themselves in apostolic thrones, and ministering as priests and rulers of a dispensation, wide as the world, and lasting as time. Moses, by his faith, rises from Jethro’s sheepfold to be the prince of Israel; and Daniel, from the den of condemnation and death, to the honour and authority of empire ... There is not a believer, however obscure or humble, who may not rejoice in princely blood, who does not already wield a power which the potencies of hell cannot withstand, and who is not on the way to possess eternal priesthood and dominion.”*

These words bring a certain joyful consideration to what is here expressed by John. There is a happiness to the notion that when all of these afflictions<sup>v</sup> that we face are done, we have a joyful entrance into an eternal kingdom to receive, as Paul expresses:

***“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” (2 Peter 1:10-11)***

So even if you have no particular desire for earthly honors (as those that Seiss mentions), there is certainly scriptural support for the proposition that in our heavenly state we will be honored in an eternal kingdom – however that turns out to look specifically. But to anchor our thoughts about this expression of John in such temporal and human honors seems to cheapen the work of our King. Anytime I am thinking on the eternal God, I find greater comfort in matters that draw my soul into the spiritual realm, where I know none can **“enter into it, and defile it” (Ezekiel 7:22)**. What, therefore, we can discern about this gracious act of making **“us kings and priests unto God”** – particularly in the context of introducing the Day of the Lord – may give us a better grasp of the passage and book.

The word translated here as **“kings”** is the Greek **“basileus”** (**“bas-il-yooce”**), coming from a root Greek word that literally translates to **“base”** or **“foundation”**. It addresses the notion that there is an undergirding or foundation of power. Something upon which all else is built. When you cast your Scripture-enlightened mind back through the misty eras of time and eternity (such as human brains might have the ability to do) ... you come to a beginning of everything. A power that started it all. That’s the base. That is what this verse is saying that Christ has made the saints in God’s moral universe.

***“¶ «To the chief Musician, Altaschith, A Psalm or Song of Asaph.» Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare. When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.”***  
**(Psalms 75:1-3)**

This is a beautiful passage in the Psalms, and it might be particularly helpful in considering this notion of the saints being **“kings”** unto God. The word in the presentation of this 75<sup>th</sup> Psalm **“Altaschith”** is translated **“do not destroy Israel”**, and is suggested by expositors to intend to make this psalm a petition regarding the hope in the returning of the Jewish remnant, as Dr. Gill indicates: *“it may be considered as a petition, that God would not suffer the man of sin [Antichrist] to go on to destroy the earth, and corrupt the inhabitants of it with his false doctrine, idolatry, and superstition, Re 11:18 19:2, for the psalm respects the times of the Gospel dispensation, and includes both the first coming of Christ in the flesh, and his second coming to judgment”*. So when we read of the receipt of the congregation, it is regarding the repenting Jews, and when we read of the dissolution of the earth and her inhabitants, it is regarding the pouring out of God’s judgments in the earth related to the Day of the Lord.

In that context, then, we ask what is meant by the clause **“I bear up the pillars of it [i.e., the earth]”**.

Gill: *“I bear up the pillars of it.: so that it shall not utterly perish; for though by the fire, at the general conflagration, the heavens and the earth will be so melted and dissolved as to lose their present form, and shall be purged and purified from all noxious qualities, the effects of sin; yet the substance will remain, out of which will be formed new heavens and a new earth, and this through the power of Christ sustaining it, and preserving it from entire destruction or annihilation. R. Obadiah by “pillars” understands in a figurative sense the righteous, for whose sake the world is continued in its being; these at the general conflagration will be bore up and preserved by Christ, whom they shall meet in the air, even the church, who is the pillar and ground of truth; and not only the ministers of the Gospel, who are pillars in Christ’s house, but also every believer, which is a pillar there, that shall never go out””*.

I think we’re getting to the import here. There is an earth-rending event on the other side of this historic Rubicon about which John is preparing to write. He was given to see the unique work of the saints in that timeframe, and he has a relevant word of encouragement to them. Those saints will be the spiritual base or substance that will sustain the world in dissolution – that unmovable foundation of truth that Satan, Antichrist, and the False Prophet will pour their fury against and break their substantial strength against. The base – the **“kings”** – of the earth to God the Creator who will before the Day is over **“destroy them which destroy the earth.” (Revelation 11:18)**.

So, then turning to the proclamation that we are made **“priests unto God”**, I think we should look at the word here used to give ourselves a clear sense of what John is sharing with the Church of Revelation. The Greek word here is **“hiereus”** (**“hee-er-yooce”**), and flows from the root word **“hieros”** (**“hee-er-os”**) which means simply to be consecrated to – or pertaining to – God. A priest, in the simplest form, is first and foremost known for being in close intercourse with God. They are devoted in all respects to God, which is reflected in their perpetual work in the designated sacrifices and ordinances appointed by God for service to Him. This is a proper description of how our lives should be. We should be perpetually offering up the sacrifice of praise to God for the gifts of grace bestowed upon us, for our blessed lots, for the understanding we have been given of Him and His will, for afflictions and for the deliverance from those afflictions ... just a few examples. We should be fully engaging in and embracing the spiritual import of the ordinances set for the New Testament Church. We should be in continual prayer to Him, through Jesus Christ, as we are told that **“if we ask any thing according to his will, he heareth us” (1 John 5:14)**.

This honor ... this joyful office ... this access through Christ to the very throne of God is a most acute need when all earthly helps are gone. When the veneer of a system of laws or societal protocols to prevent the worst of

human nature to burst forth – are all gone away, what is left for those trembling saints? What remedy is available? That body of believers are patently cautioned against the violence and taking captive ... intending any act of lifting up a violent hand to defend themselves from the wicked onslaught. Rather, they are given that priestly duty to pray for their deliverance, with a full and righteous expectation of an immediate and effectual response:

***“And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth:”*** (Revelation 8:4-5)

Here, I submit, is the proper view of the passage both here, and again in Revelation chapter five. Here, I submit, is the best way to competently grasp the blessing of the making of the saints true ***“priests unto God”***, where all that will soon be left for these souls is to go ***“boldly unto the throne of grace, [to] obtain mercy, and find grace in”*** that most significant time of need (Hebrews 4:16).

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What remains of Revelation 1:6 is to open the last clause, ***“to him be glory and dominion for ever and ever. Amen.”*** (Revelation 1:6b) This, of course, references Christ and the endless praise that belongs to Him for the inexpressible blessing of His sacrifice. To open this large examination deserves a sermon to itself. It is sufficient to close today’s work by quoting the companion passage to this expression found when it comes time to open the seals. A beautiful passage that deserves a most thoughtful and thorough work:

***“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”*** (Revelation 5:12)

I love you all. Amen.

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<sup>i</sup> Consider Job’s words in response to Bildad the Shuhite, during their dialog:

***“He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number.”*** (Job 9:4-10)

<sup>ii</sup> Dr. Gill, in his *A Body of Doctrinal & Practical Divinity* has a section writing Of The Love Of God, wherein he does a short but thorough examination of these “Affections” grounded in the eternal Trinity. This can be readily accessed online in a .pdf format.

<sup>iii</sup> John Trapp says the following in considering of John’s words regarding that Christ ***“loved the unto the end”*** (John 13:1):

***“Such fast friends are hard to find. φίλος ευμεταβλητον ζωων, A friend is a very changeable creature, saith Plato; as soon on and as soon off again; as soon in and as soon out, as Joab’s dagger was; clear at the top and muddy at the bottom, as ponds are; white at the waxing of the moon, and black at the waning of it ... Christ, whom he loves once he loves ever, and though we break often with him, yet he abides faithful, 2Ti 2:13, and his foundation standeth steady, having this seal, ‘The Lord knoweth them that are his,’ 2Ti 2:19.”***

<sup>iv</sup> The essentially exact phrase here used is also found later in the Revelation when Christ has prevailed to take the Book of Redemption to open the seals:

***“Thou art worthy to take the book, and to open the seals thereof: for 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.”*** (Revelation 5:9-10)

<sup>v</sup> Paul reminds us of the relative lightness of our afflictions compared to the glory that will follow, with this passage:

***“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory”*** (2 Corinthians 4:17)