
Calvary Church: Coordinated Curriculum 2007-2008

Romans: The Transforming Power of the Righteousness of God

Easter lesson

Two options

Option 1 Easter Reading and Devotional

I put together a simple Scripture reading that hopefully will help people focus on the importance of the Resurrection. It is designed to be participatory—the reading is divided so as to be easy to be read out loud by a group of people.

Depending on the time you have, there is also a devotional (below). The primary focus is on the exaltation of Christ.

Option 2 Teacher's choice

Feel free to teach any lesson that you think would be appropriate for your class

- on Easter
- something you need to review or complete in Romans
- etc.

Introduction

We often think of Easter as a celebration of the resurrection—which it is.

We also think of Easter as an assurance of salvation—since God accepted Christ’s payment for our sin thereby securing salvation for us.

But Easter’s story of resurrection is about Christ, as we often need to remind ourselves, it’s all about Him. But it is also more than just the story of life after death.

Easter Sunday is the start of Christ regaining what He gave up when He became man. He came to live, serve, teach, suffer and die, after which He regained His place of honor and exaltation.

Easter begins the process of God exalting His Son.

So today we want to focus on Christ’s resurrection, ascension and His exaltation back to His rightful glory.

My hope is that this will inspire greater *worship*. And while our primary focus will be Christ, our relationship to Him—as part of God’s family, heirs of God, co-heirs with Christ—does result in an exciting future for us. May our hope motivate us to worship and eagerly await that glorious future.

Teachers

This lesson is simply a connection of various passages starting with Christ’s becoming human, leaving His place of honor then going full circle back to Him being exalted.

I would encourage you to have groups look up the various passages and summarize them for the whole class.

Interaction

What are your fondest memories of Easter?

Why do you think we anticipate Christmas so much longer than we do Easter? (It’s about us?—vacation, gifts?)

What is the most profound truth about Easter?

Taking on Humanity

Philippians 2:5-8 Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but made himself nothing, taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (ESV)

Christ’s coming to earth: He left the His place of honor and glory for us, to provide our salvation, but this day is to focus on Him. We need to try to see Jesus’ coming, life, death and resurrection not primarily from our vantage point, but from His.

John 17:1-5 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, ² since you have given him authority over all flesh, to give eternal life to all whom you have given him. ³ And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. ⁴ I glorified you on earth, having accomplished the work that you gave me to do. ⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. (ESV)

Jesus asked to be glorified and also reminds us what eternal life is—to know Him. He asked to be glorified as He had been glorified in eternity past.

Resurrection

Christ’s death and resurrection: our hope

The resurrection is central to the Gospel

1 Corinthians 15:3-5 (see below)

Romans 10:9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. (ESV)

Hope for the Future

Hope—Guarantee of the Believer’s resurrection

Romans 8:11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (ESV)

Colossians 1:18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. (ESV)

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, (ESV)

Revelation 1:5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood (ESV)

Our salvation and the salvation of all who believe would not have been possible apart from the resurrection. In the resurrection, we have the assurance that Christ’s sacrifice was pleasing to the Father.

But the resurrection is not just about present assurance but future certain hope.

Hope—New Life in Eternity (Glorification): Christ is coming back (He will return)

1 Thessalonians 4-5

1 Thessalonians 4:13-18 But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. ¹⁴ For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. ¹⁵ For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶ For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. ¹⁸ Therefore encourage one another with these words. (ESV)

John 14:2-3 In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. (ESV)

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, (ESV)

Our hope is the result of Christ’s resurrection

One of the key passages on resurrection is found in 1 Corinthians 15.

1 Corinthians 15

Simple outline

The Certainty of Bodily Resurrection 15:1-34

Historical Argument 15:1-11

Logical Argument 15:12-19

Theological Argument 15:20-28

Proof that God is the God of the Living and is a Living God

Experiential Argument 15:29-34

Answers to Certain Questions 15:35-58

Answers about the Resurrection of the Dead 15:35-49

Answers about the Rapture of the Living 15:50-58

This is the classic chapter on the resurrection. In it Paul argues the whole subject of the resurrection from the dead—a teaching that some in the church at Corinth had been questioning (see v. 12).

How he had heard about this denial he does not say. But the question gives him an opportunity to bring again before the church the doctrine of the bodily resurrection of Christ, which, along with the death of Christ, he had faithfully communicated to them (vv. 1-3). He validates the historical reality of Christ's resurrection by citing eyewitnesses, including himself (vv. 4-11). He argues the validity of the resurrection of believers from the fact of the resurrection of Christ (vv. 12-19) and then shows that Christ's having been raised and being the first-fruits of the believing dead, guarantees the sequence of events at the second coming of Christ (vv. 20-28). He refers to the futility of certain practices of baptism for the dead (vv. 29, 30) if the dead are not actually raised. He also asks why Christians should suffer for Christ if there is no resurrection and calls on the Corinthians to give up these doubts and witness to their faith in a risen Christ (vv. 29-34). Finally, in a passage of great eloquence, Paul discusses the nature of the resurrection body and the victory over death that God will give us through our Lord Jesus Christ (vv. 35-58).¹

Here is the text of 1 Corinthians with basic observations.

The Resurrection of Christ

¹ Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, ² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

³ For I delivered to you as of first importance what I also received: that Christ **died** for our sins in accordance with the Scriptures, ⁴ that he was **buried**, that he was **raised** on the third day in accordance with the Scriptures, ⁵ and that he **appeared** to Cephas, then to the twelve. ⁶ Then he **appeared** to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷ Then he **appeared** to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he **appeared** also to me. ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹ Whether then it was I or they, so we preach and so you believed.

The Resurrection of the Dead

¹² Now if Christ is proclaimed as **raised** from the dead, how can some of you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, then not even Christ has been raised. ¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶ For if the dead are not raised, not even Christ has been raised. ¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If in Christ we have hope in this life only, we are of all people most to be pitied.

²⁰ **But in fact Christ has been raised from the dead**, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, **when he delivers the kingdom to God the Father** after destroying every rule and every authority and power. ²⁵ For **he must reign until he has put all his enemies under his feet**. ²⁶ The last enemy to be destroyed is death. ²⁷ For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. ²⁸ When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

²⁹ Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? ³⁰ Why are we in danger every hour? ³¹ I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! ³² What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." ³³ Do not be deceived: "Bad company ruins good morals." ³⁴ Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

The Resurrection Body

³⁵ But someone will ask, "How are the dead raised? With what kind of body do they come?" ³⁶ You foolish person! What you sow does not come to life unless it dies. ³⁷ And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. ³⁸ But God gives it a body as he has chosen, and to each kind of seed its own body. ³⁹ For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. ⁴⁰ There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

⁴² **So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.** ⁴³ It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ⁴⁴ It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵ Thus it is written, "The first man Adam became a living

¹ W. Harold Mare in *Expositor's Bible Commentary*, 1 Corinthians (Grand Rapids: Zondervan, Pradis CD-ROM).

being”; the last Adam became a life-giving spirit. ⁴⁶ But it is not the spiritual that is first but the natural, and then the spiritual. ⁴⁷ The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹ Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

Mystery and Victory

⁵⁰ I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

⁵⁵ “O death, where is your victory?
O death, where is your sting?”

⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸ Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.
(ESV)

Ascension

Transference of the resurrected body of Jesus from this world to heaven. Of the NT writers only Luke described Jesus’ ascension. Acts 1:9–11 pictures a scene in which Jesus was “taken up” and disappeared into a cloud. Luke 24:50, 51 and Acts 1:12 locate that final event near Bethany, east of Jerusalem on the Mt of Olives.

Matthew concluded his history before Pentecost, but John suggested the ascension in Jesus’ own comments: Jesus has departed, but he will return (21:22); he cannot be touched, for he must ascend (20:17); many will believe without having seen him (20:29). Thus, the Gospels assume that (1) after the resurrection Jesus appeared to his disciples; (2) at some point in time those appearances ceased; and (3) although physically absent, Jesus is still spiritually present in his church. Other NT writings agree. The apostle Paul wrote that God raised Christ from the dead “and made him sit at his right hand in the heavenly places” (Eph 1:20) or, as the writer of Hebrews put it, “at the right hand of the Majesty on high” (Heb 1:3).²

For Christ, the ascension is the necessary entrance into his heavenly “glorification” in which he sits on the right hand of the Father until his enemies become his footstool (Ps 110:1—the OT text most quoted in the NT). The ascension is proof of his glorification and his superiority over such OT heroes as David (Acts 2:33–36). By his ascension he rises over all and fills all (Eph 4:10), receiving “the name which is above every name” (Phil 2:9–11). For the author of the Book of Hebrews the ascension is also proof of Christ’s superiority to angels; he sits enthroned while they are constantly being sent out to serve (Heb 1:13). Angels, authorities, and powers are all subject to the ascended Christ (1 Tm 3:16; 1 Pt 3:22).

For the Christian, the ascension of Christ is meaningful in four ways. First, without it there would be no gift of the Holy Spirit, who could not come until Jesus had ascended and sent him (Jn 16:7). Without the ascension the church would have Jesus locally in one place, not spiritually present “wherever two or three are gathered” (Mt 18:20; cf. 28:20).

Second, since a truly human Jesus has ascended to heaven, human beings can also ascend there. Jesus went “to prepare a place” for his followers (Jn 14:2). The hope of those who are “in Christ” is that they will eventually ascend to be with him (2 Cor 5:1–10).

Third, the ascension proves that the sacrifice of Christ is finished and accepted by God. Jesus has passed through the heavens (Heb 4:14) and entered the presence of God (Heb 6:20), which is described as the inner sanctuary of the heavenly temple, the real temple of which the one on earth was a copy (Heb 9:24). Having brought a single, once-for-all sacrifice to God (Heb 9:12), Christ sat down (Heb 1:3; 10:12; 12:2), showing that no repetition of his sacrifice is necessary.

²Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, Mich.: Baker Book House, 1988). 209.

Fourth, the ascension means that there is a human being in heaven who sympathizes with humanity and can therefore intercede on humanity's behalf (1 Jn 2:1). Jesus has experienced everything humans experience—birth, growth, temptation, suffering, and death—and therefore he can serve effectively as an intermediary before God in heaven (Heb 2:17; 5:7–10). Christ's ascension assures the church that God understands the human situation and that Christians can therefore approach him boldly in their prayers (Heb 4:14–16).³

Philippians 2:9-11 Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (ESV)

Christ was glorified. He has been seated at God's throne. Every knee will bow.

In the meantime, what?

How do we bring Him glory?

How do we make every day a day of ascension, a day of exaltation?

Exaltation

The glory and dominion which Jesus attained subsequent to the completion of his earthly work of suffering and death. It is at one and the same time the consummation of his redemptive sacrifice and the reward of his full obedience to the will of the Father. The exaltation thus includes the biblical doctrines of Jesus' resurrection, ascension, and heavenly enthronement.⁴

The third stage of Christ's exaltation is his heavenly enthronement at the right hand of the Father. Following his passion, death, resurrection, and ascension to the heavenly realm, Christ is represented in Scripture as having taken his seat at the Father's right hand. The biblical phrase "right hand of God" (Acts 7:55–56), which has been preserved in many later Christian creeds and confessions, is an anthropomorphism that figuratively describes Christ's universal dominion, authority, and power in the presence of the Father. This aspect of Christ's exaltation represents the fulfillment of his prayer recorded in John 17:5: "Now, Father, glorify me in your own presence with the glory I had with you before the world was made."⁵

Passage that discuss the Exaltation

Exaltation of: Psa. 2:8, 9; Psa. 24:7 vs. 8–10.; Psa. 68:18 Eph. 4:8. Mark 16:19; Luke 22:69; Luke 24:26; John 7:39; John 13:31, 32; John 17:5; Acts 2:33, 34; Acts 3:20, 21; Acts 5:31; Acts 7:55, 56; Rom. 8:17, 34; Eph. 1:20; Eph. 4:10; Phil. 2:9, 10, 11; Col. 2:15; Col. 3:1; 1 Tim. 3:16; Heb. 1:3; Heb. 2:9; Heb. 4:10, 14; Heb. 6:20; Heb. 7:26; Heb. 8:1; Heb. 9:12, 24; Heb. 10:12, 13; Heb. 12:2; 1 Pet. 3:22⁶

See also Topical Text Book⁷

³Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988). 210.

⁴Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton: Tyndale House Publishers, 2001). 452.

⁵Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton: Tyndale House Publishers, 2001). 453.

⁶James Swanson and Orville Nave, *New Nave's* (Oak Harbor: Logos Research Systems, 1994).

⁷R.A. Torrey, *The New Topical Text Book: A Scriptural Text Book for the Use of Ministers, Teachers, and All Christian Workers* (Oak Harbor, WA: Logos research Systems, Inc., 1995, c1897).

1. Prophecies respecting. Ps 24:7; 68:18; Eph 4:7,8.
2. Foretold by himself. Joh 6:62; 7:33; 14:28; 16:5; 20:17.
3. Forty days after his resurrection. Ac 1:3.
4. Described. Ac 1:9.
5. From Mount Olivet. Lu 24:50; Mr 11:1; Ac 1:12.
6. While blessing his disciples. Lu 24:50.
7. When he had atoned for sin. Heb 9:12; 10:12.
8. Was triumphant. Ps 68:18.
9. Was to supreme power and dignity. Lu 24:26; Eph 1:20,21; 1Pe 3:22.
10. As the forerunner of his people. Heb 6:20.
11. To intercede. Ro 8:34; Heb 9:24.
12. To send the Holy Spirit. Joh 16:7; Ac 2:33.

But rather than looking at all the text on Christ's exaltation, I want to focus on one book that speaks repeatedly to the subject—Hebrews.

The Epistle to the Hebrews, which shows unusual interest in the doctrine of Christ's exaltation, represents Christ's heavenly enthronement both as the sequel to his completed earthly sacrifice and as the commencement of his High Priestly ministration in the sanctuary on high. Affirming the superiority of Christ as High Priest of the new covenant, Hebrews 8:1–2 portrays Christ as seated at the right hand of the throne of the Majesty in heaven, a minister in the heavenlies. Christ's enthronement affirms not only the finality of his earthly work of self-sacrifice but also his newly acquired status as mediator of the new and better covenant. Hebrews 10:11–18 pointedly contrasts the ineffectual sacrifices of the legal priests who *stand* in the performance of their ritual sacrifices with the effectual single sacrifice of Christ, who is now *seated* at the right hand of God as intercessor for the saints.⁸

Hebrews 1:1-15 Long ago, at many times and in many ways, God spoke to our fathers by the prophets,² but in these last days he has spoken to us by his Son, whom he **appointed the heir of all things**, through whom also he created the world.³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. **After making purification for sins, he sat down at the right hand of the Majesty on high**,⁴ having become as much superior to angels as the name he has inherited is more excellent than theirs.⁵ For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"?⁶ And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him."⁷ Of the angels he says, "He makes his angels winds, and his ministers a flame of fire."⁸ But of the Son he says, "**Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.**"⁹ You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions."¹⁰ And, "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands;¹¹ they will perish, but you remain; they will all wear out like a garment,¹² like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end."¹³ And to which of the angels has he ever said, "**Sit at my right hand until I make your enemies a footstool for your feet?**"¹⁴ Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? (ESV)

Hebrews 8:1-2 Now the point in what we are saying is this: we have such a high priest, **one who is seated at the right hand of the throne of the Majesty in heaven**,² a minister in the holy places, in the true tent that the Lord set up, not man. (ESV)

Hebrews 10:11-18 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.¹² But when Christ had offered for all time a single sacrifice for sins, **he sat down at the right hand of God**,¹³ waiting from that time until his enemies should be made a footstool for his feet.¹⁴ For by a single offering he has perfected for all time those who are being sanctified.¹⁵ And the Holy Spirit also bears witness to us; for after saying,¹⁶ "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,"¹⁷ then he adds, "I will remember their sins and their lawless deeds no more."¹⁸ Where there is forgiveness of these, there is no longer any offering for sin. (ESV)

We could also look at

Romans 8:34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. (ESV)

Ephesians 1:20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, (ESV)

Philippians 2:9-10 Therefore God has highly exalted him and bestowed on him the name that is above every name,¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, (ESV)

What an awesome picture of Christ. Our Savior is The King!

The One who endured so much humiliation at the hands of man, whom He created.

The One who took on Himself the sins of the whole world, though He had never committed a sin.

The One who took the punishment of the sins of the whole world, though He should have always been rewarded rather than punished.

13. To receive gifts for men. Ps 68:18; Eph 4:8,11.

14. To prepare a place for his people. Joh 14:2.

⁸Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton: Tyndale House Publishers, 2001). 453.

That is the One who is now exalted.

He sits on the throne of God, exalted for Who He is, exalted for what He has done.
He is the One to Whom our worship is due.

And He is the One Who will one day (even today) return to complete what He started. But His return will not be as humble as His first coming. When He returns, all will see the exalted Lord, coming in all His glory and power.

Revelation 1:4-8 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵ and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷ Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. ⁸ “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” (ESV)

May we “proclaim him until he comes”

I Corinthians 11:26 For as often as you eat this bread and drink the cup, you **proclaim the Lord's death until he comes.** (ESV)

Revelation 19:11-16 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. ¹² His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. ¹³ He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. ¹⁴ And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. ¹⁵ From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶ On his robe and on his thigh he has a name written, King of kings and Lord of lords. (ESV)

Revelation 22:7 “And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.” (ESV)