

Revelation 1:9-20 – A Vision of Jesus

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- [0 : 00] So previously in verse 7, John had confirmed the great theme of the book where he says, behold, he is coming with the clouds.
- ! So this is the commission to write the book, which on the face of it, isn't the most exciting thing to read about.
- Where Jesus says, I want you to write a book and we read about Jesus telling John to write a book. It's not like in a best-selling category. But actually what we see is Jesus revealed.
- Revealed. So the revelation of Jesus is actually what we see in chapter 1. And I think that's significant. I think that's important.
- Because we have very mixed views, ideas about who Jesus is, what he does and what he looks like. And we can go to the world and find different people's opinions about what Jesus looks like.
- [1 : 25] So he's a red-haired Irishman. Some Renaissance paintings will depict him as so.
- Also with a halo. And so on and so forth. So what does Jesus look like to you?
- What is he like to you? This is chapter 1. This is what we discover in this section.
- And we also discover what our right response should be. Like when the unveiling of Jesus takes place, how should we respond to that?
- John writes, I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus. So John introduces himself again.
- [2 : 27] This is like the third time I think he's kind of introduced himself. So he introduces himself again. And he introduces himself in three related ways. He says he is brother and partner in the tribulation that are in Jesus.
- Brother and partner in the kingdom that are in Jesus. And brother and partner in the patient endurance that are in Jesus. And these three things are related because you can't enter the kingdom without tribulation and without patiently waiting for it.
- Like there are no quick fixes when it comes to walking out the Christian life. There are no shortcuts. It comes with tribulation.
- It comes with patient endurance. And none of us like those words, let alone in the same phrase. Paul said in Acts chapter 14 that through many tribulations we must enter the kingdom of God.
- That the idea of tribulation is pressing. We are pressed from every side, Paul says. And actually here the term tribulation probably refers directly to the persecution that both he and the churches that he is writing to have already started to experience.
- [3 : 41] He is going to say later that he is on Patmos for the sake of the preaching of the gospel. And it is not in that phrase the preaching of the gospel that he is doing necessarily.
- But it is the preaching of the gospel that is taking place everywhere. 1 Peter chapter 4. Peter says let none of you suffer as a murderer or a thief or as an evildoer or as a meddler.

Yet if anyone suffers as a Christian let him not be ashamed. But let him glorify God in that name. John wrote to the churches facing persecution.

And he identifies with them as one who has also endured persecution and tribulation and fellowship in suffering. This idea of fellowship in suffering. Like brotherhood.

Oneness in suffering. Is probably one of the most frequent. If not the most frequent. Among Christian ideas in the New Testament. Paul writes about it extensively.

[4 : 43] The whole book of Philippians is about fellowship in suffering. And how you can have joy in that suffering. And so what we understand is that.

Not just suffering. Not just tribulation. But fellowship in it. Is an indispensable element of Christian discipleship and following Jesus.

For you and I to share in each other's suffering. 2 Corinthians chapter 1. Our hope for you is unshaken. Our hope for you is unshaken. For we know that as you share in our suffering.

You will also share in our comfort. But notice that tribulation isn't in vain. This isn't worldly suffering.

This isn't worldly tribulation. That is in vain. This is godly. There is a godly outcome to those things. And the godly outcome is that it's for the kingdom.

[5 : 43] John mentions then endurance to remind us that the kingdom in its fullness hasn't arrived yet. Let none of us like be shaken in that.

Thinking well this must be the kingdom. The kingdom's already arrived. And the kingdom is pretty lousy. Because I'm experiencing suffering. That's what John's kind of heart to these churches is. There is still a struggle that takes place before it is attained.

And so whilst on the Isle of Patmos. John records there in verse 10. That he was on the spirit. Or in the spirit. On the Lord's day. So John says.

I John. I am your brother. And partner in tribulation in the kingdom. Patient endurance that I am Jesus. I was on the island of Patmos. On account of the word of God.

And the testimony of Jesus. So not just his preaching. But preaching has been taking place in other places. He's been seen as you know. The last living apostle. And they've said well.

[6 : 48] You know if we can just get that guy. If we can silence that guy. That will crush the confidence of everyone. So he is then on the Isle of Patmos. And it says that he was in the spirit.

On the Lord's day. Now there are four places in Revelation. And note these things. There are four places in Revelation. Where John records that he was in the spirit.

Here obviously. In chapter 4 verse 2. In chapter 17 verse 3. And in chapter 21 verse 10. Each time.

It marks a significant thing. Or movement. In John's experience. In the spirit. He's not saying.

It was a Sunday. And I had warm fuzzies. He's not saying. That I happened to be at home. In my. In my study. Praying. And I just felt.

[7 : 47] The peace. The past is all understood. He's not saying that. There are four times. He makes this phrase. That he was in the spirit. And each time. They signify something significant for us.

As a division of the book. So let's just look quickly at them. Here. In. In. Verse 10. John is going to experience. The risen Lord Jesus.

He's going to see him. He's been moved from the Isle of Patmos. And. I don't think physically. But spiritually. His eyes have been opened.

And he's been. Moved to. See. The heavenly realm. Jesus. Ascended. Risen. Enthroned on high.

The next time we see it. Is in chapter 4. Verse 2. Where John says. At once. I was in the spirit.

[8 : 42] And behold. A throne stood in heaven. With one seated on the throne. So. The scene changes. And. John is in the heavenly court. And.

And of course. For the rest of that scene. John is there. John is seeing. What is taking place. He's seeing. The saints around the throne. He's seeing the scroll.

Being open. He's seeing. The seals being taken back. And then. All the way to. Chapter 17. Verse 3. We see that scene.

And then. In chapter 17. We see another scene. Where we read. In verse 3. He carried me away. In the spirit. Into the wilderness. Scene changes. And I saw a woman. Sitting on a scarlet beast.

That was full of blasphemous names. And it had seven heads. And ten horns. So. We see. John carried away. In the spirit. To a different place. A different location. And then. Finally. In chapter 21. He carried me away.

[9 : 38] In the spirit. To a great high mountain. And showed me. The holy city. Jerusalem. Coming down. Out of heaven. From God. And so. John then sees. The descent. Of the new. Jerusalem. So. Four different.

Scenes. Four different locations. If you like. Four different things. That John. Is going to see. As sections. For. This book. And so. All of that.

What that means. Is that here in chapter one. John is moved. To some place. From where he was. On Patmos. Again. Probably not physically. But he was in the spirit.

He is. You might want to say. He is. He is. In a trance. Like state. So.

He says. That. He is. Been moved. He is in the spirit. And notice. That it's. On the Lord's. Day. Now. It might surprise you. To know. That there are three.

[10 : 39] At least. Three different. Views. About. What that phrase means. At least. Three. I am not going to give you. The most outlandish ones. Because they are outlandish.

I will give you. The three. Most common. The first. Is that it refers. To Easter Sunday. Which honestly. Has little. Or no support. Whatsoever. That is.

That is. One of the least. Outlandish. But. I will include it there. For you. The second. It refers to. The eschological day. Of the Lord. Referred to.

By the old. The old. Testament prophets. In the day. Of the Lord. The Lord's day. So. It refers to. The second coming. Out of Jesus.

Not as a singular. Event. But as. A passage. Of a series. Of events. The Lord's day. Day. And then. The third. Is.

[11 : 39] The. The. Simply. That. The experience. Took place. On a Sunday. Right. The Lord's day. Now. Look. Again. I think. We can discount.

The first proposal. That it refers. To Easter Sunday. And. The both. The other two. Both. Have significant. Weaknesses. So. For example. Saying the Lord's day.

Refers to the second. Coming event. Predicted in the Old Testament. Ignores the context. Of. About. What is. About. To be written. Because. We see. Jesus. In his. Current. Role.

As. Present. With. The church. On earth. That's chapter. Two. And three. And. And. In fact. Chapter one. Is an introduction. To chapter two. And three. And so. That's a major. Weakness.

Of that view. The weakness. Of the second view. To see. As a Sunday. Would mean. That this is. The only place. Listen. It's the only place. In the New Testament. That refers to Sunday.

[12 : 31] As the Lord's Day. I mean. That's a significant. Weakness. But not necessarily. The one. That can. Be overcome. Most. Most frequently. Sunday.

Elsewhere. Is just simply. Called the first day. Of the week. And really. The Lord's Day. Terminology. Didn't really. Arrive. In. Church language.

Until the second century. Now. I know. That this is. Towards the end. Of the first century. But. And this would be. The first time. It's used. That we have. An account of. That doesn't discount.

That doesn't mean. That's not true. It just means. It's unlikely. However. That position. Does have a slight edge. On the one.

Being. Meaning. Meaning. That it's. An eschatological. Day of the Lord. So. If that. Doesn't mean. Anything to you. That doesn't mean. Anything to you. It just means.

[13 : 24] That. It was on. I think. It just means. It probably was. On a Sunday. Day. Um. John. Was carried away. And he was carried away.

From Patmos. In a trance. Like state. And. Um. He was. In the spirit. The Lord. Is showing. These things. To him. So.

Anyway. What he says. Is that. He was carried away. On the Lord's day. And then. He's going to. He's going to. Tell us. What he saw. And what he heard. He said. I heard behind me.

A loud voice. Like a trumpet. It wasn't a trumpet. It was like. A trumpet. Like. This is. Key for us.

To understand. In our. Biblical interpretation. Of this book. Quite often. We read about. Things that were. Like something. And. It's easiest.

[14 : 20] For us. To kind of. Discount this idea. That they were. It was like. Something. But it wasn't it. We're not. He's not hearing. A trumpet. Behind him. Don't get confused. With the amount. Of trumpets.

That you hear. Related to the end times. Events. And relate this one. To being a trumpet. It's not. It just means what. It's probably loud. It was probably sudden. It doesn't mean.

That someone's playing. An instrument. With valves. Right. So. We're going to read. That a lot. We're going to read. You know. You get to. Whatever it is. Chapter. Is it chapter 11.

Where we see the locusts. Come out. The bottomless pit. And they were like. These things. And like this thing. It doesn't mean. That they. They were Apache helicopters. Right.

Everybody should be saying. Amen. At that point. Right. So. John. Is saying. I don't know. What it was. I know. It was a voice. And it was.

[15 : 19] It was. It was loud. In your face. There was no mistake. It wasn't a flute. You know. I'm saying. It wasn't like. It was a trumpet.

I couldn't ignore it. Right. And in the moment. That I heard it. I couldn't really recognize it. But I can tell you what. It was loud. In your face.

Right. Then he says. So he. He heard it. Behind a loud voice. Like a trumpet. Saying. Write what you see. In a book. Now. Trumpets don't speak. So we know.

That it wasn't a trumpet. Just. It's like. This is. Bible interpretation. 101. Right. So. Write what you see.

In a book. And send it. To the seven churches. To Ephesus. Smyrna. Pergamon. Or Pergamos. Thyatira. Sardis. Philadelphia.

[16:12] Latest here. So. We're given a series of. Then. Phrases. In the next. Few verses. That describe. Jesus. And look.

These should. Make us. Just kind of go. Wow. Right. And. Just. If you're. You're taking note. These phrases. Form the introduction.

To each of the seven letters. Apart from the letter. To. To. Laodicea. That we see in the next two chapters. So let me just give you a quick example. And I was going to put this on the screen. But. I didn't.

So. You just. You know how to. You know how to read. So just follow along. Let me show you what I mean. In verse 12. We read about the golden lampstands being mentioned.

Well that. Forms the opening to the letter of Ephesus. That mentions the golden lampstands. So each of these phrases. That Jesus is going to. Self. You know reveal about himself.

[17:07] Become an introduction. To exactly. What the church needs to hear. Each church have a problem. The solution is Jesus. And he presents himself.

As the solution. Using one of the phrases. From chapter one. Okay. So what is Ephesus. The church at Ephesus need to hear. That. That. That Jesus is walking amongst them.

Because they've lost their first love. So he presents himself. As Jesus walking amongst them. Does that make sense? So. So look at verse 17. Jesus presents himself.

As the first and the last. Which is the opening to the letters. Smyrna. Mentioning the same phrase. Verse 16. Jesus is pictured as having. A sharp two-edged sword.

That comes out of his. Out of his mouth. A romphe sword. And the opening to the letter of Pergamos. Uses the same phrase. They. They departed from the word of God.

[18:03] And so Jesus goes. Let me tell you about the word of God. It's like a sword. All right. What they needed. Was Jesus. Presenting himself.

As that. Verse 14. Jesus has eyes. Of flames. Of fire. The opening. The church. Of Laodicea. Oh excuse me. Thyatira. Has the same phrase.

To the church. That was. Undiscerning. He says. I'm coming with judgment. Verse 20.

Shows Jesus. Holding the seven stars. The opening. To the letter of Sardis. Has the same phrase. And then. Verse 18. Shows Jesus. Holding the key of David. The opening to the letter. Philadelphia. Has the same phrase. And so. Each of these descriptions.

Of Jesus. Are used later. In the letters. That Jesus is sending. And what is significant. And we're going to. We'll. We'll. We'll talk about this. When we get there. Is that. There is not.

[18:59] A. There is not. An instruction. From Jesus. To sit down. And plan out. How they're going to. Solve their problem. Jesus. Is the solution.

To their problem. So. Here's the description. Of himself. Verse 12. Then I turned. To see the voice.

That was speaking. To me. And on turning. I saw seven. Golden lampstands. So. What are these lampstands? Well. The most.

Important. Background. For what John sees. Here. Is found. In the book. Of Zachariah. Which I know. That you're all. Super familiar with. The lampstand.

There in Zachariah. Pointed to. The successful. Rebuilding. Of the temple. And with the successful. Rebuilding. Of the temple. And why that was. Important. Was because.

- [19 : 54] That was the place. That God lived. On earth. That was the dwelling. Place for God. Like. You know. Why is the tabernacle. Why is the temple. Such a big deal.
- It's because. God had promised. To dwell there. To live there. And so. The whole. Kind of story. Of Zachariah. Is this. Rebuilding. Of the temple.
- And therefore. The renewal. Of God's presence. Among his people. God promised. To Haggai. In Haggai. Chapter 2. Which is a great verse. He says.
- Be strong. All you people. Of the land. Work. To rebuild the temple. For I am with you. Isn't that great? Work. To rebuild the temple. Why? Because I'm with you.
- According. According to the covenant. I made with you. When you came out of Egypt. My spirit. Remains in your midst. Fear not. And so. These lampstands.
- [20 : 49] That John. Saw. Represented. The presence of God. Amongst his people. Jesus said. In John. Chapter 8. Verse 12. I am the light of the world. That's the background. To you are the light of the world.
- Passage in Matthew. Chapter 5. Why are you the light of the world? Because God is the light of the world. And God is present with you. Even in you. And so. These lampstands.
- Represent the presence of God. Amongst his people. And the witness. Therefore. Of God's presence. To the world. Through the church. Now get that. Because later on.
- In verse 20. He says. That the seven lampstands. Are the seven churches. More than that. The seven lampstands.
- Are the witness. Of the seven churches. To the truth. That God's presence. Is still on earth. Alright. So.
- [21 : 44] So. How does. How does God. Get. His message. His. His. His. Person. His character. Known in the world. Through the church. Right.
- So. He's not saying. Oh. Here's one lampstand. There's one church. Here's another lampstand. There's another church. He's saying. Look. The. The. The purpose. Of the church. Is to. Witness.
- To God's presence. To the world. They are. They are to. They are God's presence. In the world. That's like. Significant for us. Isn't it? Because like. I bet most of us.
- Don't feel like. God's presence. In the world. Like. I'm. I'm. I'm. I'm. Pretty sure. That when we walk. Into a room. People don't go. Oh. God's presence. Is here. And so.
- We struggle. With that. And yet. What. Jesus seems to be saying. Is that. That. That is true. So.
- [22 : 43] He says there in verse 13. What else he sees. In the midst of the lampstands. And this should humble us. In the midst of the lampstands. One like. Like a son of man. In the midst of.
- The churches. That are. Representing. To the world. God. Is one. Like. Like. A son of man. So.
- Look. We're gonna. We're gonna go through the seven letters. And we're gonna start that. In a couple of weeks time. And we'll notice that. Each of the seven churches. Have significant issues.
- I would. I would bet. Most of us. Would leave. Most of those churches. Like. Even the church of Philadelphia.
- Would be like. No. And yet. What Jesus. What Jesus. Is way more gracious. Than we are. What Jesus.
- [23 : 44] Is. Saying. Is that. At least. What John. Sees. Is. Jesus. Still. Standing. In the midst of them. That.

Suggests. Today. That the gathering. Together. As Christians. Like we are doing. This morning. Is where the presence. Of Christ. Resides. On earth. Today. I mean.

That does. That needs a sigh. That's like. Heavy. I mean. Even Matthew. Chapter 18. But where two or three. Are gathered in my name.

There I am. Among them. And I know. That that is a verse. About conflict resolution. In the church. But it says. That. Even where there is. Conflict.

In the church. Jesus is. And like. I feel convicted. By that. Because. I don't always. Approach. Our Sunday morning.

[24 : 41] Gatherings. With the gravity. That it deserves. And so. He's described. Here. As one. Like the son of man. Which. Is a description.

Of his deity. From Daniel chapter 7. So there. In chapter. Daniel chapter 7. Daniel. Is seeing. A very. Very. Similar. Vision. Where we.

Where Daniel. Says. I saw in the night visions. And behold. With the clouds of heaven. There came one. Like a son of man. So. What did he look like? Or he just looked like a bloke?

He was like a son of man. And he came to the ancient of days. And was presented before him. And to him.

That is this. Guy that was looking like a son of man. To him. Was given dominion and glory in a kingdom. And all peoples and nations and languages should serve him.

[25 : 38] His dominion is an everlasting dominion. We shall not pass away in his kingdom. One that shall not be destroyed. Like. One like the son of man. Is only one person.

And that's Jesus. It's also a description that Jesus applies to himself. In the presence of John. There in Mark chapter 13.

They. They came. And then they will see Jesus says. The son of man. Harkening back to Daniel chapter 7. They will see the son of man.

What's the son of man going to be doing? Coming in the clouds. With great power and glory. Just like Daniel saw. Just like John saw. If there's any doubt.

As to whether or not this is Jesus. Because like our JW friends would like. That you'll have a conversation about that. Right. At the end of Stephen's sermon. We read there in Acts 7.55.

[26 : 32] He Stephen. Full of the Holy Spirit. You could say. He was in the spirit. Gazed into heaven. And saw the glory of God.

And Jesus standing at the right hand of God. Now look. Where was Jesus standing? At the right hand of God. We clear about that? Right. So Jesus is standing at the right hand of God.

And he said. Behold. I see the heavens. So he said. Stephen. Behold. I see the heavens open. And the Son of Man standing where? At the right hand of God.

The same. The same person. Who is called. Jesus. Is standing at the right hand of God. The same person. Jesus. The Son of Man. They're both standing at the same. There's only one person.

Stephen. Given Jesus. This divine title. Found in Daniel. And so John. Says that was. In the midst of the lampstands.

[27 : 31] Jesus. And here's what we're told. He was clothed with a long. Robe. Literally. Clothed down to his feet.

With a golden sash around his chest. And again. Daniel. Sees the same thing. This time. In Daniel chapter 10. He says. I lifted up my eyes. And I looked. And behold. A man.

Clothed in linen. With a belt. Of fine gold. From Euphaz. Around his waist. The image. Comes from actually. Two places. In the Old Testament.

Exodus 28 and 29. And then also. Ezekiel. Ezekiel 9. And clearly. Jesus. Here. Is described. As a priest.

From Exodus 28 and 29. Who tended. You know. The priest. What would they do? They would be in the tabernacle. Or the temple. Tending to the lampstands. That's what they did. So they would top up the oil.

[28 : 27] And I love this picture. Right. Of what Jesus is doing. In his church. Is what the priests would do. In the tabernacle. In the temple. They would.

Tend to the lampstands. Day and night. They were the ones. Who ensured the flame. Never ran out. They. They topped up the oil. But listen. They also trimmed the wick. We like the topping up the oil part.

Right. The trimming. Trimming the wick part. We don't like so much. Speaking vividly. Of the work that Jesus does. In the church. Our great high priest.

As Hebrews 4 calls him. And sometimes. Look. We need. We. We experience. The need of more oil. Don't we? Don't we? Like.

We need. We need. Jesus to. Top us up. Um. But it's Jesus. Who provides that. But.

[29 : 23] But the other image. You know. Is from Ezekiel 4. Where Jesus appears. Excuse me. Ezekiel 9. Where Jesus appears in judgment. And the image. For shadows there.

Uh. Revelation 15. Where we see seven angels. With seven plagues. Clothed in pure bright linen. With golden sashes around their chests. And I think it's really important for us to see that the.

The ministry of Jesus. In the church today. In the midst of his church today. Is both an anointing work.

But also it's a pruning work. So it's an anointing work. But it's also a pruning work. The priest not only chops up the oil. But trims the wick.

John says. In verse 14. He not only looked like a priest. But the hairs of his head were white. Like wool.

[30 : 24] Like snow. And his eyes were like. A flame of fire. Again reference to Daniel. Seven verse nine. But in Daniel. The description. Is about God the father.

And here it's about Jesus. Which means that. Jesus is God himself. What John is seeing. Is the ascended. Risen Lord Jesus.

This isn't. Little Jesus. Meek and mild. Red hair. Blue eyes. Halo. No. This is. A description.

Of. Jesus. As God himself. Pictured with. All wisdom. All dignity. All holiness. And all purity.

It says that his. His eyes were like. A flame of fire. A description. That's repeated. In both chapter 2. And chapter 19. And it means. That nothing. Escapes.

[31 : 22] The all searching. Gaze. Of Jesus. Nothing. And when appropriate. That includes.

Righteous anger. As his response. And so. There is. No sin. That we do. That will escape. His notice. There.

There. But at the same time. He sees. Every. Faithful. Thing. His people does. Every. Faithful thing. He notes.

Every. Injustice. That takes place. It says. That his. Feet. Were like. Burnished. Or polished. Bronze. That had been.

Refined. In a fire. And his. Voice. Was like. The roar. Of many. Waters. And his. Right. In his. Right hand. He held. Seven. Stars.

[32 : 16] From his. Mouth. Came a. Two. Sharp. Two-edged sword. And his. Face. Was like. The sun. Shining. In full strength. And so.

This Jesus. And the glimpse. That we have. Of him. Is. The Jesus. Unlike. Anything. We've seen. Before. That's why. It's called. Unveiling. Or. Revealing. John.

Is seeing. All of those. Old Testament. Visions. Of Jesus. All in one go. Like. Because Jesus. Had like. Hung out with.

Excuse me. John. Had hung out. With Jesus. Like. You would have thought. That none of this. Would have been a surprise. To John. I mean. One. One time. When.

John. Was. On the Mount. Of Transfiguration. Right. And he saw. Jesus. Moses. And Elijah. And they. They fell on their face. Right. Which is a great response.

[33 : 13] To. Who Jesus. Is. But even. This blows. John away. As John. Is seeing. All of. All of what the Old Testament.

Says about Jesus. In one go. Like. Daniel 7. Daniel 10. Exodus 28. 29. Ezekiel 9. Ezekiel 43.

Where the glory. Returns to the temple. Haggai 2. Isaiah 49. Where. Where. We get this description. Of Jesus. Where. The breath. Of his word. Is powerful.

Enough. To strike down. His enemies. Two-edged sword. Coming out of his mouth. This isn't a picture.

Only. Of what Jesus. Looks like. And this is. This is key. This isn't just a picture. Of what Jesus. Looks like. This is a picture. Of what Jesus. Is like. This is all.

[34 : 10] To describe. The glory. And grandeur. Of Christ. Fulfilling. All of these. Old Testament. Images. He is clothed. In majesty. He is clothed. In priestly. Authority. He is altogether.

Pure. Like refined. Polished bronze. He is all seeing. All wise. Ever. Present. He holds. Creation. In his care. And judges. His enemies. By the words.

Of his mouth. And his face. His face. Shines. In the full. Glory. Of beauty. It's not just a description. Of what he's. What he looks like. Is a description.

Of what he is like. And so it's no wonder. No wonder at all. That John. In this moment. With the risen Christ. Before him.

Gives the kind of response. That we see in verse 7. As John says. When I saw him. I fell at his feet. As though. Dead. Daniel said.

[35 : 04] In Daniel 10. When I heard his voice. I fell on my face. And I could not speak. Isaiah says. In Isaiah 6. He says. In the year. The king Uzziah died. I saw the Lord.

Seated on the throne. High and lifted up. And his train. The train of his robe. Filled the temple. And above him. Stood the seraphim. Six wings. Covered his face. Sick.

And two. Covered his feet. And two. He flew. And one called to the other. And said. Holy. Holy. Holy. Lord God. Lord of hosts. The whole earth. Is full of his glory. And the foundations. Of the threshold.

Shook. At the voice of him. Who called. And the house. Was filled with smoke. And he said. Woe is me. I'm lost. I'm lost. I'm a man.

Of unclean lips. I dwell. In the midst. Of a people. Of unclean lips. For my eyes. Have seen the king. The Lord of hosts. But look at the response.

[36 : 01] Of Jesus. Look at the response. Of Jesus. To the response. Of John. He laid his right hand. On me. I don't know.

How heavy. The right hand. Of God is. But he was already. On the floor. He laid his right hand. On me.

And he said. Fear not. Like. Don't you love that? Like. John is like. I am. Terrified. I should be dead.

But I am not dead. I'm gonna. I'm gonna play dead. Just so he doesn't. Kill me. And Jesus says.

Don't be afraid. Someone once said. That the Christian life. Can be described. As learning. To let go. Of the wrong fear. And learning.

[36 : 58] To embrace. The right kind. Of fear. Because that's. What we see here. John falls. At his feet. As though dead. And Jesus says. Fear not.

And that's kind of. Like the Christian life. How to fear. And not be afraid. How to fear. And not be afraid.

I am. One of the things. I've. I've really enjoyed. Doing. Probably since lockdown. Probably says a lot. About lockdown. And my view of it.

But. I started watching. Documentaries. About. Just like people's. Other people's adventures. Like hoping. I could live through. Them. Do you know.

I'm saying. Like. You know. Like. I'm going to be stuck. In a house. I want to go on an adventure. I'm going to watch. Someone else. Go on an adventure. And. I.

[37 : 54] Love that TV program. What was it called. Race across the world. If I told you. I want that about before. Race across the world. You can see that. Anyway. So. I love adventure. Adventure documentaries.

And there was one. That I watched. Fairly recently. Called 14 peaks. Has anyone seen that? And. It's. It's probably the one.

That sticks in my mind. The most. It. Let me just give you some facts. That. You know. That this is. This is free information. Right. So. It's free. Yeah. So. You know.

There are. Only 14 mountains. In the world. That have peaks. Higher than 8,000 feet. Now. I know. It's like. Only 14. But there's 14.

Right. There's 14 mountains. In the world. That have peaks. Over 8,000. Sorry. 8,000 meters. Not 8,000 feet. Because that's not that high. 8,000 meters. And. The fastest time.

[38 : 51] To climb all 14. To the top. Was 7 years. Now. Think about that. That's 1 every 2 years. Right. If I've done my maths. Right. So.

1 every 6 months. That's what I meant. 2 a year. Yeah. Like. Math has never been my strong thing. So. The fastest. The fastest. To climb all 14.

Mountains. To the top. Was 7. 7 years. Until this guy. Came along. Called Nims. Who. Decided that. He's actually from Eastleigh. And he decided. That he would. Come along.

And he did it. In 6 months. And 6 days. Right. And. He not only. Climbed those mountains. But on several occasions. He went back up.

To rescue others. And that. This documentary. 14 peaks. Is about that story. And. In an interview. About the climbs. He said that. The biggest strength.

[39 : 46] That he had. Was that. He wasn't afraid. He said. That's my biggest strength. My biggest strength. Is that I'm not afraid.

And yet. It's crystal clear. That when you watch. The documentary. There was a great deal. Of fear. That's going on. And he talks about. How it was possible. For him to live.

In that place. Of being able. To fear. But not be afraid. And he boils it down. To one simple thing.

Experience. Experience. He was the first Gurkha. To join the special boat service. Which alongside the SAS. Is the country's.

One of the most countries. Elite special forces unit. After 10 years. Of being in the SPS. He turned down. The opportunity. To be in the SAS. Yes. Like they offered him a place.

[40 : 42] And he went there. Instead. He became. A high altitude. Mountain climber. He became. The first person. To climb the mountain. K2. In winter. He was the fastest person.

To climb the five highest peaks. In Pakistan. The first. The first person. To climb the five highest peaks. In the world. The familiarity. With danger. The regularity.

Of fear. Has meant. That his comfort zone. Would terrify. Most of us. It is possible.

For some of us. To be so familiar with. So comfortable with. Who Jesus is. That we approach. Revelation.

Of him. Spiritual experience. With him. As common. And ordinary. Could it be.

[41 : 38] That we are too familiar. With the holy. When we should approach. With the same awe. And wonder.

That John did. To fear. But not be afraid. To have that honesty. And innocence. About him. Restored to us. To fear.

And to not be afraid. Is grace. Is grace. In action. Not consumed. You see.

The wonderful thing. About. Fear. And the fear of God. Is this. That God. Is not. Terrifying. To us. He is terrifying.

But he is for us. God is terrifying. But he is not. Terrifying. To us. He is terrifying. But he is for us.

[42 : 36] Lamentations. Chapter 3. Says that. Through the Lord's mercies. We are not. Consumed. Why are we not consumed? Because of the Lord's mercies.

Because his compassions. Don't fail. His compassion. Never takes. A moment's. Rest. His compassion.

Never takes. A day off. His mercies. Never check out. His mercies. Fail not. His compassions.

Fail not. Jesus continues. Then his response. To John's reaction. To seeing Jesus. And says. I am the first. And the last.

So. In response. To John. Seeing. The risen Lord Jesus. In all of his glory. Being able to stand. And not. Being consumed.

[43 : 38] Understanding. That that is. God's grace to him. God's mercy to him. That. Even in that moment. God's. Compassion. Hasn't failed. That he can stand. In fear. But not be afraid.

Jesus. Reminds him. That he is the first. And the last. The living one. He says. I died. And behold.

I'm alive. Forever. You know. Satan wants you to believe. That you're on your own. Totally convinced of that. Satan wants you to believe.

That you're on your own. And Jesus. Reminds us here. Again. That he is alive. That he is alive. That he is risen. And again.

He is risen. And he is amongst us. And he says. I have the keys. Of death and Hades. Listen. You're not going to die. Until.

[44 : 32] It's okay. With Jesus. Like. We call stuff. Accidents. Don't we? I don't think there are accidents.

When it comes to dying. Jesus says. I have the keys. I am the one that. Unlocks. And opens. Death. And Hades. And of course.

You know. A reference to that. Is. You know. He's talking about. His own resurrection. From the dead. Securing resurrection. For. The believer. Since Jesus.

Holds the key. To the gates. He can unlock. And open. Those gates. To resurrect. The saints. In the last day. But also. Listen. You're not going to go.

One day. Before you should. Right. And so. This is in response. To John. Going. Kill me now. I've seen the risen Lord Jesus. And Jesus says.

[45 : 26] You're not going. Until I'm done with you. My friend. I'm in charge. Of both death. And I'm in charge. Of Hades. He possesses.

The keys. Of death. And Hades. Because. He has been there. And he has won the victory. And then in verse 19. We get this commission. So all of that.

Is the precursor. To the commission. That John receives. Now John is going to be told. What I want you to do. Here's what. Is going to happen. I'm not finished with you. John. You're not going to die now.

John. John. You might be nearly. A hundred years old. John. But I've got a job for you. How many people. Are nearly a hundred years old. Not so many. How many feel.

Like they're nearly a hundred years old. Some more. Right. So. What does this mean? Well it means that. While we have breath. Jesus has a job for us.

[46 : 25] While we have breath. Jesus has an instruction. A commission for us. You know. There is no retirement. In the kingdom of God.

Amen. Like we might retire. Into the kingdom. But we don't retire. From the kingdom. And. And. Jesus is saying to John.

By my grace. I have shown you. I have. I have given you a glimpse. Of what is coming. Don't you dare. Give up on me now. I have.

I have work for you to do. And John could have been there. Like yeah. But Jesus. You don't understand. Like I have been. I have been tortured. I have had some suffering. And now I am here.

All by myself. Do you think Jesus understood. The suffering. And the loneliness. That John. Experienced. You bet. He says. Yeah. Okay. All those considered.

[47 : 21] All that is true. But listen. Let me tell you one thing. I am with you. And if Jesus is with you. What else do you need? So here is what I would like you to do.

John. I would like you to write. And John is probably thinking. You what now? Like I am the last living apostle. Surely I should be in the amphitheater in Rome.

You could open that up for me. Couldn't you Jesus? Should I have. I should have a speaking ministry. Or a radio ministry. Or like. Whatever they have now. I should be a YouTuber. You are going to make me write?

Write? Jesus. Don't you know how old school that is? What is it? And of course. That is. Clearly not what.

John. Said. Maybe John liked to write. And I think. You know. In. In. In. Certainly. In. In my experience. Jesus often.

[48 : 22] Commissions us. To do something. That he has already equipped. Us to do. He has already gifted us. To do. Like. So when he says. Like. I'd like you to write. It's not like.

Write. It's. Write me. I get to write. For the kingdom. I mean. Some of us would be like. I could write. But I need like. Four people to spell check.

Yeah. Or just ask a primary school teacher. To spell check it. Or you know. There's. There's. We would say. Horses for courses. God has gifted. Each one. That's what he talked about.

In Romans. Right. Each one differently. And so. Here. He says. Write. I want you to write. The things that you've seen. Those things that are.

And those things that are. To. Take place. After this. Quite plainly. Here. We see a three part division. I want you to write.

[49 : 17] The things that you've seen. Write. The things that are. And then. I want you to write. Down. Those things. Which take place. After. This.

And so. In chapter one. John. Was. Writing. About the glorified. Jesus Christ. Write the things which are.

Or write things which you have seen. Excuse me. Write the things which you've seen. What is he seeing? He's seen Jesus. And then in chapter two and three.

He's going to write the things that are. The present church. Write the things that are. And then the things that are to take place. After. This.

And after what is the question. You can write this down. The Greek word for. After this. Or after these things.

[50 : 13] Is meta. Tauta. In English. Would be. M-E-T-A. New word. T-A-U-T-A. Meta. Tauta. And. Chapter four. Begins. After these. After these things. Meta. Tauta. The future happenings. Of chapter four. To twenty. So we have. Write the things. Which are. Chapter one. Write the things. Sorry. Write the things. Which.

You have seen. Chapter one. Write the things. Which are. Chapter two and three. Write the things. Which will take place. Meta. Tauta. After these things. Chapter four.

Meta. Tauta. Chapter four. Verse. Chapter twenty. Two. So John. Therefore is. Commissioned to write. And you're like this. You're. He's commissioned to write. A trilogy.

[51 : 13] The glory of Christ. The message of Christ. The coming of Christ. Someone should. Write a book.

And then he says. Verse twenty. As. For the mystery. Of the seven stars. Which you saw. In my right hand.

And the seven golden lampstands. The seven stars. Are the angels. Of the seven churches. And the seven.

The seven lampstands. Are. The seven churches. Quite honestly. I don't know what the seven stars. Refer to. He says that the seven stars.

Are the angels. Angels. Angels. I like to think. That each of the churches. That he writes to. Has an angel. i want to read it for what it is and i'm quite happy just to leave it there he says that the seven stars that he sees in his right hand are the angels of the seven churches and the seven lampstands are the seven churches and so a question for us is as we close how do we see jesus today how do we see him and what is our familiarity like do we rush in to our prayer time or our bible reading with a familiarity that is too common are we in awe and excited by the promise of his presence do we believe that jesus is here this morning now next week of course we're not here there's no sunday service here uh we will be having our sunday service at minstead village hall and um we'll be exploring this idea that jesus or god is alive active and among us and then the following week i think we are back in mark and then um then we'll start the letters to the seven churches which will take us all the way through till the end of september and i would encourage you to read ahead there's some there's some beautiful things in these letters um to the church some terrifying things too but i want to encourage you this morning to examine what our approach or our thoughts are about jesus who is he who is he to us he is terrifying and he is terrifying to those who are in sin to those who are not following him and so are you following him today to those who he calls his own he is still terrifying but he is for us so let's pray father thank you for your word thank you that you stand not just over this church but in this church thank you that you are the one who is head of this church and walking amongst us thank you that you are the giver of oil and the trimmer of wicks and lord we would want to say lord fill us lord how we need you lord how we need that oil the holy spirit lord no one no one needs more of us everyone needs more of you and so lord we pray would you give us more of yourself lord would we realize lord that we we already have everything that pertains to life and godliness it's there for the asking and lord the one thing that you've promised when we ask for it the holy spirit you would give lord would you you fill the oil lord for many if there's a reserve tank we're on it lord so we pray that you would fill lord and fill to abundance fill liberally lord but we also know lord that for some the trim the wick needs trimming honestly flame isn't burning as bright as it used to

[56 : 04] maybe it's ready to go out you warn your church that you are ready you're ready to snuff it out but also with your kind hand you're ready to blow the embers that remain into full flame and so lord we pray that that would be would be us lord and we lord we just give you lord i lord we just give you permission lord we submit to that work lord to to rekindle that flame in us again so that when we gaze upon you lord we would still be terrified at the vision of you but we would not be afraid lord may may our gaze upon you this day lord remind us of the god that we love the god that we serve the god that we follow lord would you give us the reality again the sense again lord that you are a god to be followed you are a god to be worshipped lord let us stand in awe of you again lord as we gaze into your eyes of flames lord as we gaze upon the polished bronze the white hair the beauty of your wisdom the kindness of your ways lord would we with isaiah say i am a man of unclean lips lord we thank you lord we praise you for all that you're doing with us lord and ask that you would continue to do your work for your sake amen as

Thank you.

Thank you.

Thank you.

Thank you.

[60 : 46] Thank you.