

Text: Rev. 1:5b-8

Title: "Jesus Christ: The Glory of Revelation"

Time: 1/29/2017 am

Place: NBBC

Intro - Can you remember as you sit here this morning having ever seen a landscape that was truly majestic? When I think of something majestic I think of the trip I had as a high school senior with my grandparents to their homeland Switzerland. The Alps there are incredibly majestic. I remember especially a place called Interlaken - the place between the lakes. From a mountain above Interlaken one could see the town nestled between two pristine mountain lakes and surrounded with majestic soaring mountain peaks, including the highest peak in Europe, the Jungfrauoch. That was an incredibly majestic site, something I was not accustomed to seeing growing up in Mentor, Ohio. We had the Headlands Marsh there, but nothing like the Alps.

When writing commentary on Psalm 8 about the majestic name of the Lord, Charles Haddon Spurgeon thought about a trip he had taken to see the Alps. He wrote a poem about what he saw there, and how it compared to the majesty of the Lord: "When wandering amid the Alps, we felt that the Lord was infinitely greater than all his grandest works, and under that feeling we roughly wrote these lines:

"Yet in all these how great soe'er they be,
We see not Him. The glass is all too dense
And dark, or else our earthborn eyes too dim.

"Yon Alps, that lift their heads above the clouds
And hold familiar converse with the stars,
Are dust, at which the balance trembleth not,

Compared with His divine immensity.

“The snow-crown’d summits fail to set Him forth,
Who dwelleth in Eternity, and bears
Alone, the name of High and Lofty One.

“Depths unfathomed are too shallow to express
The wisdom and the knowledge of the Lord.
The mirror of the creatures has no space
To bear the image of the Infinite.

“’Tis true the Lord hath fairly writ His name,
And set His seal upon creation’s brow.
But as the skillful potter much excels
The vessel which he fashions on the wheel,
E’en so, but in proportion greater far,
Jehovah’s self transcends His noblest works.

“Earth’s ponderous wheels would break, her axles snap,
If freighted with the load of Deity.
Space is too narrow for the Eternal’s rest,
And time too short a footstool for His throne.

“E’en avalanche and thunder lack a voice,
To utter the full volume of His praise.
How then can I declare Him! Where are words
With which my glowing tongue may speak His name!
Silent I bow, and humbly I adore.”

As we approach the text before us this morning, we should feel some of Spurgeon’s wonder at the majesty and glory and might of our Savior. Silent we should bow, and humbly we should adore.

I have titled our time in the word this morning, "Jesus Christ: The Glory of Revelation," and I want us to see His glory this morning in four ways.

I. Jesus Christ is glorious in His love for us (vv. 5b-6a).

Ill: In his description of the Lord's glory, Spurgeon celebrates some glorious attributes of our Lord: His divine immensity, His eternality, His height or transcendence, His wisdom, His knowledge, His infinitude, His creative power, His sovereignty.

The apostle John knew all this about our Lord as well, but his description of our Lord's glory begins somewhere else here - His love for us. Remember that John was the apostle who referred to himself as the disciple whom Jesus loved (John 13:23, 19:26, 20:2, 21:7, 21:20). Do we see this morning that each of us who knows the Lord as Savior is the disciple whom Jesus loves? That love is described in three ways in our passage.

1. He loves us continually. The verb in this phrase is a present tense verb, meaning that it describes something that is ongoing. He never stops loving us. When we fail to love Him, He is loving us. When we suffer not understanding why, He is loving us. He never loves Himself more than us. Do we ever love ourselves more than Him?

2. He loves us savingly. To love a sinner is to seek to free that sinner from his sins. Jesus did so by shedding his own precious blood to save us from our sin. How often do we love our sin more than Him, the One who gave everything to save us from our sin?

3. He loves us purposefully. His love for us causes Him to have great plans for us. He has made us what Peter calls a royal priesthood, a kingdom of priests. Priests represent men before God and God before men. They have a ministry to bring men to God. Jesus is the Great High Priest, and we are His kingdom of priests. He loves us purposefully. He wants us to succeed in the mission of this ministry. Are we engaged in advancing His kingdom and bringing sinners to the Father because we love Him?

Jesus Christ is glorious in His love for us, and we should love Him back.

II. Jesus Christ is glorious in His eternal might (v. 6b).

III: There has been a lot of concern expressed by some leaders in Washington about our military being under-funded. Not everyone agrees with that viewpoint, but we can all agree that our nation has enemies, and our leaders need to be concerned about whether we have the military might to deal with those enemies.

Appl: The phrase we just read speaks of our Savior's glory and dominion. That word *dominion* is a word that refers especially to His military might (i.e., *domination*). In Revelation, we do not see Jesus Christ as a babe in the manger. We see Him as the Lamb who conquers as the Lion of the Tribe of Judah. He always remains the Lamb, the one whose enemies have rejected His sacrifice for their sins. In view of that rejection, He defeats His enemies with His eternal military might. His victory over the domain of Satan is decisive, complete, easy, and lasting.

Scripture makes clear that we today, as the church militant, have the same enemy Christ has in the Book of Revelation. He wants to destroy us spiritually, and though we do not

fight physically, we do need our Savior's might for this very real spiritual fight. So this word is used in passages that encourage us to fight with our Savior's might:

Eph. 6:10, "Finally, my brethren, be strong in the Lord, and in the *power* of his might."

Col. 1:11, "Strengthened with all might, according to his glorious *power*, unto all patience and longsuffering with joyfulness;"

Acts 19:17-20, "And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So *mightily* grew the word of God and prevailed."

Embattled believer, never try to do the work of the Lord without the Lord's might. Our enemy will simply toy with us and then destroy our work if we seek to do this in our own strength and power. Always remember, that what is so very impossible for us, is so very easy for Him.

Ill: I am reminded of that wonderful tribute, "A Mighty Fortress Is Our God," to the might of our Savior written by the Reformer Martin Luther, who knew what spiritual battle was all about. Do you remember the 3rd verse?

"And though this world with devils filled should threaten to undo us,
We will not fear for God has willed His truth to triumph through us;

The Prince of Darkness grim, we tremble not for him;
His rage we can endure, for lo, his doom is sure.
One little word shall fell him."

One little word! Jesus Christ is glorious in His eternal
might, and we need not try to do this work alone.

III. Jesus Christ is glorious in His coming (v. 7).

Ill: Ever see something glorious and have to say, "Yes!" The
game is on the line and your team makes a long-distance
three-pointer to win, and you go "Yes!"

Appl: Well, that is what John does at the end of this verse.
He does that because he is able to see the glory of Christ's
coming as real. What he describes here we read about in
Daniel 7 this morning. We also find it in Zech. 12:10, "And I
will pour upon the house of David, and upon the inhabit-
ants of Jerusalem, the spirit of grace and of supplications:
and they shall look upon me whom they have pierced, and
they shall mourn for him, as one mourneth for his only son,
and shall be in bitterness for him, as one that is in bitterness
for his firstborn."

The day of Christ's coming will be the day of Israel's salva-
tion, and it will be the day of great judgment poured out on
the Gentile nations gathered to destroy Israel. What will
that day be like for you and me? Does your heart say with
John, "Yes!" Or does it worry that what is predicted here
will not go well for you?

IV. Jesus Christ is glorious in His deity (v. 8).

Appl: Do you and I believe in God? Do you and I know
what *God* means? These are two separate questions, but the

relationship between them is an important one. It does little good to say that we believe in God if we do not know what *God* means. As John describes the glorious deity of Jesus Christ, he tells us what *God* means:

1. Self-existent One is what *God* means - "I am"
2. Creator is what is what *God* means - "The Alpha"
3. Consummation is what *God* means - "Omega"
4. Self-revealing is what *God* means - "says the Lord"
5. Eternality and immutability is what *God* means - "He is, was, is to come"
6. Absolute power is what *God* means - "Almighty." This is the earlier word for *domination* with *all* at the beginning.

Do you believe in God? Do you know what *God* means? How does the way we live answer those questions about our faith and understanding of God? Jesus Christ is glorious in His deity, and must respond appropriately to Him.

Conclusion: Spurgeon one more time -

"Earth's ponderous wheels would break, her axles snap,
If freighted with the load of Deity.
Space is too narrow for the Eternal's rest,
And time too short a footstool for His throne.

"E'en avalanche and thunder lack a voice,
To utter the full volume of His praise.
How then can I declare Him! Where are words
With which my glowing tongue may speak His name!
Silent I bow, and humbly I adore."

Will we bow? Will we humbly adore Jesus Christ, the glory of Revelation this morning?

“A man came – I think it was actually in Philadelphia – on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, ‘Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.’ That is the distinction – the sermon, and the ‘lightning and the thunder.’ To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters.”

– David Martin Lloyd-Jones,

Preachers and Preaching