

## **Rev02 – Who is Jesus Christ, Today? Revelation 1:1-16**

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Title of the message this morning, “Who is Jesus Christ, Today?” Open your Bibles. Last study we took the entire message in the first message in the Revelation series to just establish our approach, how we are going to approach this book. The real key from last message is that we laid out three primary goals for the Book of Revelation. Here they are in review.

#1) Know Jesus better.

#2) Worship Jesus more – to grow in our love, adoration and expression of praise to him.

#3) To proclaim his name, who he truly is, and to proclaim his soon and imminent return.

That’s what we are doing. So this message I thought I would start with “know Jesus better.” I want to know Jesus better. *I want to know Jesus better.*

There is so much in this first chapter of Revelation. In immaturity I said I’m going to teach the whole chapter. I can’t take six years to teach this book, so I’m going to do the whole chapter. But, I just couldn’t do it. But we are doing from verse 1 to 16. I cannot push to the end. I can’t. So what I am going to do is called “running commentary.” And it is going to feel a little bit like we are running. But running commentary is just reading the Word and then just filling in the blanks a little, just expanding a little bit. And then we are going to settle on one point today. One point. The point is “Who is Jesus Christ, Today?” That’s all we want to know in the short time we have. *Who is Jesus Christ, Today?* One point, one point only, along with some massive running commentary.

Let’s pray. *Heavenly Father as we dive in to Revelation we need you. It’s ink on paper without you. Holy Spirit we need you to set your Word on fire in our lives, that we would be transformed by interacting with your Word, that your Word would do its job in us. Lord we know your Word is active and powerful and has everything it needs Lord. All that is lacking is us receiving. And so right now we commit to receive your Word. Nothing more, nothing less but your holy, eternal, God breathed Word. We commit to receive it today. In Jesus’ name, amen.*

I don’t have time for any cute stories; don’t usually have time to tell them anyway. We have too much ground to cover so we are going to jump right in. Reviewing from last message, Revelation 1:1.

### **Revelation 1:1-2 (esv)**

***1 The revelation (singular) of Jesus Christ (of & about JESUS), which God gave him to show to his servants the things that must soon take place (purpose is to REVEAL, not CONCEAL). He made it known by sending his angel to his servant John,***  
***2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.***

This is not the Book of Concealment. It's not conceal things. It's to reveal things. That's why it's called Revelation. It's written to show his servants the things that must soon take place, not conceal them, but to reveal them.

We said last message that we could join the Apostle John in those two things. That as the angel gave it to John, and John gave it to us, that we can join him in bearing witness and to the testimony of Jesus Christ. The last part of verse 2 is to John alone.

John saw it, he shared it with us, we join him and we become witnesses to the Word of God and to the testimony of Jesus Christ.

Then in verse 3 is the first of seven specific blessings in the Book of Revelation. No other book in the Bible has the blessings or the warnings (well, there's some pretty serious warnings in 1 and 2 Peter) of Revelation. So we see the first specific blessing in Revelation 1:3 and it is repeated at the end of the book. We will read it here.

### **Revelation 1:3 (esv)**

***3 Blessed is the one who reads aloud the words of this prophecy*** (that is how the Itr was studied), ***and blessed are those who hear*** (not w/ ears, but to receive), ***and who keep*** (hold fast, obey) ***what is written in it, for the time is near.***

Now, reading aloud may sound a little funny, but you have to remember that John is writing to churches read aloud the letters that were circulated. And so I want you to know that it is really inferring the study of the book. Because this letter would go to the churches, they would get together and as one would read it aloud. They would enter into receiving the Word, to studying the Word. And so blessed is the one who reads aloud, or in our time would be joining in the study.

Blessed are those who hear. This is not auditory response only, but to hear with your heart. Those who take part in the reading and the studying of the Word, those who hear with their heart, who receive this word and who keep what is written. The word "keep" means to "hold fast to" or to "obey." HUPAKOUO, the Greek word for "obey." Those who are involved in studying the book, those who hear it with their hearts, who receive it and those who hold fast to it (who *obey* it), will receive a blessing. So this is a simple "recipe" for a guaranteed blessing that you can count on from God. All the promises of God are Yay and Amen in him, in Jesus Christ. In him every promise is true. *In him* those promises are for you.

In verse 4 John starts his salutation to the churches.

### **Revelation 1:4 (esv)**

***4 John to the seven churches that are in Asia: Grace to you and peace . . .***

I wish we could take some time to really develop the beloved Apostle John. He is the one whom Jesus loved, by John's own account. The one who reclined on the breast of Jesus

during the last supper. A member of the inner three, a pretty easily, confirmed by the gospels that the Apostle John would have been Jesus' best friend. He was his friend. The only male disciple left at the cross. Jesus gave his mother to John to care for. And so Jesus and John are knit together. Maybe in a human way like David and Jonathan. But it's obviously even more so spiritually.

This is the Apostle John. He is the last of the original twelve; he is in his nineties now. He is the overseer of all the churches in Asia which is present day Turkey, which is where the seven churches were located up around Ephesus. Ephesus was his home church. And John had been exiled to the island of Patmos because of his testimony for Jesus Christ. There was a Roman Emperor at the time called Domitian. And Domitian took the title of Master and God, or Lord and God. And he demanded that people take an oath to worship him.

Well that kind of rubbed John wrong. And you know how when people hit like, ninety years old, they just don't have to take it, you know what I'm saying? Alright? I'm assuming John wouldn't take it. And so church history says, Tertullian writings say that John was boiled in oil because of his conflict with the Roman Emperor. But, he wouldn't die. And so, ninety years old, boiled in oil, he gets exiled to Patmos, which is just off the coast near Ephesus. Patmos would be like our Alcatraz. But the whole island was really the prison. And there were probably mines and there was work there and they might have even put the old man John to hard labor.

John was under intense persecution. The church was under intense persecution. Listen carefully, please. Revelation was written while the church was under intense trial and persecution, in the 90 – 95 A.D. range is where we tend to place it. Some people have other ideas but in that area, especially because we know the Roman Emperor died in 96 A.D. and John was let off the Isle of Patmos and returned to Ephesus and allowed to die there. The only Apostle of the original twelve that was not martyred. If you think being boiled in oil and exiled to "Alcatraz" isn't being martyred. At least he didn't die from his martyrdom.

The Church was in a terrible place and the Apostle John was in a terrible place. The church needed to know who Jesus Christ was. They needed to know "In whom I have believed." They needed to know can I have confidence in this one in whom I have entrusted my life. Everything around me is going bad. The world is against me. Can I trust this Jesus Christ? And one of the huge reasons that Revelation was written is for Jesus to tell John, and John to tell the Church we can trust the one in whom we have believed. We can entrust the one that we have entrusted our lives to. We can have confidence in who Jesus Christ is today. That's what the church in 95 A.D. needed, that's what we need today. It is amazing to how close we are to being in a similar situation as the church in the first century. You might not think so, but we are pretty close.

In the midst of trials and persecutions John writes Revelation 1:4. Remember it's in the midst of intense persecution that John writes this salutation.

**Revelation 1:4-5 (esv)**

***4 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come (The Father), and from the seven spirits who are before his throne (The Holy Spirit - 7 = perfect, complete),  
5 and from Jesus Christ . . .***

And so God sends this grace and peace greeting to the church that is under tremendous affliction and persecution. But listen, when he says the name Jesus Christ, when he greets the church with the name Jesus Christ, he just goes off. He goes off in what we call a Doxology which is just bursting forth in praise. If that has never happened to you, get it, man. Just get it! Where you're just saying "Jesus, you're just incredible! You're wonderful. You're awesome. You're everything I need. You're everything."

This is what John does. Look in verse 5 and 6 this rapid fire list of who Jesus Christ is and what he has done and it just bursts forth out of John when he says Jesus' name.

**Revelation 1:5-6 (esv)**

***5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood  
6 and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.***

So here's the picture. The Apostle John, recently boiled in oil, exiled to an island like Alcatraz, the church under heavy persecution and suffering and he starts his greeting and then he just bursts forth in this praise in who Jesus is and what he has done for us. In other words, the Apostle John is reacting to his trials just like we would. Right? Isn't that right? When things get tough, when they boil you in oil and exile you to Alcatraz don't you just burst forth in praise? If you don't there might be a lesson there for you. Read between the lines, it's in there.

He just bursts forth. Honestly, honestly, I could teach seven messages out of those two verses. Seven sermons. Jesus Christ is the Faithful Witness. He is the Firstborn from the dead. He is the Ruler of all the kings on the earth and he loves us. *He loves us*. And he has freed us from our sin. He has redeemed us by paying the sufficient price and the price he paid to redeem us was in his own blood. And he has made us a kingdom and priests to God the Father. Seven truths in two verses about who Jesus Christ is to the Apostle John when he is in the midst of more difficult circumstances than you and I will ever face, times ten. And all he can think about is how great his Lord is and how much his Lord has done for him. I promise you those seven truths in those two verses will radically change

your life if you will grasp them. And we are only six verses into the book of Revelation. We are six verses into the book and we are overwhelmed by how incredible our Lord is.

So after bursting out in praise, John refocuses on the subject. Remember the purpose of Revelation is to reveal a person, not an event. But, the primary event of the Book of Revelation is the second coming of Christ. So John jumps from who Jesus is to the primary event of the book. Revelation 1:7.

### **Revelation 1:7 (esv)**

***7 Behold, he is coming with the clouds, and every eye will see him, even those who pierced him (ref to Israel's rejection), and all tribes of the earth will wail on account of him (Gentiles rejection). Even so. Amen.*** (Greek & Hebrew = powerful double exclamation

point - "*This will certainly come to pass*")

Now listen, it's our sin the pierced Jesus Christ, truly it is. We put the nails in his hand. But this is a reference most probably to the nation of Israel. Even those who pierced him will see him when he returns. ***All tribes of the earth*** is a common reference to gentiles. That is everyone else, by the way. Basically, in God's economy and in the Jewish economy, there are only two people groups. Jews and everyone else. Praise the Lord. Listen, this is good news, alright? Because Romans 11 says we are grafted in. *We're grafted in*. So praise the Lord if you are grafted in. But all of Israel and all of the tribes of the earth will wail on account of him when he returns. And then look, at the end of verse 7, he combines these two exclamation points. One is Greek and one is Hebrew. This is so cool. The "even so" is Greek. The "amen" of course is a transliteration of the Hebrew word. And he puts them together and it's like he is saying, "I'm not kidding. This is going to happen. This is certainly going to come to pass. Jesus Christ is coming back.

I said last week there were 900 prophecies in the Bible about end times. I read today, one person said there are over 600 that specifically reference Christ coming back. Jesus is coming back to rule this earth. All prophecies of his first coming are now what we call "history." They are no longer "pre-history." They are history. Now, all the prophecies about his second coming are pre-history. There's a day coming when they will be history.

But listen. Notice here in verse 7 that there is nobody happy that Jesus is coming back in this verse. Do you see it? Hey where are the believers? I'm glad you asked. Listen, the second coming – we are already with Jesus. When we go in the rapture, every eye doesn't see him. When we go in the rapture those that pierced him don't see him. All of the nations don't wail. When Jesus comes back Revelation 19 shows us *with him*. And that is the coming that John is referring to in verse 7. That is the second coming.

Guys, listen to me please. The first time Jesus came as Savior. The second time he is coming as Judge. Be on his side when he comes the next time. That's really the greatest thing to get out of the Book of Revelation.

We have this incredible statement in verse 8 that seems to be kind of "plugged in" into the flow of the text. What is so amazing about Revelation 1:8 is these titles, these descriptions are used both for the Father *and* for Jesus Christ. In fact what I am about to read in verse 8 is found seven times (that's interesting – the number seven keeps coming up in the Book of Revelation). Seven times this description, this definition is used and sometimes it's God the Father and sometimes it's Jesus Christ. The context determines it. But look at the verse.

**Revelation 1:8 (esv)**

***8 "I am the Alpha and the Omega," (1st/Last Letters of Greek alphabet - & so "The Beginning & the End" -) says the Lord God, "who is and who was and who is to come, the Almighty."***

We just read that in verse 4. Now listen, the context most scholars agree that this is describing Jesus Christ in verse 8. But the same description was used of the Father in verse 4. It's almost like the Holy Spirit is telling us their qualities, the Father and the Son, are exactly the same. Because the same definition is used for the Father and the Son within four verses of each other. Isn't that cool? A little Trinity teaching.

Listen; let me tell you something about the Trinity. Just because you don't understand it doesn't mean it's not true. Alright? Don't buy that stuff: oh it's like an egg; it's like water. No, it's not like any of that. You study it.

Now in verse 9 John begins to explain what happened to him on the Island of Patmos. Revelation 1:9 says,

**Revelation 1:9 (esv)**

***9 I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.***

Listen guys, John was a hot shot. He was "The Man." There was none other like him in all the Church. He was the last surviving of the original twelve Apostles. He was the previous leader of the Jerusalem Church. He was the Bishop, the overseer of all the churches in Asia. He was a survivor of incredible persecution. He was so honored, when he got back from Patmos, they would sit him in a chair and carry him around from church to church. And you know what he would say? "Love one another." And they would carry him around just so the churches could hear him say "Love one another."

This guy is a big boy, and he calls himself “Your brother and your partner.” ***Your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus...*** Listen; there is no church leader stuff here. There is no elevated position here. There is no kiss the ring, here. There is no holy one here. There is no celebrity Leer Jet back door T.V. show. He wouldn’t have had it if he could have. John says, “I’m your brother. I’ve been doing this long enough to know we’re in this together. In the tribulation, in the kingdom, in the patient endurance, I’m your partner.” And he was honored to be that. (Again, there’s a lesson in between the lines if you desire to hear.)

**Revelation 1:10 (esv)**

***10 I was in the Spirit on the Lord’s day (worshipping in the Spirit, probably on Sunday), and I heard behind me a loud voice like a trumpet***

John was worshipping in the Spirit on the Lord’s Day, probably Sunday. Even though this term “the Lord’s day” isn’t really used much and there is a possibility that he means *THE* Day of the Lord. But safe enough to say he is worshipping in the Spirit on the Lord’s Day, probably Sunday.

***And I heard behind me a loud voice like a trumpet*** Now, there are a lot of “likes” in Revelation, and I’m not talking about the Facebook kind. John says “It’s like this. It’s like this. It’s like this.” Why? There are two reasons for the symbolism in Revelation. Number one, sometimes John doesn’t have the words to describe what he sees. (Sometimes I even get like that.) John is like, how do I describe this? And so he says it’s *like* whatever he knows. And number two, sometimes it’s because the symbolism is already described somewhere else in the Bible. We will return to that idea.

So John hears a voice *like* a trumpet.

**Revelation 1:11 (esv)**

***11 saying, “Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”***

And we are going to dig into all of those churches starting next message. They are all in present day Turkey and they all kind of surround Ephesus. Ephesus is on the coast and they kind of go in a circle, the way a messenger would travel. The Seven Churches of Revelation.

And the Lord says, “Hey John, let’s start with the churches you are in charge of.” See, if I heard a voice behind me like a trumpet and Jesus said write in a book what I am going to tell you about Calvary Chapel Nuevo, I’d be wincing. I think it’s really pertinent that the Lord says, “I’m going to talk to you about the churches you oversee, John. The seven churches that you are a bishop of.”

Again, his home church was probably Ephesus, but he was over all of those churches in the surrounding area. Those seven churches make a perfect picture of the church at large. Those seven churches make a perfect picture of the church today. And we are going to start looking at them next message.

Now, we are coming up on our primary focus for this message. The title of the message is “Who is Jesus Christ, Today?” What does he look like today? How should we see him today? So, first John hears a voice like a trumpet saying write in a book to the seven churches. And now we are about to see who Jesus Christ is today.

**Revelation 1:12 (esv)**

***12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands,***

***Then I turned to see...*** One commentator said “Isn’t it interesting when we hear the voice of the Lord, generally we have to turn around and go the other direction?” Generally when you hear the voice of the Lord, you’re saying “I’m sorry Lord,” and you turn to see him.

Do you see that there in verse 12? Here’s another perfect example to learn how to understand Revelation. Sometimes the easiest way to understand the symbolism in Revelation is to just keep reading, because much of the symbolism in Revelation is defined by the Bible because the Bible is the best commentary there is on the Bible. So, look down at verse 20. Do you see the last line in verse 20? It says ***the seven lampstands are the seven churches***. Well, that wasn’t too hard, was it to figure out what the seven lampstands represented? The seven lampstands, menorahs, we would assume, are the seven churches.

Go back up to verse 12. Much of the symbolism in Revelation, we are going to be able to point to that symbolism in other places in the Bible and say “If it meant this here then it means this there.” And that’s the easiest way there is to interpret Revelation. It’s not always that clear. But when it is, I’ll do my best to point it out.

Let me say one other thing about symbolism. There are some scholars that believe that the persecution was so high during this time that John used symbolism on purpose, kind of like a code; like a P.O.W. would speak a code that only those who knew him would know. Here’s the code. The symbolism that is already ingrained in the Word of God, those who know the Word of God will know the symbolism and Rome will not. So really Revelation isn’t that different then than it is today, is it? Because we could talk about symbolism but the world says “Huh? What did you say?” And we say, “Yeah, exactly. You’ve got to know Jesus. You have to know his Word. And then you get the symbolism. You say, “Oh yeah, I get it.”



John turns in verse 12, he sees Jesus standing in the midst of seven golden lampstands. Verse 20 tells us that's the church. Again we read the beginning of Revelation 1:13.

**Revelation 1:13 (esv)**

***13 and in the midst of the lampstands one like a son of man . . .***

We're getting to our focus, who Jesus Christ is today, but I want you to see, before we see who he is, what he looks like today, I want you to see where he is at. Do you understand where he's at in verses 12 and 13? He is in the midst of his Church. He is in the midst of his Church. The glorified Christ is standing in the midst of his Church. Right in the midst of our sin. Right in the midst of our self-centeredness. Right in the midst of our self-focus and our pettiness and our complaints and our criticism and our ridiculousness. The glorified Christ is standing in the middle of us. And if we would grasp that we would say, "I'm a dead man," and the Church would be way healthier.

When John sees Jesus Christ standing in the midst of the Church he falls down as a dead man. And that same Jesus Christ is in the midst of this Church today. That's why this church is standing. The enemy can take me out three times a day without trying, but Jesus Christ is in the middle of this church and he is already victorious. It is really important that we keep him here. *Really important!* The risen ruler and glorified Christ is standing in our midst. And every once in awhile I think he is saying to himself, "You've got to be kidding me?" Every once in awhile he would say, "Really? That's what you're doing?"

What does he look like, that glorified Christ standing in our midst? Most often our views, listen carefully this is the main point of the message, most often our views are stuck in the first visitation. The first coming. The incarnation of Jesus Christ.

As I was dealing with this in my study, I walked out to my living room and I kind of apologized to the Lord because this isn't like icon stuff, I don't have candles burning and stuff, don't get wacky on me. But I have this big picture of Jesus hanging over my fireplace. And I talk to him there. And it's not like an altar, he's in my heart. But I just stand there and say, "Lord, you know..." But the crown of thorns is on his head, and the blood is running down. It's a pencil drawing and it's emotional. But I walked out and I said, "Lord, I'm sorry. I'm sorry I see you like that."

I know it's important that we see Christ the way he was when he came to save us from our sins. But we need to know who Jesus Christ is today. We need to know who the risen Lord, the risen King, the King of Kings and Lord of Lords, we need to know who the Ruler of the Universe is and we need to have a better vision of him. We need to understand who he is so we can understand who we are in him.

Revelation 1:13 – hold on. John uses symbolism here, and he says the word "like" seven times. It's because there are no words to describe the risen, glorified Christ. Let's look at the whole thing.

**Revelation 1:13-16 (esv)**

*13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest.*

*14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire,*

*15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.*

*16 In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.*

Listen. I'm just absorbing that and I just went outside and I'm looking around and I'm saying what do I have? What do I have to remind me you look like *THIS* today? Where are you glorified today? It's good that I have a crown of thorns on my wall with a cross made of nails behind it. It's good that I have a large picture of Christ with a crown of thorns on his head. But this is who Jesus Christ is today. *This is who he is today!* This is the magnificent, overwhelming, jaw-dropping Revelation of who Jesus Christ is.

Listen, Revelation means "*the revealing, the uncovering.*" It's like pulling the curtain back and being just speechless. It's not like Wizard of Oz where they pull the curtain back and you're thinking, really? That's him? That's the wizard? You need to know who Jesus Christ is. Revelation pulls back the curtain and you are left in awe and falling on your face as if you were dead because of the glorified, risen, all-powerful, magnificent, King of Kings and Lord of Lords, Jesus Christ. He is the victor and Revelation reveals him as the victor. And we need to know that so we can have confidence that in him we are victors. Listen, in Christ, we win! And when we understand who Christ is we are more and more and more confident of that. That is what the church in the first century needed to hear and that's what we need to hear today!

Again I don't want to minimize Christ's role in his first coming. That's what saved you from your sin. And how far down he had to condescend from his glory to save you in the miry pit that you were already dead in, Ephesians says, it's overwhelming.

But listen to Isaiah 53 and you ask yourself "Is this what I feel about Jesus Christ?"

**Isaiah 53:2-3 (esv)**

*2 . . . he had no form or majesty that we should look at him, and no beauty that we should desire him.*

*3 He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.*

So often we see Jesus like that. And it's good that we see him like that in order to receive him as the suffering Savior. But we need to understand that he set aside his glory to condescend to that place. Hebrews 1 says that he radiates the glory of God, he doesn't

reflect it, he radiates the glory of God. And he radiated the glory of God prior to his incarnation. He set aside his glory, listen carefully please. He did not set aside his deity. He set aside his glory and he condescended to this lowly place to death, because he loved you. But if maybe, if you don't understand the glory he set aside in order to come save you, you may not understand how far he had to come down to save a wretched sinner like us. He came down far to save us, but he is the glorified Christ and he was before he came and he returned to radiate that glory, and Isaiah knew it. And Isaiah speaks so clearly about Christ and his first coming as Savior. But listen, he knew first who the Lord was. Mark Isaiah 6 in your Bibles, verses 1-4.

**Isaiah 6:1-4 (esv)**

***1 In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.***

***2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.***

***3 And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!"***

***4 And the foundations of the thresholds shook at the voice of him who called . . .***

Listen you might mistakenly think, oh I think Isaiah is referring to the Father and the Holy Spirit thought you might say that. And so he had the Apostle John, in John 12:41, connect this description in Isaiah 6 to Jesus Christ. That's the glory of our Lord. He's the one that is high and lifted up. And we will see him over and over again in this position in Revelation. That's who Jesus Christ is today, that's who your Lord is today. And it should change how we interact with him. It should change how we feel about him. And it should change how we feel about this earth and our life here.

We need to stand up and say "This is who my Lord is today! This is who my Lord is today! He is the glorified Christ. The magnificent Christ. He is the Returning One. He rules the kings of this earth. He holds everything together that is held together by his spoken Word. That's who my Lord is today."

And that's what we need to know. And we need to stand up in this world and say, "You know what? I wouldn't mess with him if I were you!"

Listen, the other night on TV a professional athlete, and I won't tell you what sport he was in because I don't want to disrespect him, a Christian professional athlete apologized on national TV because he said that he agreed with Jesus Christ about a certain politically correct issue in our country. And when he said that he agreed with what the Bible said about this issue, a huge sports complex barred him from competing there. It's because he had the audacity to agree with Jesus Christ.

Now listen, just see in your mind, you can see anyone... let's just pick someone out of thin air. How about our president. You see our president speaking forth what he is told to say by the world and trying to convince you to agree with the mega media machine that is readjusting our culture. And you see him standing next to the glorified Christ and then you decide which one to join.

Now listen, I appreciate this athlete and he actually tried to slip his faith into his apology. But he had to apologize for agreeing with Jesus Christ so that the world wouldn't persecute him. Listen, you've got it wrong man. You've got to choose sides, and I'm telling you if you understand the glorified Christ you will have no problem choosing the right side. And if you don't understand the glorified Christ you might say, "Well, maybe the president is right, I don't know. Maybe just because the Bible says it's true, well maybe I should agree with Oprah. I don't know. I'm not sure which way to go."

No! Know which way to go by knowing who Jesus Christ is. Know what side you are on and stand there. And you need to know Jesus Christ in order to do that, because this culture is fleeing from Christ. And every day it becomes more anti Christ and you are going to have to decide which way to go. And if you don't know who your Lord is, you're going to get sucked up into the wrong way. Know who your Lord is, and stand with him no matter what.

Let's look at those verses again. One scholar said this is the only accurate portrayal of Jesus Christ today in the Bible. Only the ones, Isaiah 6 also, that show him like this are the only currently accurate portrayals. Do you know that every famous painter has tried to paint Jesus Christ? They can't do it. They can't do it because he is too awesome. Verse 13. Just follow me through these verses.

**13 in the midst of the lampstands (church) one like a son of man, (Jesus' favorite title for Himself) Verse 13 goes on to say clothed with a long robe and with a golden sash around his chest - these are the garments of the Priest (Especially the golden sash which represents RIGHTEOUSNESS/ROYALTY)**

**14 The hairs of his head were white, like white wool, like snow.**

Isaiah 1 says though your sins are scarlet they shall be made as white as snow. They shall be made as white as wool. The white hair on the glorified Christ represents his holiness. He is the holy priest. He is the glorified Son of Man.

Continuing in verse 14: **His eyes were like a flame of fire**

Those are eyes that penetrate to the deepest part of your soul. Hebrews 4:13 (we like verse 12) but verse 13 is about Christ's eyes of fire. It says, ***no creature is hidden from his sight but all things are naked and exposed to the eyes of him to whom we must give account.*** He sees to your soul. Those are his eyes like a flame of fire.

Verse 15: **15 his feet were like burnished bronze (brass), refined in a furnace,**

This is the only place in the New Testament the word brass is used. It's a refined metal that speaks of judgment. Refined in a furnace. He comes clothed for judgment. First time Savior, second time, Judge.

**and his voice was like the roar of many waters.**

Listen this isn't like Yosemite roar, and those things roar up there. This is like Niagra Falls roar, on steroids. Jeremiah 25 says *The Lord will roar on high, he will thunder from his holy dwelling against his land.* When he comes in judgment he will roar like many waters.

Verse 16: **16 In his right hand he held seven stars,**

We are going to find out next week that those seven stars are the messengers of the seven churches, some think they are angels. Most agree that they are the leaders of those churches. And I take a huge deep sigh and I say, "Lord, that's me. You hold me in your right hand. I'm okay. *I'm okay.* Because the Lord of Glory has me in his right hand. And listen, he has me in his right hand for you because he holds me responsible for you, which I tremble at. The Lord holds us in his right hand. That is a serious deal right there. He holds you in his right hand also, John 10 says.

Continuing in verse 16: **from his mouth came a sharp two-edged sword,**

This is the weapon of God. Hebrews 4:12 says *the word of God is sharper than any two edged sword it penetrates, it discerns* And throughout Revelation we see this two edged sword come from the mouth of the risen Lord. It is his Word and it is the only weapon he needs, it is the only weapon he uses. The Word of God.

Finally: **and his face was like the sun shining in full strength.**

His face was like the sun shining in full strength. In Revelation 21 and again in 22 it says that in the New Heavens, in the New Jerusalem there is no need for the sun or the moon because the Lord God and the Lamb are its light. That's the radiance of the face of Jesus Christ. Certainly John couldn't even look into his face.

**A.W. Tozer**

*I cannot fully comprehend the power and the glory belonging to this One whose face will shine eternally with the brilliance of the sun! I do not have the words to explain that kind of brightness and light.*

I agree with Tozer. We have got to see who Jesus Christ is. We've got to get him clearly in our hearts and in our minds. And then we have got to allow who he is to impact what we do.

This is who Jesus Christ is today. This is who he is today. And when you know that, you'll be able to turn off the TV and say I am on the winning side! Revelation matters today. The Church needed it in the first century and we need it today. Our Lord is the King of Heaven, he's the King of Ages, he's the King of Glory, he's the King of Saints, he's the King of Kings and Lord of Lords. Get him firm in your mind.

Let's pray. *Lord I thank you for the grace to share. We thank you Jesus for who you are today. For who you really are today. We thank you for who you are today. And Lord we desire to be on your side. We want to be found in you. We know that you could come at any time. We want to go with you when you come; we want to return with you when you come back. We want to be found in you because we believe what the Word of God says about who you are today.*

I just want to give you an opportunity to decide for Jesus. As we continue to pray you ask yourself, do you know this Jesus? Do you know him? Do you know him personally? Have you been found in him? Do you know that he has washed you clean? That he has taken on your sin and paid the full price and has exchanged it for his righteousness before God? Do you know? And if not, you can know, today. Don't leave this painting of a picture of who Jesus Christ is today and say "That's interesting." It's not interesting; it's eternal life or death in the balance. It's everything. If you need to join Christ, if you need to surrender your life to him, to put your faith completely in him, to be found in him, I want you to do that today because tomorrow is guaranteed to no man. And so, please, you pray this prayer.

*Lord Jesus, You are high and lifted up. You are the King of Kings and you are the Lord of Lords, and I believe. I know that I'm a sinner. But I believe you died for me to pay for my sins. Please come into my life, take over. Be my Lord. And make me your disciple. Fill me with your Holy Spirit and reveal yourself to me from the inside. I believe, Lord. I believe. It's in your name I pray, amen.*