

Revelation 1:7-8 – Help for those who Doubt

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[0 : 00] Revelation chapter 1. We're looking at verses 7 and 8.

! So, the satellite view is that there are four ideas in this text.

First, Christ is coming. You can't avoid that from the text. Number two, he's coming with clouds.

Now it gets a bit sketchy. Now we're like, hmm, okay. The first one is, he's coming. Gotcha. Number two, he's coming with clouds. Huh? Number three, every eye will see him.

We've got that part. But even those who pierced him. And then fourthly, all the tribes of the earth will mourn or wail at his coming. So, four things. Satellite view.

[1 : 37] Number one, Jesus is coming back. Number two, he's coming with clouds. Number three, every eye will see him, even those who pierced him. Number four, all the tribes of the earth will mourn at his coming.

And the big questions that we're asking this morning is, number one, what does it mean? What does it mean, behold, he is coming? And it's not a trick question. And number two, so what?

Okay. So, behold, he is coming. Number two, so what? So, in these four words, behold, he is coming, is the great theme of Revelation.

And it's all about the one who comes. And it's almost condensing the whole book of Revelation into these four words that John is now going to take 21 chapters to kind of, you know, unpack.

And so, in these four words, John is John's attempt to describe the coming of God, the full reality of the return of Jesus.

[2 : 44] But listen, at the same time as present application of that coming. So, it's John's attempt to say, Jesus is coming, full reality of Jesus is coming.

But at the same time, what does that mean? And that's why I kind of frame it at the beginning. Jesus is coming back. Number two, so what? And so, let me see if I can unpack this as we go.

And we're going to take a phrase at a time and just come back to Revelation each time. So, that word, behold, we don't use the word behold anymore, do we? Like, we don't walk into a room and go, behold!

I mean, if you do, you're going to get some strange people, or you're going to get some strange looks towards you, right? So, what does it mean? Well, listen, it just means to stop and pay attention.

Stop and pay attention. There is a sense of urgency in that word. Stop now! Stop what you're doing! Pay attention! It should make us sit up.

[3 : 52] It should make us take stock. And the thing that we are to pay attention to is this great fact that he is coming. And then, within this idea is to check our lives against that reality.

Or in the words of the philosopher Johnny English, Jesus is coming, look busy. Johnny English, yeah. What that means is that we are to pay attention to not just the great facts of Jesus' return, but how we are living in light of it.

And what this is calling us to ask is, what am I doing in life that demonstrates I believe he is coming?

So, John is not only describing the coming full reality of the return of Jesus, he's also challenging us to apply that reality today.

So, what does behold he is coming mean? Now, again, it's not a trick question. It's not a trick question at all. Behold, he is coming. Let me tell you what it doesn't mean.

[5 : 08] Let me tell you what I think it doesn't mean. All right? And again, you can read 10 commentaries. You'll have 20 different answers. All right? So, let me just tell you what I think it...

Well, let me tell you what I think it doesn't mean. There are some that say that Revelation, and we talked about this a few weeks back, finds this fulfillment in the fall of Jerusalem. And they read this verse as like this.

Behold, I am coming. But really denies talking about the second coming. Their view is a figurative description of Christ's coming in vengeance to destroy Jerusalem, not in person, but by using the Roman armies of 70 AD.

Their understanding, that is Christ's coming. Behold, he is coming to Jerusalem with the armies of Rome. Now, I don't think it says that. Others say that it means he will come.

And the emphasis is on will. He will come. So, those futurists who see Revelation as exclusively future, refer to this as meaning the future coming of Jesus.

[6 : 23] They ignore the idea that Jesus has come in a spiritual or figurative sense. But look, it doesn't mean that either.

It doesn't mean exclusively that Jesus will come. It also doesn't mean that Jesus has come. Past tense. So, the idea that he has now come and that he is now reigning.

Jehovah's Witnesses say that Jesus came back in October 1914 and he is now currently reigning. So, it doesn't mean that either.

So, what does it mean? Well, in a sentence, it means that Jesus is already on his way. In a sentence.

But you know me, it means way more than that. So, yes, it means Jesus is already on his way. So, for example, one of the earliest examples of God's promise to come again, started that whole process of he is coming.

[7 : 31] Just look with me in Genesis chapter 49. So, a descendants of Judah will come.

This is what we're being told in Genesis 49. Who will be known as Shiloh, the Messiah, and the nations will obey him. Well, that didn't happen when Jesus came to earth as a baby, did it?

It didn't, did it? So, it has to happen a second time when he comes. Psalm chapter 2 says that God promised that the nations will bow down to Jesus.

Ask of me, it says in verse 8. I will make the nations your heritage and the ends of the earth your possession. So, that didn't happen at his first coming either. The popular Bible verse that we read every Christmas actually speaks not only of his first coming, but also of his second.

So, Isaiah 9 verse 6. For unto us a child is born, unto us a son is given. Christmas, yes? First coming. And the government shall be upon his shoulder and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, Second Coming.

[8 : 46] He didn't raise up the government in his first coming. He didn't, he did not become the ruler in his first coming. And so, often what we see in the Old Testament is a kind of a, and we'll talk about this in a minute, there's now and not yet promise and fulfillment.

That it's now, but it's now, yes, but it's not yet. For unto us a child is born and a son is given, first coming. And what the Jews didn't anticipate was there was two comings.

One with meekness and in a manger, the other as a king requiring obedience from the whole world. And so, because it didn't happen the first time, God promises, demands a second coming.

And in a sense, that God has promised it, and God's promises always come true. Jesus has been on his way since Genesis.

But when you look at the actual phrase that John uses here, it actually echoes Daniel chapter 7. So, Daniel chapter 7 says this, Later on in John, in this verse, sorry, later on in this verse, John will also quote Zechariah chapter 12, where he says, And every eye will see him, even though she pierced him.

[10 : 15] We'll come back to that verse. But in Zechariah 12, verse 10, it says this, And when, why that's important is that when Jesus sits down and he gives the Olivet Discourse, which is all about his second coming, he applies both Daniel 7 and Zechariah 12, where something is still yet future, not about his first coming, but about his second coming.

So, there in Matthew 24, verse 30, it says, So, combining those two prophecies.

Now, look, what is really significant in our text is that this phrase, he is coming, he is already on the way, is in the present tense. It's not in the past tense, it's not in the future tense, it's in the present tense, which means that the process of his coming has already begun.

It's the same thing as if, you know, when someone calls to you from the other room in your house, and they say, Oh, could I, would you come in, would I, could I speak to you for a few minutes?

And you say, yes, I'm just coming. It doesn't mean, you don't mean I'm standing in front of you, do you? And clearly you don't mean, at some point in the future, I will be there.

[11 : 56] What you're saying is, I'm already on my way, I'm coming. I'm going to be there soon, but I need you to know, I've heard you, and I am on my way.

In fact, one of the Old Testament titles for Messiah was, The Coming One. Matthew chapter 11, verse 2. When John, that's John the Baptist, heard, had heard in prison about the works of Christ, he sent two of his disciples and said to them, Are you the coming one?

Are you the one that is coming? Are you the one that is on his way? Or do we look for another? Jesus is the coming one. And the present tense indicates to us that he is already coming, so that we have this sense of anticipation or this sense of expectation.

He's not saying, oh, I'm going to be there in some time in the future, and then that in our hearts we go, Oh, I've got time. I've got time to kind of, you know, live my life.

And when he starts appearing in the doorway, then I'll start believing he's coming. No, the idea is that he is coming. He's on his way. John isn't saying, live how you want to live, but just listen for the trumpet to blast, then get your life together and live for Jesus.

[13 : 21] He's saying that the process by which Jesus will fully come has already begun. But there is something else here that I think is important, that we shouldn't view this idea that Jesus is coming as sequential necessarily.

And what I mean by that is, he's not saying that, you know, I'm coming, I'm leaving the throne, I'm leaving heaven, I'm on a cloud, and I'm in the sky, and now I'm right under your doorstep, and da-da!

I'm here! Like, I don't think he's saying that. I don't think it's a sequence. And there is a sense, obviously, that is true, right? Like, there has to be a sequence for him leaving heaven and coming to earth.

That is a sequence. I get that. But I think it's more than that. I don't think that Jesus is on some kind of celestial journey, right? Um, because what this points to is that, that his coming is becoming more now.

Now, what I mean, what I kind of mean by that is that we live in the middle of two comings, don't we? We're living in the middle of his first coming and his second coming.

[14 : 36] The first coming, he inaugurated the last days. In his second coming, he's going to complete them. And right now, it's been said that we live in the overlap of the ages.

We're living in the, again, the already, but quite not yet. And again, that's what theology calls it, it's the already and the not yet.

Let me give you a couple of examples of how this works. The Bible says that we possess every spiritual blessing in the heavenly places. Doesn't feel like it, does it?

That's just me being honest. Right? But the Bible says that we already have that. So we already have it, but we don't experience the fullness of it yet.

It's already ours, but we don't, we're not actually walking in the experience of it right now. It's already, but it's not yet. In one sense, the Bible talks that we are adopted, we are redeemed, we are sanctified, we are saved.

[15 : 50] But in another sense, those experiences are not yet fully ours. The Bible speaks about how we are saved, how we are being saved, and how one day we will yet be saved.

And so we live in that tension all the time that the promises of God are yes and amen, but we're still waiting for their final fulfillment.

And so it's perfectly fine to acknowledge what Jesus says in Hebrews chapter 13, I will never leave you nor forsake you. Now we believe that, right?

But it's also perfectly fine to say, Hebrews 9, 28, that Christ, having been offered once to bear the sins for many, will appear, still appear.

I will never leave you. Oh, still will appear. You get that? We're living in that tension. Look at what Jesus writes to the church at Ephesus. There in chapter 2, verse 5, he says, Remember therefore, from where you have fallen, repent, do the works that you did at first.

[16 : 55] If not, I will come to you. Living in that tension. He's not talking about some distant day where Jesus is going to come back and visit this church and go, Oh, look at that, what you did.

He's talking about the present. He says, I will remove the lampstand from its place unless you repent. So this is way more than Jesus has come and looked busy.

This is about a sense of urgency that we should make, that make us sit up and take stock. As Paul said in Romans 13, The hour has come for you to wake up from sleep for salvation is now nearer to us than when we first believed.

Again, tension. It's this idea that he is coming, that process of him not only coming, the sequence of him coming, but also in the reality that those promises that we've been given are also being fulfilled.

So, behold, he is coming is a way for John to describe the coming full reality of the return of Jesus as well as the present application of that coming reality.

[18 : 09] Well, what does that present reality look like? Well, let me just give you two Bible examples of the what. So what? Behold, he is coming. So what? The Bible gives us actually a number of examples, but predominantly gives us two of the so what.

And the first is that we should be encouragers. So if you're taking notes, write that down. We should be, I should be an encourager. However, the, the, in light of the fact that the full reality of the return of Jesus is coming and the present application is to live in that reality, we should therefore be encouragers.

Now you might say, well, where'd you get that from? Give me a Bible text. All right, I'll give you four. First Thessalonians chapter four, verse 16. For the Lord himself will descend from heaven with a cry of command.

Now, does that sound like the second coming? Okay, good. So 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.

Now you might go, well, where'd you get the idea of an encourager from? Well, look, this is followed by the command in verse 18. Therefore, encourage one another with these words. be an encourager.

[19 : 39] Again, 1 Thessalonians chapter five, verse two. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. That is followed by the exhortation in verse 11.

Therefore, encourage one another and build one another up. So, clear exposition from Scripture, clear exhortation from Scripture.

We can't deny that there is a connection between teaching the reality of Christ's coming with our responsibility to come alongside, which is that word encouraged, para, to come alongside and to strengthen one another.

That is what we're supposed to be doing. You see, the Bible teaches and the Bible's teaching about the second coming is not given to satisfy our personal fascination with future events.

It's given so that the body of Christ might encourage one another with the promises of God that God is faithful. That what God has promised will come about.

[20 : 51] Hang in there is the strengthening word from John. Another example might be from 2 Peter chapter 3. And look, here's my question for us.

When was the last time we strengthened, we encouraged each other? second example, 2 Peter chapter 3 verse 11.

Since all these things are thus to be dissolved. Now that's like a strange place to come in, so let me just tell you what the rest of that text says. The rest of the text previous to this has just been talking about how Jesus will bring judgment of sin when he comes.

Right? It's like a proper happy read. Right? Basically, you know, God, Jesus is going to come back when he comes back. He's going to judge sin. He's going to judge unrighteous. He's going to bring in righteousness, which he's going to talk about now.

So he's saying, since all these things are thus to be dissolved, so therefore what sort of people ought you to be in lives of holiness and godliness waiting for and hastening the coming of the day of God, because of which their heavens will be set on fire and dissolved.

[22 : 06] I told you it was a happy read, and their heavenly bodies will melt as they burn. But according to his promise, we are waiting for new heaven and a new earth in which righteousness dwells.

Therefore, verse 14, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish and at peace.

Peter says that in light of the near return of Jesus, we should be pursuing the kind of lives that we will have in heaven.

Our pursuit of that kind of life where righteousness dwells should mark our lives here. That's what Peter is saying. And did you notice there in verse 13, he says, we are waiting for the new heavens, and the new earth, and what do they look like?

Well, they look like a place where righteousness dwells. There will be no sin in the new heaven and in the new earth because Jesus is coming to judge sin. He's coming to do away with sin.

[23 : 14] And if Jesus is coming to judge sin, here's Peter's application to us, let's not be fooling around with sin today. In all of his guises, in all of that it looks like.

Paul writes to Timothy and he said this in Titus chapter 2 and he said this, for the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions and to live self-controlled, upright and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and saviour, Jesus Christ.

So look, the first, so Jesus came the first time to bring grace, grace has appeared. The age that we currently live in is the age of grace. The grace of God has appeared, bringing salvation for all people.

What does it do? It trains us. What trains us? Grace trains us. Grace trains us to renounce ungodliness and worldly passions.

Listen, when we get a handle on grace, what does grace do? It teaches us to renounce ungodliness and worldly passions. The law doesn't do that.

[24 : 40] Keeping rules and regulations doesn't do that. Keeping rules and regulations doesn't make us any more godly or denouncing worldly passions. What is the thing that does that?

Getting a handle on grace. Grace trains us to renounce ungodliness and worldly passions and to live self-controlled, upright, and godly lives in the present age.

Whilst we wait. This is what we're doing right now. We are waiting. We're waiting for our blessed hope, the appearing of the glory of our great God and Saviour, Jesus Christ.

So Jesus came the first time to bring grace and God since he is coming a second time. He is coming to bring judgment in the middle. He is training our lives to be fit for that kingdom.

That's what he is doing. Since verse 14, he gave himself for us to redeem us from all lawlessness.

[25 : 39] Greek word anomia, which means to live outside of the lines, lawlessness. forgiveness. What Jesus saved us to is a life that lives within the loving boundaries that God has established and to purify or to cleanse for himself a people for his own possession who are zealous for good works.

So John's called in these four words, and we are going to cover more than four words this morning. John's call is behold, stop, look, consider, take account of your life.

Why? He's on his way. He's coming. His promises are true. His promises are sure. He is faithful to the end. He's a way for John to describe the coming full reality of the return of Jesus.

He is actually coming. And a call for Christians to live as though Christ is on his way, not just in a positional sense, but in a transformational sense, as we seek to train our lives to be fit for that return.

So John is calling us to live that way. And then he continues in this verse and he says this. He says, behold, he is coming with the clouds.

[27 : 12] He is coming with the clouds. Now this, this is not an instruction for every Christian to be a meteorologist.

Is that the word? Meteorologist? Meteorologist? Cloud watcher. You can. That's totally fine. It's not an exhortation.

It's not, that when we get, you know, these weird and wonderful cloud patterns, that's not necessarily something to blog about, right? And like, this is Jesus' sign.

We all know that Jesus is the clouds aren't the big deal. Jesus is the big deal, right? But what does the clouds mean? Because I know you want to know.

Well, look, when you study the Bible, it's not long before you come across clouds. And how important a part that they play. And specifically when they are related to the presence of God.

[28 : 11] You know, most of the time what is described as cloud is something that the Old Testament refers to as the Shekinah glory. Or the clouds of glory. And, you know, if you've been brought up in kind of Pentecostal settings, maybe you've heard that phrase more often than maybe you should have done.

I don't know. But they're often referred to as the clouds of glory. And they accompany the presence of God. So you remember in Exodus we're told that the Israelites were in the desert.

Do you remember the story there in the desert? And God's presence with his people was symbolized how? By a cloud. God wanted to dwell with his people knowing that his people couldn't look at God.

What did he do? He veiled himself in a cloud. And the cloud was a visible cloud. It wasn't something like oh we're just going to symbolize. No. It was a cloud because it led them.

They needed to know where to go. Right? And the cloud went over here and they went let's go. And it went over there and they went oh let's go. And they've got like a couple of million people going oh the clouds moved let's go.

[29 : 21] Everybody could see the cloud. It was it was God dwelling with them veiling himself in a cloud to protect his people. It was a symbol of God's presence with them.

And even actually in Exodus 24 God speaks to Moses from where? The cloud. Right? Later on in Exodus it was a cloud that filled the tabernacle where God lived on earth.

They dedicated the tabernacle what happened? Cloud descended to the holy of holies. It wasn't just a cloud. It was it was God descending his presence being veiled in a cloud to protect his people but also to reassure his people I am here.

Later on in the Bible we see when the temple was completed in 1st Kings chapter 8 the priest came out of the holy place. When they did a cloud filled the house of the Lord.

That doesn't mean it was raining. It doesn't mean that there was some strange weather pattern emerging there on the temple mount. It means that God descended. Daniel chapter 7 verse 13 we've quoted it already.

[30 : 40] I saw in the night visions and behold with the clouds of heaven there came one like the son of man. when Jesus ascended to heaven in Acts chapter 1 verse 9 it says this when he had said these things as they were looking on he was lifted up this is Jesus and a cloud took him out of their sight and while they were still gazing into heaven that's the disciples so you can just get the picture right so Jesus ascending on the cloud all of the disciples are like so what happened was two men stood by them in white robes probably angels and said men of Galilee why do you stand looking into heaven it's like what are you looking at he's gone that's the idea this Jesus listen this Jesus who was taken up from you into heaven will come how in the same way as you saw him go into heaven so

John says he's coming and when he comes and the idea is that he's going to come and it's going to be the presence of God the glory of God the person of God when he comes he's not going to be out in some sticks like the Jews believe like hidden somewhere right every look and he's going to he's going to expound on that now look at the second thing here that John introduces into the scope of his coming every eye will see him how many are every some of you aren't sure like is that a trick question possibly just a few in the know it's not it's every every eye every eye is going to see him even those who pierced him and all tribes of the earth are going to do what they're going to wail on account of him even so amen which means this time won't be coming to small some small town with some handful of shepherds to bear witness like he did the first time this time there'll be no mistake not only the circumstance of his coming every eye will see but the person of

Jesus every eye will see this is the revelation not just of the coming of Jesus but also the person of Jesus no one's going to be standing around going who is that right this is this is every eye will see him for him remember the Christmas carol that we that we sing that goes don't worry I'm not going to sing it that goes veiled in flesh the Godhead see veiled in flesh the Godhead see first coming when he comes back he won't be he won't be veiled every eye on the face of the earth will see him for him and then he divides that into two groups the first group even those who pierced him second group and all the tribes of the earth who is he talking about well during the crucifixion of

Jesus we read this in John 19 so who is the even those who pierced him John 19 but one of the soldiers pierced his side with a spear and at once there came out blood and water just skip to verse 36 for those for these things took place that the scriptures might be fulfilled not one of his bones will be broken and again another scripture says they will look on him whom they have pierced they will look on him as one who so who is the they will look on him now once again we talked about this earlier it's referring to the prophecy of Zechariah chapter 12 who did Zechariah say this group was that would look on him whom they have pierced let's check it out Zechariah chapter 12 verse 10 I will pour out on the house of David and the inhabitants of

Jerusalem a spirit of grace and me on him who they have pierced they will mourn for him as one mourns for an only child and weep bitterly over him as one weeps over a firstborn so it talks about one who has been pierced who was responsible for the death of Jesus now I know what you say well ultimately it was me not just me all of us right like a sort of horror in your face all of us right ultimately we were responsible for the death of Jesus because of our sin Jesus also died at the hands of the Romans they were responsible but actually the people who are ultimately responsible for the death of Jesus as you read the accounts of the gospels it was the Jews and actually Peter in his sermon Acts chapter 22 says so he says in Acts 22 men of Israel hear these words he's speaking to

[35 : 59] Jews Jesus of Nazareth a man attested to you by God with mighty works and wonders and signs that God did through him in your midst as you yourselves know this Jesus delivered up according to the definite plan and foreknowledge of God you crucified and killed by the hands of lawless men or by the Romans that's what Zachariah promises would happen the house go back to Zachariah chapter 12 and you'll see this Zachariah promises that the house of David and the inhabitants of Jerusalem look at Jesus the one whom they pierced but you see John isn't applying that verse to the present he's applying that verse to something that is yet future John isn't saying that Zachariah says that the Jews will look on their Messiah whom they have pierced he is saying that when Jesus returns the Jews will see the one that they have pierced and they will realize that it was their

Messiah who they had crucified and every eye will see him he said every eye for him they will recognize him as Jesus previously they didn't recognize Messiah as Messiah did they so what John is saying that he's saying it's incredible it's an incredible thing and he's almost saying saying I know that you don't get this now I know that you don't believe this now but when he comes every eye will see him even!

even the Jews will have their blindness taken away and they will realize that they crucified their own Messiah and Zachariah says that at that time God is going to pour out a spirit of grace that there is coming a day when God saves the Jewish people when he pours out grace Zachariah says that God is going to give them pleas for mercy!

In other words he gives them a will wail on account of him well who is that Matthew chapter 4 verse 30 says this then will appear in heaven the sign of the son of man and then all the tribes of the earth will mourn and they will see the son of man coming on the clouds of heaven with power and great glory same thing when they see him coming they're going to mourn they're going to mourn like the Jews will mourn but it's not a morning of repentance this phrase tribes of the earth is talking about the

Gentile world now look at John's response really quickly to these things to these things John says amen or even so amen and he uses actually here two words a Greek word and a Hebrew word and both make an affirmation they both mean yes and yes it's almost like going yes yes that was that was John's prayer that that Jesus would come even though John's own people would then have their blindness lifted and see Jesus for who he is and all the nations now look I wonder how we feel about those things this morning you know one of the constant calls of the New Testament writers is that when they're writing about the return of Jesus is to ask us about the kind of attitude we have to it because our attitudes towards it often reflect the kind of life that we're living now and then there's the challenge to reflect on the kind of life that we're living and then to make those changes so for example you don't want

[40 : 28] Jesus to return if you have made pursuing a career greater than following Jesus right why would you want Jesus to return if you've got a goal that you're going to be here there or doing this and doing that in five years time or ten years time why do you want Jesus to return if you've made that your thing and Jesus return isn't your thing you don't really want Jesus to return you don't want Jesus to return if you've made the love of your life anyone other than Jesus you don't want to return if you are in danger that when he does return he will find that you're not walking with him like that's a petrifying thing that's not an encouraging thing but John is able to say yeah yeah bring it ready yes even so amen and then in verse 8 let's finish this in verse 8

I love because God himself then addresses our doubts and it's almost like God knows the gracious way that he does this like we might have doubts about the return of Jesus we might we might feel comfortable with our lives and we're just going from day to day and you know nothing really troubles us and we're like you know when Jesus comes back maybe Jesus is going to come back I don't know whether Jesus is going to come back maybe he was not so we might have doubts we might have doubts that judgment of the people that we love for some that might be a problem for judgment on ourselves that might be a problem and so it's as if God interrupts

John so like John's speaking in verse 8 then we get this interruption or excuse me John speaking in verse 7 then we get this interruption in verse 8 and John carries on in verse 9 as if nothing happened he's like I John so God interrupts John from continuing into verse 9 with some words of encouragement for us with if you're one of those deltas that from time to time you're just like I just I just don't know when I just can't see Jesus is going to come back is Jesus going to come back like it's been so long here's how he answers this he says I am the Alpha and Omega says the Lord who was or who is and who was and it is to come the Almighty God is saying if you think this is not going to happen or this can't happen or this shouldn't happen let me just remind you of who I am do you love that about God it's like look if I know it just sounds out of this world so let's just let's just bring you back let me just tell you about me let's just tell you about stuff you know already and so he says

I'm the Alpha and Omega this is truth this is almost like if you want put it like this John has written this sentence I'm coming every eye is going to!

that that's verse 8 this is God putting his signature on that truth he says I'm the Alpha and the Omega so Alpha is the first letter of the Greek alphabet Omega is the last letter of the Greek alphabet and the idea is that in God all knowledge exists right you know think about our own alphabet our own 26 letters can be arranged in almost endless combinations!

[44 : 35] wordle things every day and you get them popping up like those green and black kind of square things it's like I hate those things why there's just too many combinations but listen what do they do what do words do they convey meaning don't they within the letters from A to Z is the full breadth of our knowledge there's no information there's no knowledge there's no truth there's no understanding there's no wisdom outside of what God knows God's not sitting in heaven going I didn't even know that I've never discovered that that's news to me God never does that why we do we do that often right like every day is a school day with God never he knows all knowledge and so since he has all knowledge there is nothing he doesn't know about he is saying I know that verse seven is true because all truth lays with me

I'm signing on it and then in verse eight he again confronts our doubts again by describing himself as the one who is and who was and who is to come and we saw that phrase in verse four where God is stressing his changelessness I'm not going to change my mind this is fixed you can count on this and then he says I am the almighty the final way God confronts our doubt is to remind us that he is and the Greek is literally the one of all power used nine times in the book of revelation this isn't just God the mighty one this is

God of all power and John says this one is coming and God is signing on it because he knows it's true his word doesn't change and he has the power to bring it about and we can rest on that and so this morning can I encourage you behold he is coming let that challenge our lives today that he is already on his way like as we sung you know he's coming with the clouds every eye is going to see him should he tarry we will see him if not we'll see him somewhere else amen father thank you for your word thank you that you encourage us lord not with just what's coming tomorrow or the next day or next month or in a year's time or whenever that event may be lord but you say to us that the reality of that event can be taking place even right now today more and more as we grow in that transformation that you provide for us lord we are working towards that day we are bringing that day near each and every day as we yield to you and submit to you and so lord we pray that as we think about these things this week lord we would be not only encouraged ourselves lord that you're always faithful you're always true that you have the power to bring it about lord but we would encourage one another lord to be strengthened to be strengthened in you lord would we know the reality that yes we have every spiritual blessing in the heavenly places but you are bringing about you are working the almighty

God's power in us the power of the resurrection Paul says in our lives to bring this about so lord would you change us lord would you challenge us to live for you lord would you challenge us to forsake this world to forsake the passions of this world lord and to have one passion that is Jesus lord would you help us in that lord we know that we can't do that of ourselves and so we pray for your help lord we pray lord for extra grace by which we are trained to live god in life as Thank you.

Thank you.

[50 : 47] Thank you.