

The Voice of Truth # 471

The Glorified Christ

Now, with your Bibles in hand, at the first chapter of Revelation, beginning with that ninth verse, you hold it there and listen. The Apostle John, who recorded the book of Revelation, was pastor of the Church of Ephesus at the time of the persecution under the Roman Emperor Domitian, and as a result of this persecution, he penned these words in Revelation 1:9. Let's read it with your open Bibles will you.

I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, who was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ.

We have here the story of the persecuted preacher. John had been banished to the isle of Patmos, a small, rocky, barren island in the Aegean Sea, not too far from the west coast of Asia Minor, for the word of God and for the testimony of Jesus Christ. This unbelieving, Christ-rejecting, wicked world has always knifed its Abels, mocked and laughed at its Isaacs, sought to kill its Jacobs, thrown its Hananiahs to the lion's den, beheaded its John the Baptist, in preference to a drunken brawl, imprisoned its Peters and Pauls, banished its loving Johns, and crucified the Lord of glory. This present evil world is no friend of grace. And many a John has suffered banishment rather than deny either the written or the living word.

The Apostle John was not imprisoned on that rocky deserted island because he is a murderer or a gangster or a drunkard or a traitor, but because he was a disciple of the Lord Jesus and a warrior wielding the living word. We praise the Lord that this revelation of Jesus Christ is ours because one lonely and loyal follower of the Lord of glory was willing to suffer tribulation rather than compromise with the world, the flesh, or the devil.

John addresses himself as your brother. We see here that the only brotherhood the Bible speaks of is the brotherhood of born-again believers. God is the creator of all men, and in that sense all men are his offspring. But God is the Father only of born-again believers. John 1:13 says, He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor the will of the flesh, nor the will of man, but of God.

I tell you, my friend, it's nauseating, an abomination in the sight of God. This so-called brotherhood of man and the fatherhood of God that's talked about by unsaved preachers and priests and rabbis and so on, they know nothing about the brotherhood of man of born-again believers.

Furthermore, John addresses himself as your companion in tribulation. Yes, John was true to the Word of God. He preached it in power and failed not to give his testimony of the saving grace of the Lord Jesus Christ. Therefore he was persecuted and banished from his home, and he called himself your brother and companion in tribulation. That is, your companion as fellow sufferers of the same tribulation. The Bible plainly teaches in John 6:33 that in the world ye shall have tribulation, but be of good cheer. My friend, we praise the Lord for tribulation that caused the Apostle John to be banished to the Isle of Patmos, where the Lord gave to us, through him, the revelation of the Lord Jesus Christ. Tribulation and revelation go together. They are inseparable. If you're going to ever have a revelation of Christ in your heart, my brother, as he wants to, you'll know it in the flows of tribulation and suffering. That's the only crucible in which you'll come to know him as your Lord and your Savior, and the beauty and the gloriousness of the holiness of our Lord.

He also states in that ninth verse, and in the kingdom and patience of Jesus Christ, the Old Testament, the scriptures make it very clear that Christ the Messiah shall sit on the throne of David as the King of the world. The present kingdom is spiritual because we are told that the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. But after the church age is over, Christ shall return as King of kings and Lord of lords, and the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and he shall

reign forever and ever. Then he speaks about the patience of Jesus Christ. Christ learned obedience through suffering. He endured the contradiction of sinners. He was slain, vilified, mocked, reviled, but he suffered patiently, and in dying he prayed for his murderers.

We are more than less amazed as we behold the patience of Jesus Christ. Listen, friends, we learn patience only through suffering. There is no other way for us to learn obedience and patience but through tribulation and suffering.

Now, with your Bibles still in hand, let's begin with that 10th verse and read. Listen. If you ever listened, my friend, listen to this.

I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a book and send it unto the seven churches which are in Asia, unto Ephesus, unto Smyrna, unto Pyrgmus, unto Thyatira, unto Sardis, unto Philadelphia, unto Laodicea. When I turned to see the voice that speak with me, and being turned, I saw seven golden candlesticks And in the midst of the seven candlesticks, one like unto the son of man.

I want you to get this picture, listen. Clothed with a garment down to the foot, and gird about the breast with a golden girdle, his head, his hairs were white like snow, white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace. And his voice as the sound of many waters, and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last, I am he that liveth and was dead. And behold, I am alive forevermore, Amen, and have the keys of hell and death.

I do not know where in God's word you will find a greater description of the risen, glorified Lord, exalted as head of the church, yet walking among the churches as judge-priest, as we have just read to you.

I was in the Spirit on the Lord's day. Now let's go back to that 10th verse. In this 10th verse John tells us, that he was in the Spirit on the Lord's Day, the Lord's Day, the first day of the week. John, no doubt, was sitting there meditating upon the Word of God and rejoicing in the fellowship of the Lord Jesus Christ, because this was the resurrection day of our Lord. As he sat there worshiping the Lord, he found himself to be filled with the Holy Spirit and was wrapped in the Spirit and carried forward to the future day of the Lord, of the Lord Jesus Christ. Yes, the Apostle John, get it now, was projected by the Holy Spirit across the centuries into the day of the Lord. And as he was stationed there amid the stupendous scenes of the great day of God and amid the actors in them, the Lord Jesus Christ revealed to him his appearing and the things that should come to pass in that day, that he might write what he saw and give it to the churches. What an hour! What a time in the life of the Apostle! Listen, when John found himself in the day of the Lord, he heard behind him a great voice as of a war trumpet. The voice he heard was like a trumpet, calling to battle, which signifies judgment. What was the voice saying? I am Alpha and Omega, the first and the last. This same statement is repeated in the 17th and 18th verses, when John, having turned, beheld the glorified Christ, fell at his feet as one dead. John says that he put his right hand upon him and said, fear not, I am the first and the last. I am he that liveth and was dead, and behold, I am alive forevermore. Amen. And have the keys of hell and death, that is, the realm of death. In the 11th chapter of John, we hear Christ saying, I am the resurrection and the life. And here he says, I am he that liveth, which shows the preexistence of the Son of God, and was dead, sets forth Christ dying as the sinner substituted on the cross, paying the sinner's sin debt. Behold, I am alive forevermore, tells us that he arose from the dead to die no more, and that as he lives, we live. As he ascended, we shall ascend. Where he is, we are, and will be forevermore. Praise the Lord! You cannot separate the Lord Jesus Christ and the born-again believer because we are bone of his bone and flesh of his flesh.

This voice then spake directly to John, saying, What thou seest, write in a book, and send it unto the seven churches which are in Asia. You follow us there in the Bible, now. Then he named those seven distinct local New Testament churches. The first one he named was Ephesus, where he had been pastor. Then he named Smyrna, Pergamus, Thyatira, Sardius, Philadelphia, Laodicea. Let me emphasize

this fact again, listen, listen, hold your seat. The New Testament knows nothing about an ecclesiastical hierarchy. The only thing the New Testament knows anything about is the local assembly, born-again believers, with the Lord Jesus Christ in the midst as head of the assembly, I'll stake my eternal destiny upon that statement. That's true.

Listen again. Follow us there in verse 12 to verse 18. We have one of the most vivid pictures of the glorified Christ as the Son of Man. When John turned around, he said he saw one like unto the Son of Man, standing in the midst of seven golden candlesticks or lampstands, or the seven churches. Here is set forth God's definition of what the church is. It's a lampstand, a golden lampstand. Gold is a precious metal. This shows how God values his people. The world and unsaved religionists may call God's born-again ones a bunch of cranks, screwballs, fools, lunatics and so on, accused of being nothing but mud. But thank God in Christ they are precious. They have been redeemed by his blood. They are indwelt by his Spirit. So then to him they are golden. They are delivered by his divine power, washed in his precious blood, and he looks upon them as complete in himself, precious and glorious.

Then the light in the lampstand, which is the local assembly, is the Shekinah glory, or the Holy Spirit, who is God's vicar on earth. The assembly has no natural light. It has only the divine light, the Holy Spirit. If God removes that light, oh, what darkness! That's what has happened to the average church today. The Shekinah glory has departed, and Ichabod is written across the doors of that forsaken assembly. God help us today. John said that, as he looked, he saw one like unto the Son of man, that one which John saw was the person of the glorified Son of God. He says, like unto the Son of Man.

Let me call your attention to this great fact. When the Lord Jesus Christ ascended back to heaven from Mount Olivet, he ascended in his resurrected body. That is, he took his humanity with him. Get it now, and we have in glory, at the right hand of God, the man, Christ Jesus. When the Lord Jesus was on earth, he was the Son of Man, a prophet. And as the Son of Man, in glory, he is a priest. Our only High Priest, who, having been tempted in all points like as we are, is able to succor us who are tempted, he is now our High Priest. When he comes again, he will come

as the Son of Man, the Son of God, to reign as King. And being the Son of Man, all judgment is committed into his hands. Therefore, he appears here like the Son of Man, as Judge-Priest in the midst of the churches.

All right, now, Christ's sevenfold glory is revealed. Beginning with the 13th verse, we see revealed the sevenfold glory of Christ as the Son of Man, the Son of God, the Head of the Church, the Believer's High Priest, or the Judge Priest. John saw him clothed with a garment down to the foot, and girded about the breast with a golden girdle. The High Priest was always girded about the waist, signifying service, but the girded here, is over the shoulder and around the breast, which is the insignia of the office of judge. As the judge, the glorified son of man, stands in the midst of the churches. Now let's notice this sevenfold glory. His head and his hairs are white like wool, as white as snow. Second, his eyes were as a flame of fire. Third, his feet like unto fine brass, as if they burned in a furnace. Fourth, his voice as the sound of many waters. Fifth, he had in his right hand seven stars. Sixth, out of his mouth went a sharp two-edged sword. Seventh, his countenance or face was as the sun shining in his strength. We note here seven parts of his person to which our attention is called, namely his head, his hair, his eyes, his feet, his voice, his hands, his mouth, and his face. Now let's look a little closer at these seven parts of the person of our glorified Lord.

His head, and his hair is white like wool, as white as snow. This signifies purity and authority. It reminds us of Daniel's vision of the Ancient of Days, the Everlasting Father, as well as the Prince of Peace. If we think of him as the Son of Man, it signifies experience and wisdom. But let us not forget that the risen, exalted, glorified Son of Man, who was standing yonder at the throne in the day of grace, as God is also the Ancient of Days, the everlasting Father, the Prince of Peace. As we look upon him in his majesty, standing there in the midst of the churches, we, like John, fall at his feet, crying, My Lord and my God, how precious he is to the heart of the believer. My one prayer is, Lord, that I may live every moment of my life in the consciousness of thy presence, and be filled with the fullness of God, which means God himself.

Then John said his eyes were a flame of fire, those gracious eyes that had often been dimmed by tears when he stood all night in prayer upon the mountain side,

or when he stood by the side of Lazarus' tomb and wept, or when he seated at Mount Olivet, weeping over the city of Jerusalem, or as he wept over individual sinners. Those eyes now are burning as a flame of fire. When our Lord was on earth, walking among men, those eyes read the hearts of men, even to their innermost thoughts. The soldiers could not stand in the gaze of those piercing eyes. We behold him now as the judge of men, who has eyes. as a flame of fire, penetrating into the very hearts of men as they stand before Him, realizing there is nothing hidden from Him. How many times have we, saints, come into His presence and had those piercing eyes search out, revealing, making known the secret sins, the hidden thoughts, the corrupt spots, laying bare our hearts until we fell before Him, confessing all of our sins. He will not condone any sin in the heart of His child. How often you awakened sinners realize, there is nothing hidden from the all-seeing eye of the Son of God, and fall at his feet crying for mercy. O God, have mercy upon me! There is nothing hidden from thee. Save me lest I perish! Would that every one would stand before him today! Are those eyes piercing the very depths of our souls?

John first saw that snow-white head, then the piercing, revealing eyes. Now he calls attention to his feet. Like unrefined brass as it burned in a furnace. Brass, in the Bible, stands for judgment. Friends, I wish you could fear the judgment of Christ. It's going to be an awful day when our Lord treads underfoot the enemies of the cross of Christ and sits in judgment upon his church and those who misrepresent him. If judgment first begins in the house of God, what shall the end be of them that obey not the gospel of the Lord Jesus Christ? What a revelation of Christ as he walks in the midst of his churches as judge-priest!

Then Christ spoke, and what he said unto John, John doesn't record, but he does record these words, his voice as the sound of many waters. I wish we had time, and may I ask you to read the 29th Psalm? You go and read that, will you, when we finish this message. That is the voice that shakes sinners out of the grave of death. The dead shall hear the voice of the Son of God, and they that hear shall live. That's the voice that pronounced judgment upon those who will not have him rule over them. That voice that called unto the multitudes, come unto me, all ye that labor and are heavy laden, I'll give you rest. That voice that said to the sinner, I came not to judge the world, but to save the world. That voice that said

the Son of Man is not come to destroy men's lives, but to save them. That voice said to the harlot, go and sin no more, and thy faith hath made thee whole. That voice that was silenced by death, which sent the disciples back to their homes, weeping for three sleepless days and nights. That voice, after the resurrection, said to the disciples, Go back to the city of Jerusalem and wait until you are endued with power from on high. That voice, I say, that same voice, John heard as the sound of many waters. It was the voice like the sound of the thundering rush of a cataract over the falls. It was the voice of a judge as he passed sentence.

What is more terrifying to the criminal than the voice of the judge saying, You'll hang until you're dead, dead, dead. Listen, sinner, how terrifying will the voice of the judge be in that day when he shall pronounce the sentence, Depart from me, ye cursed and everlasting fire, prepared for the devil and his angels.

Oh, that you sinners would hear his voice now, as the voice of the shepherd calling his sheep to come home, as the voice of the bridegroom wooing his bride, or the voice of the father calling his wayward boy to return. Would that you could hear that voice now, not only to hear the voice of the Son of Man, in the day of judgment. My friend, hear, and your soul shall live. The day you hear his voice, harden not your hart as in the provocation. In the day of temptation, the wilderness, hear, sinner, and live. Will you hear his voice now? Where, you won't have to hear it in the day of judgment.

In that sixteenth verse John said, and he had in his right hand seven stars. Verse 20 says, The seven stars are the messengers or pastors of the churches. Here we see the position of the pastor in his relationship to Christ. He is in his right hand. Christ holds him in his right hand, and they derive their power and office from him and from no one else. The right hand signifies power, position, honor, and dignity. According to Psalm 16:8, he is my foundation, at his right hand I shall not be moved. I wish you would take your concordance. We have many of them written down here. about at the right hand of God and study what it means to be at the right hand of God, the place of salvation. And my friends, I am held in the right hand of my Lord from on high. Yes, I am, and John continues to describe the judge-priest in these words, and out of his mouth went a sharp two-edged sword. In Ephesians 6:17 we read, And the sword of the Spirit, which is the word of God.

And in Hebrews 4:12, For the word of God is quick, and powerful, and sharper than any two-edged sword. Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, this is not the sword here, the sword of the Spirit, is the sword of mercy, the Holy Spirit's sword which he alone wields in opening up hearts of sinners to let them see their lost condition, that they may flee to Christ for salvation.

The sword spoken of here in Revelation is the sword of the Son of Man, which is the sword of justice, the sword of judgment. It is a sharp sword. With it he will smite the nations. It's a two-edged sword, first for the protection of his people, second for the destruction of his enemies.

Sinner, now is the Son of Man uttering words of pardon and peace to every repentant sinner. But in the day of the Lord, he will stand as judge and wield the sword of justice and judgment against everyone who disobeys the gospel of the Lord Jesus Christ. Listen, sinner, listen and live. Then the seventh part of his person is described in these words, his face was as the sun shineth in his strength. All other features of his person seem to pale before the majestic countenance of the Ancient of Days. His face is as the sun shineth in his strength. This carries us back to the Mount of Transfiguration in 17th chapter of Matthew. We stand there with Peter, James, and John. and look upon that face that did shine as the sun, then we are carried forward to the 21st chapter of Revelation, where we read that the New Jerusalem has no need of the sun, neither the moon to shine in it, for the Lamb is the light thereof. It also carries us to Malachi 4:2, where the Prophet tells us by revelation that when the Lord Jesus Christ comes back, Then shall the Son of Righteousness arise with healing in his wings. No wonder John fell at his feet as one dead. No wonder he collapsed. Then it was that the Son of Man laid his right hand upon John and said unto him, Fear not. Fear not. John had often heard those words during the earthly ministry of our Lord. One stormy night when he came walking upon the waters of the Sea of Galilee, he approached his disciples with those words, Fear not. Fear not. After his resurrection, one night he stood with him in the upper room and said, Fear not, sinner, awakened sinner. Can't you feel that right hand of salvation resting upon your heart? Can't you hear that voice saying to your innermost soul, Fear not. Fear not, sinner. I've died for you. Fear not, sinner. I am the first and the last. Fear not, sinner. I am he that

liveth and was dead, and behold, I am alive forevermore. Amen, amen. Fear not, sinners. I have the keys of hell and death, the realm of death. I have all authority; all authority has been committed in my hands as the Son of Man. You can trust me, you can commit your soul unto me. I love you, I died for you, I was buried, I rose again. As I live, so shall you live. It leaves us on our faces praising the Lord for his marvelous grace and mercy extended to the sons of men, that the God of all grace would love wretched sinners like us. Praise his name forevermore. Let every thing that hath breath praise the Lord. Hallelujah! Hallelujah! The Lord God, omnipotent reigneth! Hallelujah! Hallelujah! And he has the keys of hell and death, and Satan cannot touch us until God's purpose is fulfilled. He is at the right hand of the majesty on High tonight, but he is coming, he's coming again. This glorious Son of God, the Son of Man, will leave that mediatorial throne before long, dressed in the robe of a bridegroom, coming for his own. Then he will sit on the throne of judgment for seven years during the tribulation period and judge this old Christ-rejecting world. God help us.

Come out from among them, preachers! Come out from among them, saints!
Come out from among them, sinners! and take your stand for Christ.