

Rev. 1:17, 18

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Mr. Living Story  
SUBJECT: Our Living God

Fair  
04/23

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(GP)

Rev. 1:17, 18

THE LIVING GLORY  
Our Living Lord

his  $\nu\epsilon\kappa\rho\acute{o}\varsigma$  - "as dead", a very strong expression  
could see no more - the blaze of the brilliance of your face blinded his  
could hear - " - the voice as sound of many waters streaming his ears.  
His soul was over-whelmed, overpowered. The weight of the vision  
gave way too much. His very soul, stripped of strength, lay  $\nu\epsilon\kappa\rho\acute{o}\varsigma$ , but coming,

John was with the Lord, I would think, all his life.  
His mother's sister.  
His eyes closed, he lay. Laid head on bosom. Stood at cross, saw  
the light in the water. Took away the mother to his own home.  
Night, full night of peaceful rest, "as dead"

I would think, see the Lord with ecstasy, delight. A word of joy to his  
soul. If you found at all, with ecstasy. (Rev. 1:17-18)  
But no. "Fear not" Fear, not joy, said the gentle words.  
why?

The vision of the living Lord  
1. On earth, in carnate, of Christ, our Lord, visible in flesh,  
contained in manhood. Not see the full glory of his Christ -  
except one in transfiguration. Made himself of no reputation,  
became a servant... (Phil 2). Shook those whose his mind  
and occasional - returned to light.  
But now, now, resplendent as the Ancient of Days  
a glory of all the world, eyes as fire. But with love  
continues - as the living Lord, in glory  
of, now to his beloved disciple could not understand.

He could endure - gaze with undimmed eye - upon the divine  
to gaze = radiant of himself: could gaze with joy upon the  
of face all into that light: the 7 lamps lay with him before the  
thrones, but the vision of the Lord himself for me. He who gazes  
into vision down? both heaven and earth were opened to him, yet  
gaze lifter - why? & saw the Lord

2. His own sense of weakness, smallness or weakness, divine strength  
How shall we understand his in the presence of the Lord?  
How can mortal eye behold the light of Christ?  
How can mortal eye bear the noise of many waters?  
How can mortal eye, fully, wholly, bear upon his presence?  
How, returning, gaze upon.

Rev. 1:17-18  
1. Daniel at Sinai 9: 20: 18, 19  
2. Daniel 10: 4-8 above Biddell, no strength, weakness, trust, concepts  
3. Daniel 6: "How is me..."  
4. Job 42 "could gaze..."  
5. Rev 17: 18  
The great disproportion between ourselves and our Lord.  
We are too feeble to bear the fullness of his glory. The weight of his glory.  
Behaviors to be avoided  
(1) any way  
is, what, Biddell

Rev. 1:17, 18

THE LIVING GLORY  
Our Living Lord

his  $\nu\epsilon\kappa\rho\acute{o}\varsigma$  - "as dead", a very strong expression  
could see no more - the blaze of the brilliance of your face blinded his  
could hear - " - the noise or sound of many waters around his ears.  
His soul was over-whelmed, overpowered. The weight of the vision  
that was too much. His very soul, stripped of strength, lay  $\nu\epsilon\kappa\rho\acute{o}\varsigma$ , but coming

John was with the Lord, I would think, all his life.  
His mother sits on  
the bank of the river. Laid head on bosom. Stood at cross, saw  
light, full night of purple hue, "as dead"

would think, see the Lord with ecstasy, delight. A word of joy to his  
soul. If you found at all, with ecstasy. (Rev. 1:17-18)  
But no "Fear not" Fear, not joy, said the gentle words.  
why?

The vision guarantees deity.  
1. On earth, in carnate, of deity, our Lord would in flesh,  
contained in manhood. Not see the full glory of his deity -  
except one in transfiguration. Made himself of no reputation,  
became a servant... (Phil 2). Shook those those his members  
and occasional - returned to light.  
But now, now, resplendent as the ancient of days  
a glory of all the world, eyes of fire. But with love  
continues - as the living, now in glory  
of, now as the beloved disciple would not understand.

He would endure - gaze with admiration and awe - upon the throne  
to gaze = ravine of marvel: could rise with rapture to see  
of face all into that light: the 7 lamps lay with fire before the  
throne, but the vision of the Lord himself for man. He who gazes  
into vision down? both heaven and hell were opened to him, yet  
gaze lifter - lay & saw the face

2. His own sense, metaphysical smallness or weakness, divine strength  
How shall we understand his in the presence of the Lord?  
How can mortal eye behold the light of deity?  
How can mortal eye bear the noise of many waters?  
How can mortal eye, fully, wholly, bear upon man's presence?  
How, returning, gaze upon.

Rev. 1:17-18  
1. Daniel at Sinai 9: 20: 18, 19  
2. Daniel 10: 4-8 above Biddell, no doubt, includes that concept  
3. Daniel 6: "Who is like me..."  
4. Job 42 "Who is my equal..."  
5. Rev 17: 18  
The great disproportion between ourselves and our Lord.  
We are too feeble to bear the fullness of his glory. The weight of his glory.  
Behaviors to be avoided  
(1) any thing  
is, what, Biddell

"and he laid his right hand upon me"

The Christ here pictured seems to have little in common with the Christ of Galilee; seems to fit more <sup>a fit</sup> readily different from the main Christ of the European mind. So mystical - sublime - awesome - yet a real.

There follows the previous word "and..." How personal, intimate, comfort. Here is all the tenderness, the Christ of the gospel.

"Right hand" hand of power, power. From the previous hand a continuous flow for the world. And gives strength to those who have none, power into the faint, life into the dead. His right hand is the hand of resurrection.

With a word could have healed, but his hand touched the eyes, the blind, ears of the deaf. And of Matt. 8:1-3 the great miracle - Jesus touched. And the cure. And together with the warm pressure of a hand felt the. So could have spoken a word to the Jews, received this - but did not stand at a distance apart. A sympathetic touch.

Christ is always glorified - but the same Jackson as he was here. A great change in his outward life, but no change in his identity. As nature, by death the matter of Jesus is the same in all essential as the living Jesus. The last that he lived. Christ the gathering up of the same heart as was raised with emphasis - the heart that had 47 stars, the same real power as that of the Holy Spirit as a flame / fire - might was given, that of the Holy Spirit was real with real, real. "Come to me, rest, and be comforted" said in Jy. Cal. find, swim.

6. Jesus in Egypt. His heart with his brethren. He who now made heaven bright with his presence of the self-same Christ Jesus who was born in Bethlehem. wonder? He is the heart of Jesus of Galilee. Christ is the same with the same heart. He was born. He was born with right by Jesus' testimony.

He said with our pitiful weakness, "Fear not" Matters not what ailed us, if we be at Jesus feet. Matter as dear there has also of our life. He is very gentle, tender, reassuring. Mt 8:17; 12:20. Lk 10:14. Mt 40:11,29. Lk 23:5.

Our Indian description of a man.  
The instruction of John as to our living God.

1. "I am the first and the last."  
Description language of man but of God himself. 1:11, 8  
More but the first last.

John. In. Section. Heb 10: 5 "body that was prepared for me"  
10: 7 "he" "was made"

John the Baptist John 30

John 12: 41 = 1st 6

John 10: 4 "the only one" "with the Father" "and... myself"

John 8: 58 "I am the light of the world"

John 3: 19, 20 "the light of the world"

John 1: 1 "with the world"

John. Eternal. Heb 7: 3, 16 "the true Melchisedec" "with the beginning of days and end of days" "an endless life"  
John 1: 1 "with the Father" "and... myself"  
John 1: 1 "with the Father" "and... myself"  
John 1: 1 "with the Father" "and... myself"

2. "he that liveth" "to the living one"  
Creatures with him in the world. They borrow breath. They borrow life from him. Borrow from him to live. Then it is his life that they live in. It is his life that they live in. It is his life that they live in.

3. "was dead" "ἐγενόμην" "became dead"  
John 1: 14 "the Word became flesh"  
The Word became dead. An old, atoned, of our sharing.  
The human nature of the Redeemer. Not the person but the nature. All his nature with humanity, human form, body, died. Borrow his dead, just as the God, had - corpse in tomb 7 years.

Part four. "was (to be) dead." "Not a dead Christ"  
more. "Died once for all." "Not once - never." "The dead / death"

The King - not the God. He gave his life for the world, death, life