

## 6.13.21 The View From Above Sermon Series | Revelation 4 &5

### Section One – The View From Above – The Conquering King

1. Read Revelation 5:5 and Genesis 49:8-12 – The Lion

- A. What are some reasons Jesus is described as a lion?
- B. In what ways does the Old Testament help us understand Revelation 5?

One reference is to the tribe of Judah, mentioned in Jacob's talk to his sons in Genesis 49. Jacob predicts that the future ruler of earth would be a descendant of Judah. The lion is recognized as the ruler of the animal kingdom. The Old Testament has references to the prediction of the root of David and how both the Lion of Judah and the root of David are related to the function of the Kingdom of God and the role of the priesthood in a relationship with God.

2. Read Revelation 5:5 and Zachariah 6:12-13 – The Root

- A. Why is Jesus described as a root of David? Why is this significant?
- B. Why is Jesus both a king and a priest, yet still be a branch and root?

In the God's plan for the salvation of His people, He planned for King Jesus to be both God and Human. Being human, Jesus came from the line of Abraham and King David. A branch is a visible part of the plant (from David). A root is an unseen part of a living thing. Although not seen, it is essential to the life and growth of the plant or tree it is a part of. It illustrates the principle of what is unseen is essential to what is seen.

3. Read Revelation 5:6-14 and 1 John 1:7 – The Lamb

- A. What function does the Lamb play in being a child of God?
- B. What is significant about the blood of Jesus?

The lamb was the principal animal of sacrifice in the Old Testament. Exodus 29:38-42 teaches that a lamb was to be sacrificed each morning and each evening as well on the Sabbath and on special feast days. The lamb represented innocence and gentleness. Blood often represents life itself. The blood of Jesus gives life, it is the essential part of the New Covenant. When used in a sacrificial circumstance, the blood of an acceptable sacrifice meant a pure life was being surrendered to God in place of a person or people's sins against a holy God.

Ultimately, Jesus is the perfect sacrifice for sin, and all other sacrifices were substitutes until Christ's death on the cross.

#### 4. Read Colossians 2:13-15 and Revelation 12:10-11 - Conquering

- A. Why is the cross the key to triumphing that which opposes God?
- B. How do you understand the "word of their testimony" in Revelation 12:11? Why is there victory over evil when we lay down our lives for Christ?

The Bible teaches us that God created the world perfect. Yet, sin has caused all kinds of damage. Sin is the cause of everything that is evil. Sin produces death. Death is the ultimate enemy of a perfect world, of a perfect human. The example of Jesus shows us how sin and death can be overcome. By sacrificing our life in this present evil world by believing and following the instructions of the risen Jesus, we are shown the way to overcome sin and death. Our living testimony, the record of what we do and say, reveals our devotion to Jesus Christ our Lord. We cannot follow Jesus and the world at the same time. We must choose who our master will be. How we live our life is a testimony to who is our Lord. And if we are to resemble him it will not be through worldly use of power, but rather by laying down our life as he did for us. Victory is in faithfulness to Christ even when it may appear to the world we are losing. Evil is ultimately defeated when we don't give into its methods, but rather follow in the footsteps of Jesus.

## Section Two – Going Deeper

### A. Apologetics – The reason for the Cross.

In today's sermon, Pastor Chris talked about Jesus' death on the cross as the way Jesus brought salvation and conquered his enemies. Have you ever wondered or been asked the question "Why did Jesus have to die?", and / or the question, "Why is being a good person not enough to get you into heaven?"

The overwhelming response from most people in our culture today when asked how you get to Heaven is some form of "be a good person." Most, if not all, religions and worldly philosophies are ethically based. Whether it's Islam, Judaism, or secular humanism, the teaching is common that getting to heaven is a matter of being a good person—following the Ten Commandments or the precepts of the Quran or the Golden Rule. But is this what Christianity teaches? Is Christianity just one of many world religions that teach that being a good person will get us into heaven?

Why is being a good person not enough to get you into heaven? The short answer is that there are no good people when compared to God. Because no one is a "good" person; there is only one who is good, and that is God Himself. No one can keep the Law perfectly. The Bible says

that all have sinned and fallen short of the glory of God (Romans 3:23). The Bible also says that the wages of our sin is death (Romans 6:23a). Fortunately, God did not wait until we somehow learned to be “good”; while we were in our sinful state, Christ died for the unrighteous (Romans 5:8).

Salvation is not based on our goodness but on Jesus’ goodness. If we confess with our mouth that Jesus is Lord, and believe in our hearts that God raised him from the dead, we will be saved (Romans 10:9). This salvation in Christ is a precious gift, and, like all true gifts, it is unearned (Romans 6:23; Ephesians 2:8–9). The message of the gospel is that we can never be good enough to get to heaven. We must recognize that we are sinners who fall short of God’s glory, and we must obey the command to repent of our sins and place our faith and trust in Jesus Christ. Christ alone was a “good person”—good enough to earn heaven—and He gives His righteousness to those who believe in His name (Romans 1:17).

<https://www.gotquestions.org/good-person.html>

<https://www.gotquestions.org/why-Jesus-die.html>

## B. Theology: The Doctrine of Christ

Let’s consider how Scripture utilization of “the BRANCH” in Isaiah 11:1 can complete the picture of Jesus as both the Root and the Branch. Ok, so what? We already looked into this in Part 2 of Section One, right? Yes. We considered how Jesus could have been both the “root”, in one aspect, and the “branch” in another aspect. Afterall, these are metaphors and we know how they can often point to Jesus. But wait, there’s more!

(This is where taking a look at the original language can really enhance our deeper studies).

First the passage:

*“There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.”* (Isaiah 11:1, NKJV)

And in the ESV:

*“There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.”* (Isaiah 11:1, ESV)

This simple verse is loaded with meaning when we consider the Hebrew word use. In fact, if you just compare these above versions, you will see some variations happening in the metaphors. Let’s consider these in sections:

- “a Rod” or “a shoot” – Hebrew word *hoter* (*kho-ter*)
  - We recognize this properly as a growth or offshoot from a stump.
    - So, no real surprise here.
- “the stem” or “the stump” – Hebrew word *geza* (*geh-zah*)
  - From an unused root meaning to cut down (trees).
    - Q? What good is a stump that is left behind? Well, maybe that stump is not as dead as we think it is. Let look *geza* in Job.

- “*Though its root may grow old in the earth, And its stump may die in the ground, Yet at the scent of water it will bud And bring forth branches like a plant.*” (Job 14:8–9, NKJV) Hold this thought.
- “a Branch” or “a branch” – Hebrew word *netzer* (*nay-tesr*)
  - Defined as a branch or shoot. But note: its biblical use is always figurative (ex Dan 11:7)
  - This happens with olive trees in Israel all the time. An underground shoot will pop up down a ways from the stump and begin a new tree.
    - They are a nuisance, typically, popping up where you don’t want them.
  - Also, you may want to pay attention to the way this *netzer* sounds. (We will come back to this)
- Out/from his “roots” – Hebrew word *sheresh* (*sheh-resh*)
  - Simply “a root”, but specifically the bottom (as lowest stratum)

So, here we have it. Let’s put it together:

We understand that Jesus, as Creator, is the foundation of all things. Specifically, as the *root*, he is foundation and source of Jesse. (Jesse is the Father of David, from whom the incarnate Jesus would be in the kingly lineage. See the paradox?)

This kingdom, however, would not last, being cut down in God’s judgment upon the nation. This would leave just a stump; cut down to, apparently, non-existence.

But a *branch* (*netzer*) would come from out of “nowhere” and install the Kingdom of Jesus Christ, the (*netzer*). The root from where we get *Nazarene*. That’s right!

Do you remember this question from Nathan, “*Can anything good come out of Nazareth?*”

Furthermore. Nazareth is a town of Galilee. Look at the blunder the Pharisees make when they state, “*They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”*” (John 7:52, NKJV) How did they miss this? They so hated Jesus (the disruption to their prideful lives) that they were blind to the simple metaphorical use of (*netzer*) the Branch!

Compare these thoughts with the doctrine of Christ as our mediator:

Westminster Confession of Faith - Chapter 8

3. The Lord Jesus, in his human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure, having in him all the treasures of wisdom and knowledge in whom it pleased the Father that all fullness should dwell to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and surety. Which office he took not unto himself, but was thereunto called by his Father who put all power and judgment into his hand, and gave him commandment to execute the same.