

Revelation

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Preacher: Kinderman, Philip Robert (1931-2010)

- [0 : 00] Sister. Crying Round the glory is driving near a living and once slain.
Jesus hold high love of did get still through the joy Thank Lord .
Now Ch■■■ CHOIR SINGS CHOIR SINGS
CHOIR SINGS CHOIR SINGS Jesus' fire is found, and His joy is holy.
I want to ask your thought to the 18th verse in the chapter that we read together, the first chapter in the book of the Revelation, and verse 18.
- [2 : 54] I suppose read this 17th verse with it, because the two are connected, they are the words of the Lord Jesus Christ.
John records, and when I saw Him, I fell at His feet as dead, and He laid His right hand upon me, saying unto me, Fear not, I am the first and the last.
I am He that liveth and was dead, and behold, I am alive forevermore. Amen. And have the keys of hell and of death.
It may be that today, in thinking of the resurrection of the Lord Jesus Christ, we who preach the word say similar things.
I mean that one or another may speak in the same line. But there again, there is a variety.
- [4 : 19] We have a variety of gifts on the Lord. And whether it be in the same way, or whether it be in a different line of thought, yet all so that it is according to His word and truth is good and profitable for us.
It is especially upon my mind this afternoon, and comes out in this first chapter of the Revelation, that there is a revelation that there is the majesty and the glory of Christ evident in His risen person.
John saw not a suffering, not a humiliated man. John saw not, in this first instance, the Lamb of God, slave.
He saw not one who was pitiable and weak, but He saw one who struck His very heart with awe, and whose majesty and glory were overpowering.
He saw the Son of Man with such a radiance of glory that He was overwhelmed. He saw the risen Lord as He is now.
- [5 : 48] And this is something that is very much before us, that we think of the Lord Jesus Christ in His suffering and death.
But that is accomplished, that's done. That is once and for all. Now, I do not mean to say by any means that we ought to forget Him.
I do not mean by any means to say to you that it is wrong that we should think upon His passion, or that we should be sorry and grieved for that which He suffered.
Of course we should. But not just emotional, not just crocodile tears, either. But tears of godly sorrow. Like one says, you know, was it for crimes that I have done, He hung upon the tree.

Amazing pity, love unknown. When Paul, he called upon the Lord Jesus Christ, who suffered for Him. He called upon Himself, and he called upon the amazing grace that rescued Him.

[7 : 05] Me, he said, a persecutor and a blasphemer. I was such. The one who was quite and totally against Jesus Christ.

I hated His name. I hated His people. I would have put Him to death. I couldn't do that, because He had died.

So I put His people to death. And yet He had mercy. He forgave me. Now that, he says, is amazing grace. That's the Savior in His love.

He did well to remember, and never to forget that. But what a glorious thought it is, that the Scripture puts before us, that He is not a constantly suffering Savior.

And He is not overwhelmed by death. He has conquered it. And He is not again and again to offer Himself as those sacrifices in Moses' time, in the law given by Moses, were to be offered.

[8 : 19] Every day, morning and evening, there was to be the burnt offering. Every day, the shedding of blood. Because it showed you how sin was awful.

How sin had not to be put away. How there needed to be such a sacrifice that could abolish all that. Put it away at once.

And it came by Jesus Christ. By His own blood, says the Apostle, He has ended in once for us. Now, that is great.

And it is accomplished. It's done. It's finished. And that there is a glory that He has entered into. So in these words, particularly today, I think upon the words of Jesus Christ to John, I am He that liveth and was dead.

Behold, I am alive forevermore. Amen. And have the keys of hell and of death. There are three simple points that I want to put before you first.

[9 : 38] One is that you find in the Bible that these things are always united. It is our convenience, our custom, it has grown up in our Christian church that we think of Good Friday as the passion and the representing all the cross with its awful mess.

And then we think of Easter Day with the resurrection. And I'm not complaining. But I'm saying that in fact we must not make any definite separation.

And we must not so abstract it and separate that we have such a distinction because the Scripture puts them together.

It unites them. It was the same Jesus who lived as died. And the same Jesus as died upon the cross, who rose again and who came from glory in the first place and returned to his Father.

And the work of the Gospel puts it together because as Paul says in that great chapter to the Corinthians, if Christ be not risen, then there is no hope for us.

[11 : 05] He attempted if I might reverently say so, putting it, of course, in vulgar language. Paul puts it in very majestic and grave language.

But he is saying in effect that Christ attempted something that he could not carry through. But that would be insulting to his divine nature and quite contrary to the Scripture and quite opposite to the grace of God.

The grace of God is not such at all. Ah, said he, I have a baptism to be baptized with and how am I straightened till it be accomplished.

I came to this hour, he said, for this purpose came I into the world and with that purpose he went through and and say to you therefore that the Gospel has these things together.

He was delivered for our offenses and raised again for our justification. He must needs die because death was passed upon all men that he stood for us.

[12 : 25] He must needs die and bear the curse of God. He must needs pay the penalty of sin but he must rise again without victory.

And I love those words of Peter how he puts it quoting the second psalm he says it was not possible that he could be held of death.

It was not possible that he could be held and by it. It was impossible. Death could not hold him. When he died he conquered death and so death could not hold him.

He was the conqueror of it. What a wonder it is. It's a mystery but it is set before us in the world. Did not Jesus himself say emphatically I lay down my life and I take it again.

No man taketh it from me. They took him and by wicked hands they crucified and slew him. But they didn't do so because he was unwilling.

[13 : 40] They didn't do so because they had the power to do so without his willingness. they didn't do so because they had invented it and carried it out without the knowledge of God.

No, says the apostle in those amazing words, him being delivered by the determinate counsel and full knowledge of God he had taken and by wicked hands have crucified and slain.

and as so he laid down his life that he might take it again. He had this commandment.

Now that is one point. The other simple point that I bring before you is how the word is expressed. Here is the constancy I am he that liveth.

and was dead. We do not speak of Christ who was alive. The Bible doesn't speak of Jesus Christ who was alive.

[15 : 02] It always speaks of him who is alive. He was dead. He was dead. But he is alive.

And he is alive forever more. Now it's a simple point but it is very emphatic. It's very important too. It's very blessed.

I have thought increasingly over recent years that we have lost to some extent this sense of the nearness of the Lord and the reality.

God is alive. And it is sad if in our places of worship we are preaching about somebody who seems far away or sad if we are speaking about something that seems to people only history, something remote.

God is alive. He lives. He is in heaven. I was saying this morning how it struck me sometimes of the way which the apostles set it forth and how it was apparent even to those who had no knowledge of the gospel that the Romans spoke in their superstition and idolatry and that they could look upon this man and say to one another here is a man who speaks of strange things Jesus and the resurrection and here is one who speaks about a man who was dead but he affirms that he's alive and there was that sense of the apostles being in contact with the one who is alive they lived as though they knew of course they did they knew the risen cross they did because he lived but they were not thinking of something and speaking of something that was passed and gone but of one who was barely near to them although in heaven now that is a simple but a very important point and then thirdly another simple point but very beautiful there is not any forgetfulness of that work that he did in coming and dying

[17 : 44] Jesus himself reminds John he doesn't just say I am the living Christ he doesn't just say I am the first and the last he doesn't just say I am alive forever and ever but he uses this word so beautifully I am he the living and was dead and was dead and we have of course that wonderful word that is often an appealing word to me that a scripture that John commences with unto him that loved us and washed us from our sins in his own blood and through the revelation we have those reminders of what Jesus has done he is in heaven in his glory he is worshipped by the holy angels he is exalted on his father's throne but there is not any forgetfulness of what he has done never never never not forever and ever forever and ever there is the heavenly remembrance of what his blood has done of how his blood has relieved and brought sinners into that holy company and into that innumerable company of souls ransomed spirits who forever sing his praise and what a wonderful thought this is

I lost it or not and that is something that is past but though it's past it's not ever forgotten and it's ever fresh and ever real and ever powerful and ever to be remembered not only remembered in a casual way but remembered by sinners in a believing way in a loving way do you say unto him that loved me and washed me from my sins in his own blood what a beautiful thought then it is here is the glory of the risen Lord and behold I am alive forever more and so we are reminded of that work of the

Lord Jesus Christ we are reminded of these things that he came to do a work that nobody else could do and that in his work accomplished there is the hope of sinners it is the gain and again put before us the saviour who gave himself the one who has died and must needs die to ransom all sinners from their sins remember this how necessary the gospel is how constantly necessary and how necessary it is for us even though we may say to ourselves that we believe it and we have loved it and we have walked in it and in the hope of it this many years well but still doesn't it mean to us something fresh and we need to be reminded of all the wonder of his grace toward us what he has done but he died what an amazing thing there was no other way and there is no other way today as I suppose at various times and more or less through the history of the church we are faced with all sorts of confusions and contradictions and are faced with all sorts of ideas and theories but there is only one gospel there is only one way of salvation there is only one name under heaven given a name whereby we must be saved and that is an all powerful name and it is an all prevailing name is a name you can trust a name that every poor contrite penitent sinner can trust a name that every sheep every lamb can trust and rest upon for full and free salvation the name of Jesus

Christ remember it's the only name it isn't what we think it isn't our ideas I think it is important to realize it's not like it may imagine or say to you that I speak to you that word of truth I was thinking the other day again very forcibly of those words of Paul to the Corinthians we are not as many he says who corrupt the word we are not as many who speak deceitfully we are not as many who want to please men who are afraid to say anything that seems harsh or uncharitable or not lying or that seems to go against their ideas of God and of Christ but he says in the sight of God as of God in his sight we speak we are answerable to him and we are entrusted with his word it's not our ideas it's what

God has said what he has revealed what he has spoken about Jesus Christ that's what matters that's what will matter to you in the last day your ideas and the ideas of others however popular however pleasant however they have seemed to be will be nothing then but it will be whether you have the refugee in him whether you have known the revelation of Jesus Christ whether you understand the grace of God whether you have received believe no I say these things I know straightforwardly but believe me kindly these are important today it is so necessary for us the work of the

[25 : 25] Lord Jesus Christ was a work that was revealed as being necessary and to be done ages before he came upon the earth remember how he said to his own disciples thus it is written thus it beheld Christ to suffer he opened their understanding he went through Moses and to the prophets and the Psalms he explained in all the scriptures the things concerning himself I might put it in a homely way surely look he said look he said here it is this is what the word says this is what it says so long ago must be sin must be atoned for death must be conquered in this way of death the curse of God must be removed in this only way on enduring the wrath of it justice must be satisfied in the way that it has decreed

God must be pleased in the way which his holiness demands and so it is and what wonder there is a wonder of love a wonder of faithfulness a wonder of justice of holiness and of love no wonder really that the hymn writer says in that beautiful hymn upon the cross of Christ ah the sweet cross the wonderful cross the place where heaven's love and heaven's justice meet so he died necessary always to be remembered ever to be looked to it is it is the hope it is set before us there is the word of reconciliation and God has now sent his ministers with the word of reconciliation reconciliation and was reading those great words of Paul in his second letter to the

Corinthians now he says now because of this God has sent us ambassadors for Christ we are ambassadors for Christ God has committed unto us the word of reconciliation as though God did beseech you by us we pray you in Christ's stead be ye reconciled to God and those wonderful words ambassadors he said when we are in Christ's stead we come in his name we say to you with a peace of love this is the only way sinners are welcome to come those who know that they need salvation those whose consciences are pricked those whose hearts are arrested and who realize that they are on the downward road and they are going to hell they might come and we beseech you turn look to him it's the only way of life there is no other hope for your soul you will find no peace no karma no perfection anywhere else no that is what lies behind the word and because he lives there is all that is victorious because he lives this is not something that is an empty word of hope there is all all of the power and life there is all of the fullness there is all the faithfulness of God and the justice of God so that

John can say in his epistle if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness just comes to mind and they have said a similar thing in other ways but it comes to mind that once or twice people have said to me well it seems to me wrong and pathetic when you get in trouble when you feel down when you come sometimes to a place where you feel nothing is worthwhile just to turn to the Lord then and ask him to forgive you and to help you they say this seems pathetic it seems wrong their pride revolts against it really they suggest that it would be far better to come in the fullness of strength and to say with the thankfulness of spirit well

Lord now I really don't need your salvation but I'm going to make some agreement with you and I'm coming to some terms but that's not the way of the gospel neither is it the way of the hearts of men either and if you're really honest with yourself I think your conscience will tell you you're not likely to go that way at all that isn't the heart of man it's neither that nor is it the way of the gospel remember that it is God's word remember that to resist to reject to go against his grace to suggest that you can do without that salvation that is so freely said before you in the word of his gospel is an insult to him remember that it appends remember that it is a condemnation in the last day this is the condemnation said Jesus that light is coming into the world and men love darkness rather than light because their deeds were evil

[32 : 56] I am he that live he says there is light there is power there is all that the soul needs and you need not fear in venturing upon him but that he will do all that is needed some have feared they have feared they have wondered how they may continue I think in the profession of the name of the Lord Jesus Christ in joining with his people in entering upon any responsibility his church many have feared how shall I continue they ask themselves well you must continue as you begin if you begin in faith well then you've got to continue that way you must begin the right way if you begin the right way you've got to continue that way and you will because your life and strength comes from him

I was thinking and I suppose I said something to that effect it is a great thing a wonderful thing to think back upon now and start to realise that to us it is a memory that dear Mr.

Dell was a great man of God who's gone and his ministry has finished on a in an impersonal way 54 years what do you know he had to start and as he went on it wasn't that after 54 years he was able to say well now I have such experience and have been so long that of course I can preach anybody who did it so long to preach you wouldn't find him saying that at all nor was it right nor was it the way in the least he knew he needed the same grace the same health the same power the same life of Jesus Christ

God canary with an foolish Christian's daily bread it's a wonderful prayer isn't it that Jesus himself taught give us this day our daily bread as though we live as though we should live perhaps I might say and behold I am alive forevermore Amen the sureness the certainty the absolute nature of it Amen he says in that emphatic way and have the keys of hell and of death just two thoughts upon this expression

I says Jesus have the keys of hell and of death a wonderful word it again exalts sin it shows his glory the father said Jesus himself has committed to the sum of man all judgment he has made him judge he has made him to be the judge that is both a blessed and a solemn thought I have often thought of that remarkable expression in the revelation that men in that last great day John sees in his vision Paul fleeing growing to the rocks the mountains to fall on them and hide them from what?

[38 : 03] from what does he say? from the wrath of the Lamb it's amazing you wouldn't imagine in a worldly way that the Lamb would have wrath gentle me harmless but this is how they see it and they write they write then they haven't seen it before they despised the Lamb of God rejected him for though that all that concerned him was sloppy and sloppy and sentimental and worthless and only for old women and those who were a bit feeble in their minds perhaps now they see the majesty of Christ now they discern suddenly the wonder of him who died for sinners they are aware that once of the wrath of the Lamb they see that Jesus who died becomes the judge solemn and yet blessed too because he who read the hearts of those sinners he who knew the desires of those who wanted to touch him he who could understand the tension of the man who said

Lord I believe help thou my unbelief he who drove sinners to him he who had compassion upon the thief on the cross for the very last moment he who did not despise to eat and to drink with publicans and sinners he knows really what we want he knows really what we are he works in two ways doesn't he I think it does indeed we can judge and we do tend to judge still by the outward appearance and make great mistakes but he won't he won't make any mistake he won't make any mistake about your heart now that is absolutely sure and if he has the keys and as there is that certainty and as there is the wonder of him who died for sinners being the judge you may be sure that he won't lock anybody up in hell who doesn't deserve to be there

I know again that's perhaps a very holy way of putting it but you can rest assured by his own word that's absolutely true but you may be sure that if he speaks of it there is a hell for those who deny him despise him reject him for those who love their own sins for those who are determined to go their own way for those who resist all the invitations of his grace for those who harden their hearts against his mercy for those who scoff and mock at his people and who scorn all that is good and holy they cannot be with him they cannot be with him there will be no place today what an awful thing it is

I remember when I was in the army this comes back to my mind and there's something that came to be very forcibly to me as I went out to preach I remember speaking on the things of the gospel in some serious conversation with young chaps and one said to me I don't know that he was a Christian at all didn't suggest he was in the least he said to me well he said you really believe the things that you say you ought to be around telling everybody that's what he said and there's a great deal in that he meant if our hearts were really sincere we really believe what we profess to believe there's an urgency there is indeed people are going fast upon the road well

I must leave it abruptly with that thought I will not attempt to soften it and sweeten it may the Lord bless you the name the grace all the redeeming work of the Lord Jesus Christ now conclusion in 265 the name of Jesus every nation of every kind of person king of glory now in this last pleasure we shall know who from the beginning was the mighty word in 265 ■■■■■■■■■■ 300 or this verse who no■■■■■ had been heard.

[44 : 44] Thank you.

Thank you.

Thank you.

Thank you.