



NAC-USA  
DEVELOPMENT  
INSTITUTE

Lord of  
Lords and  
King of  
Kings

King,  
Prophet,  
Priest

Alpha and  
Omega

The Word  
of God

# MIDWEEK SCRIPT

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**2019**

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May

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## Session 1 – Lord of Lords and King of Kings

Welcome to the first small group session for May. The theme for our small group sessions for this month is the names of Jesus. These names, which were inspired by the Holy Spirit through the writing of Scripture, reveal to us who Jesus is, and what He has done and will do. To begin our study, we must understand the significance of names in biblical times. Perhaps more so than in modern times, a person's given name said a lot about the individual; it identified something about the circumstances or the character of the person. For example, Moses' name means "to draw out," which was given to him after he was pulled out of the Nile River. When we apply this understanding to the many names attributed to Jesus in Scripture, we are able to discover how each name reveals something about His nature, His work on earth on our behalf, and His relationship to God the Father and God the Holy Spirit. For our first session, let's look at Jesus, who is exalted as Lord of lords and King of kings.

Let's open our bibles to Revelation where we can read in chapter 19: *On his robe and on his thigh he has a name written, **King of kings and Lord of lords*** (Revelation 19:16). This verse describes Jesus as He fulfills His promises to come again for His Bride. In Revelation, chapter 17, we read: *They will make war on the Lamb, and the Lamb will conquer them, for he is **Lord of lords and King of kings**, and those with him are called and chosen and faithful* (Revelation 17:14). Here, He is returning with His Bride to establish the kingdom of peace as a continuation of God's plan of salvation. Both verses refer to Jesus appearing from heaven sometime in the future, with power and glory as the triumphant Ruler.

In order to fully appreciate the significance of the imagery described by John, consider what it was like to live in Jesus' day. The people lived in the time of the Roman Empire, and suffered under the rule of the emperor. The Jewish people were well aware that they were once a nation ruled by kings, and so they longed for God to fulfill His promise to send a king who would free them from Roman rule. When John describes Jesus as Lord of lords and King of kings, he is saying that Jesus is superior to all earthly rulers, exercising His sovereign rule with divine power over creation (Colossians 1:15-18), and is Lord of both the living and the dead (Romans 14:9).

The Revelation of John describes events that are future-oriented. However, by virtue of Jesus' suffering, death, and resurrection, the title of Lord of lords and King of kings applies to Jesus already today. We can read in Philippians about the extent of Jesus' sacrifice to atone for sinners. His perfect obedience is the reason that *God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue [shall] acknowledge that Jesus Christ is Lord, to the glory of God the Father* (Philippians 2:9-11). Before His ascension, Jesus confirmed to His disciples that, *"all authority has been given to Me in heaven and on earth"* (Matthew 28:18). The impact of this divine truth has far-reaching implications for the individual, the world, and the church!

For someone who professes to be a Christian, Jesus is Lord of lords and King of kings in their life today. So, what does that truly mean? First, Jesus governs His church, so all those who believe in Jesus Christ are baptized in the name of the triune God, and profess Christ's life, death, and resurrection, and return. The evidence of devotion to serving Jesus is expressed in how we live our lives and align our lives with the gospel and teachings of Jesus. Think of your heart as a throne where Jesus sits as the Ruler. This is a beautiful picture of our willing submission to the true Lord and King. Unlike many earthly rulers in the course of history who were infected with greed and power and driven by ego, Jesus the King rules in love and humility. He did not come to be served, but to be the servant of all. He tells us, "do as I have shown you." He shares His riches with us so that we can then share these riches with our neighbor. What a joy to serve such a King!

Jesus said in the beginning of His earthly ministry that the kingdom of God is "in your midst" (Luke 17:21). Jesus brought the kingdom of God to earth and extended the invitation to all to become citizens of His kingdom through faith in Him. This invitation continues today both on earth and in the beyond, and will be offered until the Last Judgment. Jesus, our Lord of lords and King of kings, promises eternal fellowship to those who accept His invitation. In the new creation, the kingdom of God will become a perfect reality where God will be all in all, and His subjects will offer worship to Him in praise and thanksgiving forever!

Christ's true disciples are those who obey His word and are humble servants. If we profess Jesus as our Lord, it means that we have the same goal as Jesus, which is to share His gospel with our neighbor for their salvation. It means that we keep our promise to Him to renounce Satan and to surrender our life to the Son of God, for He is the one who has destroyed the works of the devil and gained the victory over death. We prepare for the return of the Lord in all His glory out of our deep love for the King of kings and our desire to be with Him as soon as possible.

## **Session 2 – King, Prophet, Priest**

Welcome to our second small group session for the month of May. This month, we're exploring the various names of Jesus as recorded in Scripture.

Perhaps you've heard of Christ's three-fold ministry. Jesus Christ acts in the capacity of a King, a Priest, and a Prophet. When we think of a king, we think of ruling and governing. We discussed this in our first session of the month – Jesus wasn't just a king, but the King of kings. In the time of the Old Testament, the function of a priest was to mediate reconciliation between mankind and God. And a prophet proclaims the divine will, and foretells coming events. Jesus Christ performed all of these functions and ministries in perfect fashion. For this session, we'll focus on Jesus Christ as priest, and particularly the title in Scripture, the "High Priest." Let's take a look at the biblical history and context.

The first time we find the word "priest" in the Bible is in Genesis 14. Abraham went to battle in order to rescue his nephew Lot, who had been captured by an enemy army. On his return, Abraham was met by Melchizedek, who was King of Salem and set apart as priest of the Most High God (Genesis 14:18). Melchizedek, whose name means the "king of righteousness," blessed Abraham and the Most High God, who gave Abraham the victory in battle. Melchizedek is referred to again in Psalm 110 and in Hebrews 7, and is often understood as a foreshadowing of Jesus Christ's work as a priest.

Continuing in the biblical history, Leviticus 9 explains that Aaron and his sons were chosen by God to begin the priestly ministry. When the Law was given on Mount Sinai, the Levites were identified as the servants of the Tabernacle, with the family of Aaron becoming the priests. This is later referred to as the Aaronic priesthood. The priests were responsible for interceding to God on behalf of the people by offering the many blood sacrifices that the law required. However, once a year, the high priest entered the Holy of Holies on the Day of Atonement. Hebrews 9:7 summarizes this Old Testament law and ritual stating, *into the second part [of the tabernacle] the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins....* The high priest held the special responsibility to intercede for the sins of the people.

In the book of Hebrews, Jesus is referred to as the High Priest multiple times. One of the more familiar references is found in Hebrews 4:15, *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*

When Jesus is called our High Priest, it is with reference to both of these previous priesthoods. Like Melchizedek, He is ordained as a priest, set apart by God. Like the priests in Leviticus, Jesus offered a sacrifice to satisfy the Law of God when He offered Himself for our sins, as described in Hebrews 7:26-27: *For such a high Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.*

Unlike the Levitical priests, who had to continually offer sacrifices, Jesus only had to offer His sacrifice once, as He was the sacrifice. His once brought, eternally valid sacrifice is the atonement for all of mankind's sins for all time. Jesus' priesthood has no beginning and no end. It is for all people, for all eternity.

Hebrews 8:1 goes on to explain, *Now this is the main point of the things we are saying: we have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected and not man.* Jesus isn't just a High Priest, He is *the* great

High Priest. In the new covenant, His intercession is not indirect through continual sacrifice or words, as it was for the Old Testament priests. Rather, His intercession is positional because He *is seated at the right hand of the throne*. As Apostle John writes in 1 John 2:1, *these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*” We are rich in Christ because He is our advocate!

The three-fold ministry of Jesus Christ is so wonderfully perfect and complete. He is the King because He rules over all, He is the priest because He intercedes on our behalf, and He is the prophet because He foretold everything that was to happen. Jesus’ eternally valid sacrifice as the High Priest allows us to continually experience liberation from the bondage of sin, so that we can truly live in Him.

### **Session 3 – Alpha and Omega**

We’ll continue our month-long discussion on the names of Jesus this week as we dive into the meaning of Jesus’ statement, *“I am the Alpha and the Omega.”*

We find this phrase in the last book of the Bible, Revelation, but there is a similar phrase found much earlier in the book of Isaiah. Three times the prophet records God telling His people that He is the First and the Last. Here’s what the prophet wrote in Isaiah 44:6 – *Thus says the Lord, the King of Israel, and His Redeemer, the Lord of hosts: “I am the First and I am the Last; besides Me there is no God.”* God was telling His people that He is completely sovereign over time, meaning that He has always had and will have authority for all time. This message was meant to reinforce the people’s trust and confidence in God during the turbulent circumstances that they would endure. Those exact words are repeated in Revelation 1:17-18 – *And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore... And I have the keys of Hades and of Death.”* Here, Jesus connects Himself to Isaiah’s prophecy to ease John’s mind as He prepares to share His vision. This helps us to see that Jesus is the thread that knits all of Scripture together.

Apostle John records that Jesus identifies Himself as “the Alpha and the Omega” at the beginning and at the end of Revelation. That’s fitting, considering that Alpha and Omega are the first and the last letters in the Greek alphabet. But it’s meaning goes much deeper. God in Christ comprises everything, all that goes between the Alpha and the Omega, as well as being the First and the Last.

In Revelation 1:8, we read, *“I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty...”* This name concisely defines who God is and what He has done. By identifying Himself in this way, Jesus declares that He is God, which is confirmed throughout the Gospels and the rest of the New Testament. Revelation never wavers on the fact that God and His Son are One. Together, they created all things and will bring all things to their conclusion. He has always existed and always will. Jesus is the beginning of all history, and all history points to His victory over all. He was present for the creation of the world and He will be present for the end of the world, and then He will reign for all eternity in the new heaven and the new earth.

He always was, is, and forever will be.

Christ’s eternity is evident at the conclusion of the vision when He shows John the new heaven and the new earth, and then says, *“It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son”* (Revelation 21:6-7). He is the One who will bring into being the new creation, and He is the One who offers eternal life to those who receive the free gift of grace and thirst for this fellowship.

In the last chapter of the Bible, we find the final use of this name: *“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.” Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city* (Revelation 22:12-14). Jesus promises that

He will return, and as a reward for the faithful, He will bring them into His eternal kingdom. The name “Alpha and Omega,” along with the many other names of Jesus, provokes believers to pause and marvel at His majesty. The One who always was, is, and forever will be is in control, and will see the plan of salvation through to its completion. Jesus, as the beginning and the end, the first and the last, is the completeness, wholeness, and perfection of all things.

Knowing Jesus by this name reinforces the truth in the hearts of believers that Jesus is always with them. It should serve as a great comfort to those who are in the midst of suffering or a season of hardship because they know that He is in control. It can serve as great inspiration, and fuel the desire in each disciple to share their incredible Savior with the world. Finally, this knowledge serves to solidify confidence in their hearts to remain faithful to Him until all has been completed.

#### **Session 4 – The Word of God**

Welcome back! This month we have been deepening our knowledge of Jesus Christ through the names He is called in Scripture. For our last session, we will focus on the name found predominantly in the gospel of John: “the Word.”

In the prologue of his Gospel, John introduces Jesus Christ as the pre-existent Word of God: *In the beginning was the Word, and the Word was with God, and the Word was God... All things were made through Him... In Him was life, and the life was the light of men* (John 1:1-4).

The Greek term for “word” is *logos*. This term was often used by ancient Greek philosophers, like Plato, not only when referring to the spoken word, but also to the unspoken word – the foundational logic and reason. When applied to the universe, the term *logos* was a reference to the rational principle or force that ordered and regulated the cosmos.

On the other hand, Jews were also familiar with the term. The expression, “word of God,” is echoed throughout the Old Testament, depicting God in action, particularly in His creation (Psalm 33:6), revelation (Genesis 15:1), and deliverance (Psalm 107:20).

Therefore, John started his Gospel with a term that both Jews and Greeks were familiar with. However, John states that the *Logos* is not just an impersonal divine power, but God Himself, through Jesus Christ.

*In the beginning was the Word, and the Word was with God, and the Word was God.* This doctrinal affirmation declares His eternal presence as true God, and establishes His relationship with the Father and the Spirit, as we can further read in 1 John chapter 5, *For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one* (1 John 5:7).

Through the Word, all things visible and invisible were created. This power over creation not only alludes to the creator as the Son of God, but to His nature as a righteous Judge and Ruler. Jesus Christ is the actual *Logos* who governs all things (cf. Revelation 19:11, 13-16).

It is also through the Word that the Father is revealed. The Gospel says in John 1:18, *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.* Jesus Christ, being a Person of the Trinity, makes known His mind and will through His unending obedience to the Father, as He explained in the 12<sup>th</sup> chapter of John, *For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak* (John 12:49). It is through Jesus that we can learn more about the Father and His will for us. Lovingly, He calls us to a holy life so that we can draw near to Him. In Jesus, we have obtained the perfect model to transform our old nature into a holy one: *In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him* (1 John 4:9).

Finally, through the Word, we are also offered the gift of grace. The Son of God, the *Logos*, became incarnate to redeem us from death and sin through His sacrifice, showing the everlasting truthfulness of God's promises to all, as the disciple testifies in John 1:14, *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.*

We too, as John encourages, want to proclaim *the Word of life... that eternal life which was with the Father and was manifested to us... that our joy may be full* (1 John 1:1-4).