

Week of Meetings 1970-02 Glory as Seen

by Stan Ford

The sermon explores the glory of Jesus Christ as revealed in the first chapter of Revelation, emphasizing His person, power, and purpose.

Duration: 58:24

Scripture: Revelation 1:1-3, Revelation 1:10-20

Topics: "Jesus Christ", "Divine Authority"

Description

In this sermon, the preacher describes a vision of Jesus Christ as depicted in the book of Revelation. He describes Jesus as having a long garment and a golden sash, with white hair and fiery eyes. His voice is described as being as loud as the sound of many waters. The preacher emphasizes the authority and power of Jesus' voice, contrasting it with the multitude of voices in the world. He also mentions the significance of Jesus holding seven stars in his hand and having a two-edged sword coming out of his mouth. The sermon concludes with a reference to the importance of love and charity, using a story about Professor Henry Drummond.

Transcript

I wonder if we could turn, please, to the first chapter of the last book of the Bible, Revelation chapter one. I've nothing new, of course, to say about this chapter, but I always feel it's good to commence a series of gatherings like this by reminding our hearts of some of the wonders of the one that has drawn us together. And as we think of the Lord Jesus Christ, I'm sure that the hearts of every one of us will be exercised, that when later we come to present the gospel to men and women, we'll be confident, made re-confident, of the wonders of the Savior.

So, Revelation chapter one, if we may please. Now, most of us are aware that this book divides itself into those proverbial three parts. You know, I'm going to shift these, if I may, because that's better.

I'll not come over. That's better. Most of us are aware that here's a book that does divide itself into those proverbial three parts.

Now, the Lord himself, as you know, gave us the division of the book of the Revelation. I didn't give it, no preacher ever gave it, the Lord did. The Lord said, God, I want you to write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

Now, most of us are aware that in the first chapter, Job dared to tell us the things that he saw. We will read in a moment or two, he turned to see the voice that spake with him, and being turned, he saw. So, in the first chapter, we have the things that he saw, and it's well been said that over the first chapter, one can write the tremendous expression, the glory of the Lord.

For he saw the Lord in his glory. When we come to chapter two and chapter three, it's not the things that he saw, but it's the things that are. For these are the chapters that deal with the seven letters to the churches, and we behold God's message to a people that are made into his church.

The things that are, and of course it's not the time of his glory, although his glory is seen in every chapter, but it's the time of his grace, this scene of grace. And then, as you know, from chapter four, the first verse, way to the end of the book, it's not the things that he's seen, or the things that are, it's the things which shall be hereon. Those great chapters that deal not just with his glory, although we'll see it, not just with his grace, although it's seen in every verse, but the chapters that deal with his covenants.

When Jesus shall reign wherever the sun doth its sun set his journeys run. But in the first chapter that we're going to look at this morning, we're going to consider again, and I trust our hearts will be warmed, we're going to consider again the things that appertain to his glory. The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.

And he sent and signified it by his angel unto his servant Job, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and would you notice, please, and they that hear the words of this prophecy, and keep those things which are written therein for the time that it hath. Do I often say this, and I think all of us would be in agreement with it, that isn't it wonderful that the first blessing... there are seven blessings in the book of the Revelation.

There are two for the commencement of the journey, there are two for the course of the journey, but God always had something better on before. There are three for the consummation of the journey, and here's the first blessing for the commencement of the journey, and isn't it wonderful that God doesn't say blessed is he that reads and understands it, but blessed is he that reads, that hears, and that obeys it for the time that it hath. John, for the seven churches which are in Asia, grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before the throne, and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us, and washed us from our own sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.

Amen. Behold, he cometh with clouds, and every eye shall see him, and they also which pierce him, and all kindreds of the earth shall wail because of him, even so. Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle which is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the pats with a golden garment. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto pine-brass, as if they had burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength.

And when I saw him, I fell of 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 again forevermore, amen, and have the keys of hell and of death, right the things which thou hast seen, and the things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, the seven stars, are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches.

Now the Lord will add his blessing, I'm sure, to the reading of his own precious work. It is a remarkable fact that while the Bible itself is a very wonderful portrait of Jesus Christ, and while in every book of the Bible we find something of the wonders of our Saviour, there is that one book that bears its title, The Revelation of Jesus Christ. Of course, not that our authorised version has said it, it's taught, but we claim no inspiration for that.

It is not the revelation of Saint John the Divine, but the book opens with the expression The Revelation of Jesus Christ, and as we think a little more of him this morning, oh sisters, brethren, are you praying that the Lord, by his Spirit, will recapture him as we're asking and send us on this way saying, he's a wonderful Saviour, I want to share him with others. I wonder if I may ask three very simple questions before we even look at something of the glories of the Lord. Concerning this book, I wonder if I may ask the question, first of all, where was the man who wrote this book? Where was he found? And then I'll ask the second question, not only where was he found, but when was he found? And not only when was he found, oh let's ask the question and find the answer, why was he found? First of all, where was he found? Now we read together that John was on the Isle of Patmos, for the Word of God and for the testimony of Jesus Christ.

I think that's a very wonderful thing, don't you? We won't forget that at this juncture in his life, the Apostle John was well over 70 years of age, he was no more. There's these little doubts that we can have the right to question tradition when it's suggested that he was working there in a chain-net, working in the store. He was not on the Isle of Patmos for a holiday.

I do assure you he was not there for a Latter-day Conference. But he was on the Isle of Patmos for the testimony of Jesus Christ, and he was there working in a salt quarry in a prison. He was a man who, because of his position, could not say that I will even have a Lord stay off.

Seven days a week he had to labor, and I repeat, over 70 years of age. But the remarkable thing to me is this, that the man who found himself for six days of the week on the Isle of Patmos for the words of God and the testimony of Jesus Christ, was the man who, despite the fact he still had to work on the Lord's Day, the man who six days a week spent his days for the words of God and the testimony of Jesus Christ, was the man who on the seventh day was in the Spirit. And I feel it's essential for us to remember this, that you and I, as we're going to consider something of the wonders of the Savior, we need to grasp that Jesus Christ is ours, not for one day a week, but hallelujah, for seven days a week, and for every day of the month, and every month of the year.

One of the tragedies that I'm beginning to find, and I suppose there are texts in which I've even found it in my own book, but one of the tragedies I'm beginning to find as I travel about the world is that there are so many Christians who love to be at meetings. They love to gather in conference. They love to spend time with those of like mind gathered in a gospel chapel, but they have no chance of the idea that we'll go there to meet the Lord.

And so, there has been amongst young people, and growing up amongst those of us that are a little older, there has been this feeling that, well, you know, we meet the Lord on the Lord's Day. We're meeting the Spirit on the Lord's Day, and we forget that we don't go to a meeting to meet Jesus. But, hallelujah, we take it with us.

He promised to dwell our hearts by faith. And I suppose the plainest definition of eternal life that's ever been given was given in that epistle to the Ephesians, when the apostle dared to say that with all the fullness of God. Well, if that's not eternal life, you tell me what eternal life is.

It is filled with all the fullness of God, and I repeat, the man that was on the isle of Patmos, for the Word of God, for the testimony of Jesus Christ, six days a week was a man that did the Spirit on the Lord's Day. All that you and I must, in these coming days, as we seek to gather in those that know not Christ as Savior, oh, that we might show to them that Jesus Christ is real, not just in a service, but every moment. So, we see that, first of all, he was found on the isle of Patmos, and then when he was found, he was found on the Lord's Day.

I think that's one. No, no, no, please, not as some have suggested, in the day of the Lord, but on the Lord's Day. This blessed day, heaven's milestones, it seems to me, heaven's milestones on the journey of life.

This glorious day, this day which is, as it were, the very day of rising hopes for its resurrection day, and hallelujah, very fierce. This Lord's Day, this day which is the day that's the golden clasp of a week's volume, that we day by day anticipate the moment when we shall gather in remembrance of him on this glorious day. Is it not wonderful that we can anticipate the fact that we can be found, as we have been found during the week before Christ, we can be found with Christ on the Lord's Day.

And why was he there? Well, you will notice we're told he was there that he might be given this glorious revelation of Jesus Christ. Right the thing, this revelation of the Savior. Oh, but in these coming days you and I may find such a revelation as we together open the Word of God.

Now most of us are aware that in this first chapter, and I do repeat, I've nothing new to say, what I'm saying all of you have heard, and all of you have pondered, and all of you have appreciated over the course of years. I do trust indeed that as we remind ourselves of these things, I trust that our hearts may be made glad. But you will remember that in the first chapter we find the revelation first of his person.

May I repeat that? We have first the revelation of his person, then we have secondly the revelation of his power, and then the revelation of his purpose. Now God never gives us the revelation of his power, or the revelation of his purpose, until we get to know him. It's when we have the revelation of his person that then we can enter into his power, and then bless God we can see his purpose.

And here is the revelation of his person. Now we're going, if you would permit me, we're going to take it along step by step. When we come indeed to verse 13, we find that he turned to see the voice that spake

with him.

And being turned, he saw. Now what's in this? Now you will notice that the first thing that's recorded that he saw, he saw seven golden candlesticks, or seven lanterns, if you will. Now I want just to pass this comment.

I don't want to spend any time on it. I would be most happy to expand it more if anyone would care to ask. But I'm feeling that here is one of the most important verses, and the verse you will pardon me as an Englishman, but a verse that I'm beginning to feel that here in America you're forgetting in the Bible.

He saw seven golden candlesticks. Not a second branch candlestick. This was not the second branch candlestick of the tabernacle.

There was no unity between one candlestick and another. The only unity was that in the center of the individual candlestick, there stood a cross. And the purpose of those candlesticks were that they might shine their light upon him.

But men and women might not be occupied with an candlestick, if you please, but occupied with the one on whom the light on that lampstand, that candlestick, shone. And would you not think that he is there, that he might train the whip, that he might provide the oil? But the individual candlestick, and brethren, sisters, I am amongst the people that I am among, and one of the reasons is this, that with all my heart I believe that the body stick is the independence of the whole church. That each assembly stands on its own, or lives with other assemblies because we live with Christ.

But each assembly stands on its own, and we're living in a day where we're always talking not only about the unity and the great unity of different denominational bodies, but while there is a unity amongst God's people, a unity that Christ has already made, never let us forget that the elders of this fellowship are responsible for what happens here, not the elders of an elite. We are living in a day when much love and much love for brethren have been divided and split, and the testimony of God has been made alive, still alive, because they have dared to press the authority of a particular company over all other groups. And I am amongst the people that I am amongst, because Christ stood between seven individual camps.

Now, quite apart, I'll try to comment about that after I've spent the whole morning discussing the great principles of local church government. We are told that the... Jesus told that I didn't say it. Don't come to me afterwards and say, Mr. Preacher, I'm not sure about your interpretation, I didn't give the interpretation.

Jesus gave it, Jesus said, and the seven candlesticks are the seven churches, I should say, he said. So, just have a little word with him if you disagree with me, not with me. But there it is, seven golden candlesticks, and Christ in the center.

Now, as he turned, he saw these seven golden candlesticks, and he saw, first of all, one like unto the Son of Man. Now, we are aware that the character that's being brought before us here is Christ, not Jesus. Christ.

Now, forgive me, please, for taking you back to Sunday school again, but, well, let me just remind you, the things you know, the things you know. As you know, Christ is not his name, is he? Jesus is his name, isn't he? Christ is his title. We speak of Peter the fisherman.

We speak of John the Baptist. Peter's his name, the fisherman's his title. John's his name, the Baptist's his title.

We speak of Jesus, the Christ. Jesus is his name, Christ is his title. And how many times have you taught your Sunday school classes over the years, and the meaning of the name or the title of Christ? You have reminded your boys and girls, have you not? You've reminded them that Christ, of course, is not an English word.

They have not given us a translation, have they? They've given us a transliteration. They have taken a Greek word, and they have given us a transliteration of it. Christos, right? And it's a Greek word, but I know it.

Now, if I were a Jew, I would not say Christ, would I? If I were a Christian Jew, I would say Nephi. Now, it's exactly the same. There's no difference there at all.

It's the same word, but one is Greek and one is Hebrew. But I'm not a Jew. Strange as it may seem, I have nothing to do with it, really.

But I'm an Englishman, you see. And so if I were to say it in my English tongue, or your tongue, I would not say Christ, I would not say Nephi, I would say anointed. It's exactly the same.

One is Hebrew, one is Greek, one is English. The anointed. And here we see the one who is the Christ, the anointed.

Oh, what wonder of this unfolds. You remember God said there were three people that had to be anointed. Prophets had to be anointed.

Priests had to be anointed. Kings had to be anointed. God said three people had to be anointed.

Prophets, priests, kings. So when we say that Jesus is the Christ, we say Jesus is the prophet, priest, and king. Now what was the work of the prophet? You've reminded your Sunday school class, haven't you, that the work of the prophet was to reveal.

The work of the priest, you've reminded your Sunday school class, was not only to reveal, but the work of the priest was to reconcile. And the work of the king was not to reveal or not to reconcile, but the work of the king was to raise. And we dare say that Jesus is the revealed, reconciled, raised Son of God.

And let's look at it again. I can't forsee it. And the prospect he saw was one like unto the Son of Man, the prophet.

It was that man that Jesus revealed God. You and I would never have known God unless Jesus had come to him as a man. We would have known about him, but we would never have seen him.

We would never have entered into all that it means. For Jesus is the one that came to reveal God, and he revealed God as a man. And when John turned to say, isn't it wonderful? Oh, come on, brother.

Wasn't it just what he needed? He was there, no doubt, in a chair, working in the salt pond, 70 years and more apart by. If he worked no hard enough, there was a whip. The curtains were crammed, and suddenly he saw a lovely thing.

He saw just the one he needed to see. He saw a man, someone who had borne his griefs and carried his sorrows. 700 years before Christ came, the prophet of Christianity said, he's borne our griefs and he's carried our sorrows.

And John realized this. He saw a man, one who came to reveal God. He saw one just a prophet standing there.

And he said, yes, where men have labored, I labor. Where men have suffered, I suffer. Where men have been despised and rejected, I've been despised and rejected.

Where men have died, for it bears the marks of Calvary. Where men have died, I've died. And I'm glad.

Oh, listen, I'm glad when the trials and temptations of life come. I don't turn my gaze to heaven. To look in, if I say it reverently, to look at the Spirit.

But I look at a man. Someone who's been here. Someone who's passed this way.

Someone who's borne our griefs and carried our sorrows. And what if not, even when he came before the Sanhedrin council and dared to say, which of the prophets did he not persecute? Oh, John, you're passing through trial by something to tell you. There's a man.

And he knows. And he's the Christ. And then he saw him not only as the prophet, but he was clothed with a garment down to the foot.

He saw him as the priest. Now, all of the garments, as you can see, but the coat here is of a high priest's garment. But this was a garment down to the foot.

And he turned and he saw someone who was not only a man, but he had on him a garment down to the foot, a priestly garment. And he said, he's here not only to reveal God, but he's here to remind me that it's love and he can loosen me from my sin in his own blood. Oh, bless God for such a saviour as this.

Thank God that John could turn and as he looked at him, he could dare say, here he is. The purse forgotten from amongst the dead. Again, not necessary for me to remind you, but it's always good to be reminded of these things.

The Jesus Christ was not a priest until he got home to glory. Blessed be his name. He looked at him and he saw him as the first forgotten from amongst the dead.

He saw him there as the great priest with his garments down to the foot. He dared to say, here is one who having nullified will eventually destroy death and all its power. He saw him as a priest, the one who knew the pangs and pains and power of sin itself.

For he'd taken our sin, his own body, to the tree. And then he looks again and he sees not only him as the Christ, for he sees him as the man. And he sees him as one with a garment down to the foot.

But he sees him as the king. You know, in my country, every now and then, we'll open the newspaper and we will notice that Her Majesty the Queen has had one of these garden parties or official functions. Not that I've ever been invited to one party, but nevertheless, you'll see a picture.

And as you look at the picture of all the folk that have gathered to this garden party or to this official function, if you are up in these things, not that I am, but if you are up in these things, you will be able to point out the different people that are there. And you will point many of them out by the sash that they wear across their breasts. You'll look at one, and you'll say, oh, say, look at that.

There's a knight. He's got the order of the guard. Why, there's another.

Why, I say, look one already. There across their breasts, they wear the different sashes that tell of the different positions that they have been exalted to, the different standing they have in the fire. I'm glad that I know this guy.

He's skirted across the wax with a cold mirror. Oh, the way that they get married. He's the king.

The king of kings and lord of lords. John, you're on the Isle of Patmos. Learn to understand the care of the man.

John, you're on the Isle of Patmos. You're separated from the church. You're separated from France, the gods, and the priests.

You're not separated from God. I say, John, you're on the Isle of Patmos. All of wickedness and cowardice rolls with the fancy.

But there's a power strong, there's a power of love. There's a king mightier than Nero. Look at him.

He's girt about the path with an older. Oh, here is the Christ, brethren and sisters. May I ask, not in the way that Jesus asked it, but may I ask each one of us here who loves the Lord, what takes you across? What takes you across? If we're not right in our attitude to Him, how ever do we go out from a lost world of salvation? When we know Him, oh, glory to God, we suffocate and summon the devil.

But then he looks again. By the way, what time am I supposed to be? As he looks at him again, he goes further. And it seems to me that he goes into a more detailed description of the Lord.

And he says, first of all, why his head and his hair is white, like wool. As white as now. And then he goes on and he dares to say his eyes are as a flame of fire.

He tells us his feet are like fine brass tied in the fire like unto bronze. He tells us that his voice is like the sand of many waters. He tells us indeed that in his hand of seven stars, out of his mouth a two-edged sword, his countenance of the sun shineth in its strength.

He goes into a detailed description of the Savior. Now there are, as most of you are aware, but two full-length portraits of Christ in the Bible. Only on two occasions did anyone type out what they saw when they looked at Christ.

In the fifth chapter of the psalm, the Shulamite woman tells us what she saw. When answering the question, what is thy beloved more than another beloved, she goes into the water and says, She said, thy beloved is white and rugged, the standard bearer amongst heirs. His head is as of fine gold.

His locks are bushy and black as a river. His hair like wool, white as snow. It has well been said that it seems almost, in the looking of these verses, that there's a contradiction.

What was his hair? Was it black? Black as a rainbow? Or was it white? White like wool? Now, most of us are aware that in the first of Revelation, of course, John is taking up the description of Daniel gave of Christ in the twelfth chapter of his book. When it's written before us of the one who is the Ancient of Days. For I know that the character of Christ here is the one of Ancient of Days.

I know that the whole course indeed is of this. But, you know, I think we need more than that to explain it, don't you? I don't know how to do this, brethren. I can't.

I know many, many times. But I think it was Campbell Morgan who once said, if it was not Campbell Morgan, he has not originated with me, but I read it somewhere, but I think it was Campbell Morgan who once said that in the first chapter of the Song of Songs, we see Christ with hair that's black. In the first of Revelation, we see Christ with hair that's white.

And between the Song and the Revelation, there's character. There's character. I only know this.

During the period of war, for some time, I was attached to No. 4 Company of the Command. They went over to D.S., and every one of them was killed or captured by our men.

Three days after D.S., I went into Netherland Hospital. See, the Seven came back. We had the Enfirmist there, who I made a death test.

His hair was flatter than anyone might see. He was absolutely jet black. I walked into the hospital, and the nurse said, You'll see them along on the side of the ward, Mr. Ford.

And I walked in, and I looked and was just trying to pass on, because I saw a lad whose hair was whiter than any hair almost I'd seen. Twenty-three years of age. And in the snap of the fingers of a man's hand, his hair had turned from jet black to white.

There at D.S., as he manned his wireless, he'd seen his mates blow the fitterings, put to death. And in the snap of the fingers of a man's hand, his hair had turned from black to white. I know not if that's the answer, brethren.

I know not. I only know this. Between the time when his hair was black and his hair was white, the crisis was across.

I only know that if that's not the answer, the very fact that the word God portrayed him with hair that's changing to his color is a proof of the reason he's a perfect man. As well as perfect law. Perfect man.

As well as perfect law. Now, look at me, but I must say this to you. That when I think of white hair, and I can only tell you what my heart thinks, when I think of white hair, of course, I think of maturity.

Don't you? Maturity. Is it not true? No, I know I'm speaking to a number of brethren and sisters that have reached that age. But isn't it a fact that there are some things that are only learned with years? You can go to all the Bible seminaries in the world and you don't learn them there.

You can pass through and have degrees from any university you will and you don't learn them there. There are some things that are only learned in the experience of life. And I thank God, as I look at Christ, I see absolute maturity there.

The maturity of suffering. Did anyone suffer like him? John, you're on the isle of Patmos! You're suffering! But John Lopez, someone who suffered more than you, he understands. The maturity of wisdom.

He was the very wisdom of God. John, you wonder why he doesn't understand I'm persuading Christ to lead him higher by his breath. John, you're hearing privileges.

You don't know why. Look! It's someone's wisdom here. The maturity of suffering.

The maturity of wisdom. The maturity of purity. I said this the other day, and I must repeat myself, you will forgive me, but when I was speaking at the conference along at Chattanooga, I reminded the saints there that Jesus Christ was the only one who finished where he began.

And the only one that ever began where he finished. Imagine. I hear the word of Holy Writ, that holy thing that shall be born of thee shall be called the Son of God.

But oh, isn't it easy? Isn't it easy to take a child in my hands that's just been born on the seventh? That's easy. Well, I know, born on the seventh, but isn't it, isn't it, isn't it, isn't it easy to take a baby in your hands and say, when my grandchildren were born, when my grandchildren were born, they were placed in my hands, how easy it would be to look up God's breath and say, it's not out of touch, is it, brother? It's not out of touch? What are they going to say when three and a half years have passed? What are they going to say when all the pirate acts of the wicked ones have been heralded? What are they going to say when he's been a target of the devil and demons and men? The world and the flesh and the devil and demons are by John here. What are they going to say then? The holy thing? The offer of himself without fault.

His hair is white. The purity of his suffering, the purity of his wisdom, the purity of his purity. Oh, I say, this is the one John needs.

Whether he's the one you need. Sister, if he's the one you need, he's the one I need. And then he turned and he saw not only his hair and head, his maturity, but he looked and he saw his eyes.

And we're told that his eyes, by, they were like a flame of fire. And here is his purity. If I see his maturity in his hair, I see his purity in his eyes, like a flame of fire.

Purged in the fire the scripture speaks of. As gold fried in the fire. When I think of this Christ, I remember that with his eyes he perceives, with his eyes he appears through any darkness.

I see his eyes there as they penetrate right to the knees of man. His eyes as a flame of fire. Oh, the purity of this Christ.

And yet, you know, there's something else that always thrills me about him. Some years ago now, and it was years ago, I found myself on Christmas time. I was finding it hard to remember, but it was during the time, you know, when it was very difficult to get packages, and I had to sit and wait and wait.

I never intended to be a driver. Nevertheless, I found myself a driver. And so I went away to see my good friend, a street dealer, where I could buy a few presents for the children.

Down to the basement, because it's cheaper there than the basement I was. And I looked to the piston there, and I came to the tool counter, and I saw something that I thought was really nice, all I wrote was Christmas. All I've seen in many a time since was the first one I ever saw.

The boy then, who was next to him after 20 years, when I could buy a boy one for him, then the car, was a screwdriver. But it was no ordinary screwdriver, did it? The handle was a torch. And when you pressed the screwdriver into the screw, a light shone.

Oh, how many times had I taken a screwdriver, and tried to find the screw, and you couldn't even see. And then suddenly, I found a screwdriver, I just pressed it, and the light would shine just where I needed it. And I bore the pizzazz of the flame fire.

Sometimes my life during it gets a bit dark there, doesn't it? We're not quite sure where the road leads. We're not quite sure about the next step. But isn't it wonderful that Christ is with us, in our age of the flame fire.

He looks into the darkness, and he can see, and he ain't the way he's lying. And I'm glad that John needed someone like that, and Christ was right there with him. And I'm glad that though I need someone like that, in our age of the flame fire.

But in his hair, I see his maturity. And in his eyes, I see his purity. Why, in his feet, I see his stability.

Is that right? How many times have you met? Maybe, I don't know, maybe you've got a little boat down here at the, at the palm pier, the lake, whatever it is. And, you know, there's a plank that goes away on the boat. And if you're on my boat, before you walk the plank, you put your foot on it and try it.

I know where you're going. I'm glad I've got Christ at his very feet. I see the stability that's his.

And all the winds and waves will never, never, never knock him over. He is a rock. And on this rock, the church is built.

And the gates of hell will not prevail against him. His feet, oh, the stability. And will you notice his feet? We are told that they are like fine brass tried in the fire.

They're bronze, brass that's been burned in the fire. That which is used for warfare. That which is firm and hard.

And I'm glad to hear his feet testing everything. And brethren, in our own assemblies, isn't it essential that we allow that Christ shall test things? Test things. I sometimes, you will not misunderstand this, I sometimes get a little tired.

Of folk coming to me and saying something like this, Mr. Forbes, what would you do in England about this? Whatever does it matter what we'll do in England? Oh, please don't ask me a thing like that, because if you do, I'll tell you off bigger than anyone. Really, I will. What does it matter? The thing that matters is what is the Word of God.

What a Christ is that! His feet should test things, or let's bring our problems to Christ. And if he's the head of the church, do you believe he's the head of the church? If he's the head of the church, isn't it like when he works things out for me? He works them out. Heads, I see his maturity.

Eyes, I see his purity. Feet, I see his stability. For, praise God, he goes further, and I hear his voice, and I hear his authority.

His voice is the sound of many waters. Isn't that good? I like that. The sound of many waters.

Years ago, I found, the same time actually as when I was in, no, it wasn't that time, it was a previous time when I was away in Toronto, but I ran into someone who's Catholic. And the good brother said to me, Stan, have you ever seen Niagara Falls? Well, he told me, have you seen Niagara Falls? Now, you'll have a job to believe this, but this is true. I've always been left with a fairly good pair of lunch.

My luncheonette table was here, mostly I didn't make them here. But I went along and stood by the side of Niagara Falls, and I turned to my, and I shouted at the top of my voice. And all I could see, not hear him, all I could see in his face was, oh dear.

No, I was shouting at the top of my voice. He couldn't hear a word. There was the sound of many waters.

The roar of the falls. And we're living in a day when there are thousands of voices shouting at us. I'm glad I've got a saviour.

Did he have friends of all? I'm glad I've got a lord. His voice is stronger than the many waters. Oh, let's listen to what Christ hath to say.

There's authority in his voice. Why, and then I see indeed his hands. And it says in his hands, in his hands are the stars.

Very true. And if I see or hear authority in his voice, I see sovereignty in his hands. He holds the church in his hands.

You know, we often hear of that little thing, son, he holds the whole world in his hands. Well, I suppose there's a sense in which that is true. But there's a greater sense in which he holds the church in his hands.

That is, none shall flock without his hand. I'm glad. I'm glad there's strength in his hands.

Bless God for his sovereignty, the herefore Lord of the church. And we'll praise his name. And then he goes farther, and he speaks not only of his right hand, the seven stars, but out of his mouth the two-edged sword.

You remember the fourth chapter of Hebrews, where it speaks indeed of the word of the Lord. Of that which is a sharp two-edged sword, dividing even to the piercing of thunder of Pharaoh and Saul, and God and man. And here we see surely not just his sovereignty, but his accuracy.

Now, I'm going to say something here. I don't believe there's a brother or a sister in this church today to tell me where the soul starts in this church. If I was to ask you the difference between the soul and the spirit, or you would give me that which is normally said, you would say, oh yes, the body makes us world-conscious, the spirit makes us God-conscious, the soul makes us self-conscious.

And that's true, that's absolutely true. But you tell me where the spirit starts and the soul starts. Well, let me give you some ways.

And because we find it so difficult, there are these Jehovah's Witnesses, these Christadelphians, these people who come along and deny the trinity of God, and they say, no! The contrary, the truth is trinity of spirit and soul. Before Jesus said, the word of God is a sharp, two-edged sword dividing the son or spirit, soul, and joys and sorrows of life. Oh, the word of God says there's a difference.

There's accuracy with God, absolute accuracy. But do you see that we can't get into the final definition? Do you see the difference? The word of God defines it. And that's what the people, the great aftermath of these people who deny the trichotomy of man.

All this accuracy here. And if I may come to a close, I see his face and it says charity. Not that it's love, charity, but in his sentiments, it's the sun shining in its strength.

There is a lovely story. By the way, you must forgive me for my stories being full of British stories. I don't know any American ones, you see.

But there it is. But there's a lovely story told of the great Henry Drummond. Professor Drummond was walking down Texas Street in Edinburgh one day.

Well, this is the snow on the ground, and in the day of Professor Henry Drummond, for you remember, he was a friend of Mr. Moody, so it goes back a year or so. The day of Henry Drummond was much hotter here in Scotland. And the great divine was walking down Texas Street, and he saw huddled into a doorway a wee lad selling his newspaper.

Paper, sir? Paper, sir? The great divine came over, and as he came over, he ruffled the wee lad's hair, and he said, Ah, bloody, it's a cold day. The little boy looked him up and said, This is a great divine's place. And he said, Yes, sir.

But it's a bit warmer since you came. A bit warmer since we came. Brethren, sisters, has it been a little warmer since the district's arrived since you came? His countenance was a little sad.

He is a bit warmer since he came. And he shined open his face. The revelation of his person.

The revelation of his power. Oh, the wonder of verses 17 and 18. When Jesus turned and he said that he was the first and the last, that he was the one who was alive forevermore, and he held the keys of hell and of death.

But have you noticed what he did, sir? I feel sometimes I would like to have this written in almost every palette of my house. For every preacher to read it before he preached the gospel. The Lord Jesus is trying to reveal himself to John.

And do you remember when he said, Oh, I am he? Now John has been with it. Three and a half long years John has walked with him. John has heard him preach the Sermon on the Mount.

He was there. John has seen him make blood by his hands to see. He was there.

John has watched him as he walked on the water. He was there. John has seen the Mount of Transfiguration.

He was there. John has watched him as he bent the letter to behold. He was there.

And Jesus said, Oh, I am he. Oh, what did he just say? Oh, I am he that preached the Sermon on the Mount. I am he that made flying fire for me as to see.

No. I am he that made the letter to behold. No.

I am he that set the hungry. No. I am he that made the lame to walk.

No. But when Jesus introduced himself, he said, Oh, I am he. And behold, I am he that died again for evermore.

This is it. A friend remembers. If Jesus had never made flying fire for me as to see, never set the hungry, never once in his life made that lame to behold, never made the lame to walk, never walked on the water, never, if Jesus had never done that, there still could have been a church.

We still could have been here, washed in the blood of the Lamb. But if he had never gone to the cross, never been raised from the dead, there never could have been a church. There never could have been salvation.

The purposes of God could never have been fulfilled. Oh, it is important that I thank God for his sermons. I thank God for his miracles.

I thank God for his manifestations of power. And I thank God for Calvary. For the cross.

Oh, but it ain't. I am he. Oh, I say, the revelation of his power.

That he holds the keys. Isn't that lovely? Holds the keys of hell and of death. Now, don't you forget.

Do you know something? There's not a Christian in the world who could go to hell if they wanted to. Don't you worry about that. There's not a Christian in the world who could go to hell if he wanted to.

Because he holds the keys. And he'll never let you in. Bless God he holds the keys of hell.

Bless God of death as well. No wonder the fathers would say, though I walk through the valley of the shadow of death, there's no evil without me. He holds the keys.

He goes for it with us. One hour. How many times has one said, though I walk through the valley of the shadow of death? The shadow.

Look, there are lights here this morning. And across the floor here, there are shadows across because there are lights. You turn the lights back on, there'll be no shadows.

You only get a shadow when you get a light. It's the valley of the shadow. Oh, hallelujah, the light's there.

The light of the world's there. There are no evils without us. Ah yes, the revelation of his person, and the revelation of his power, and the revelation of his purpose.

As John fell at his feet as dead, and Jesus said, Fear not. Fear not. Friends, this is his purpose.

This is the purpose of the book of the Revelation. That seeing and knowing Christ, though all the trials and problems may surround us, we can hear him say, he's working out his purposes. Fear not.

Please God, this morning, please God, within the coming gathering, whether it be in the top school or in the ministry or the work, that we might see Christ. For I've got one purpose in being here. Only one.

I'd rather go away if I don't know Christ. Then I might offer Christ. Then I might offer Christ.

Oh, that we might open ourselves up to Christ. And carry him from this place to that place. Lord, thou hast sent fear not.

The commission you've given is not far. We can gather a priesthood. Praise be to you.

Oh God and Father, for these few moments spent together around thy word, we praise thee. There are so many things we don't know. But we thank thee that we know someone.

We praise thee that when walking in company with him, this book becomes a blessed treasure to us. We ask thee then that we may go from this place, hearing him say, fear not, and knowing his presence and help. Oh God, give us a hallelujah weekend.

Give us to see the Lord Jesus exalted. Both by the lip and by the life of each one of us. For we do ask it in his name.

Amen.

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