



The Reverend Dr. David V. Silvernail, Jr.  
Revelation 1:4-6

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English Standard Version

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## *“Portrait of the King”*

This is the 3<sup>rd</sup> sermon in the series on The Book of Revelation entitled,  
*“The King’s Triumphant Return.”*

### **Revelation 1:4-6**

*“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, and from the seven spirits who are before His throne,<sup>5</sup> 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<sup>6</sup> and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen.”*

*Heavenly Father, as we continue to make our way through Revelation, will You please help us. We think we know who You are and what You have done ... but our understanding is so limited and feeble. So Lord, once again open our eyes and ears to truly hear and understand and apply this Word to our lives. Help us to understand what You have done and what You are doing for us right now. We want to be among those who are blessed for having spent time in this wonderful book. Help us to meet You in this book. Help us to see Your Son in its words. Do this for each of us, this morning, in Jesus’ name, and for His glory, Amen.*

### **INTRODUCTION: *The Ring and The King.***<sup>1</sup>

For years, the stories of J. R. R. Tolkien's "Middle-Earth" were contained in his **Lord of the Rings** book trilogy — and enjoyed by a large number of people who loved these stories with a passion. But since **The Lord of the Rings** trilogy exploded from the books into blockbuster

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<sup>1</sup> The Introduction is adapted from the email newsletter “A Word With You” by Ron Hutchcraft, 2/16/04.

Hollywood movies, **millions** have become enthusiastic fans. The engaging fantasy world of Tolkien's "Middle-Earth," the unique characters, the epic battles, the spiritual themes that run through the stories — there are so many layers that have blended into an experience that has just magnetized millions. Yes, it's a great story, but for many, this is a story that seems to say something — something really important. Tolkien, the author of **The Lord of the Rings**, was a man with a deep Christian faith, and that faith helped to shape the provocative spiritual themes many find the trilogy, particularly in the finale — **The Return of the King**. There is the ring. There is the king. And there, somewhere tied to both, are many of us.

At the center of **The Return of the King** is the ring — the gold ring that many want to possess, no matter what the cost. The dark secret of owning the ring and its power is that the power ultimately comes **to own you**. It's called by one of its owners, "*The Precious*" — demonstrating its perverse value to the one who has it. You can't let go of it, even when it begins to destroy you. **As it always does**.

That image suggests a disturbing reality about our lives here on the Real-Earth. There are life-pursuits that we believe will fulfill us and answer our questions and give us the spiritual power the human soul is hungry for. We want the power of whatever "*ring*" we feel compelled to pursue — someone who will love us, something we define as success, something that will relieve our pain, something that will make us feel significant. We all have our "*Precious*." Sadly, our "*Precious*" ends up being less than we had hoped, but often something **we can't let go of**.

Two words ultimately define the essence of all our "*Precious*" pursuits — **My Way** — or **sin**, as the Bible calls it. Time after time, the road marked **My Way** has turned out to be a dead-end street, hasn't it? And all too often, the ring we've selfishly fought for has ended up hurting us and hurting those we love.

That's the point at which **The Return of the King** intersects the life of a real king — the one described in **Revelation 19:16** as the "*King of kings and Lord of lords*." The one in whose honor we stand when we hear the "*Hallelujah Chorus*." The battles of Tolkien's "Middle-Earth" culminate with the return and victory of a liberating king named Aragorn. The battles of Real-Earth culminate with the return and victory of **the King of all kings**, whose name is **Jesus**.

The same book of the Bible that shows Jesus as this King of kings says of Him in **Revelation 1:5**, part our passage today, "*He loves us and has freed us from our sins by His blood*." The King died for you because you grabbed the "*ring*" of a self-run life, not realizing the ring will ultimately cost you everything — including Heaven. But Heaven's King loves you so much He paid that price for you on the cross. His ultimate victory came three days later when He walked out of His grave. The life-or-death choice before you is whether you will continue to grasp the life-sapping ring or release the ring so you can follow your King. The day you say, "*Jesus, You died for me. I'm Yours!*" is the day the King of all kings moves into your life and does with it what you could never do on your own.

The rightful King of your life is coming to you today. Because for Jesus, you are "*The Precious*." Jesus is the King who has never lost a battle — and you need Him. And today, we're going to focus in on a few important verses that teach us about the King you need.

So let's turn to our text, Revelation 1, starting at verse 4 ...

**v. 4-5a: WHO GOD IS**<sup>2</sup>

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<sup>2</sup> The Exposition of the text is adapted from the sermon "*Notes on Revelation 1*" by Rev. Charlie Baile,

*“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, and from the seven spirits who are before His throne,<sup>5</sup> and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.”*

Before we get started, I want to remind you of something I said last week. And that is that I think, more than any other series I’ve ever preached, it will be important for you to read the text in advance. Probably several times. And as you read the text first, there are two questions you need to ask of the text:

1. **What jumps out at me here?**
2. **What puzzles me here?**

And as we go through this book, we’ll try to answer those questions.

Let’s start at the beginning and look at the ...

- **The Greeting**

As we turn to the first part of our text, we have before us the historical setting in which Christ’s testimony is revealed to John. John’s letter is addressed to seven specific churches scattered throughout Asia Minor. This means that Revelation is not dealing with abstract principles, or timeless truths like Aesop’s Fables. But rather this book is written to seven actual Christian congregations, each one struggling with real evil and persecution at the hands of a pagan empire, or with heresy and false teaching arising from within.

The struggle faced by these particular churches is indicative of the struggles that Christ’s church will face throughout this present age until the bridegroom [Jesus] comes for His bride [the Church] at the end of the age.

As is typical of such greetings throughout the New Testament, the greeting “*Grace to you and peace*” is given in the name of ...

- **The Trinity**

Now we see here in verse 4 a Triune or Trinitarian blessing of grace and peace from God. This comes from the God *who is* (that’s right now), the God *who was* (that’s past tense), *and* the God *who is to come* (that’s future tense). God is God the Father, and the seven spirits or the seven fold Spirit is a reference to the perfect Holy Spirit, and then there is mention of Jesus Christ.

We see His death (*the faithful witness*), His resurrection (*the firstborn of the dead*), and His ascension to the right hand of God where He rules and reigns (*and the ruler of kings on earth*).

Let’s look at these individually. Alluding to the divine name first revealed in **Exodus 3:14** when God spoke to Moses at the burning bush, “*God said to Moses, “I am who I am.” And He said, “Say this to the people of Israel, ‘I am has sent me to you.’ ”* Here John tells us that God is without beginning or end. He is the Lord of the past, the present, and the future. The Trinitarian theology of Revelation becomes very apparent when John refers not only to the

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Shady Grove Presbyterian Church, Derwood, MD; the sermon “*The Alpha and The Omega*” by Dr. Kim Riddlebarger, Christ Reformed Church, Anaheim, CA, 2002, [www.christreformed.org](http://www.christreformed.org); the sermon “*To Him Who Loves Us*” by Dr. Ray Ortlund, Jr., Christ Presbyterian Church, Nashville, TN, 5/1/05; *The Theology of the Book of Revelation* by Dr. Richard Bauckham, page 19; *The New International Greek Testament Commentary: The Book of Revelation* by Dr. Gregory Beale, pages 34-36, 189; *The Returning King* by Dr. Vern Poythress, pages 72-73; *Discipleship on the Edge: An Expository Journey through The Book of Revelation* by Dr. Darrell Johnson, pages 13-32; *Unveiled Hope* by Rev. Scotty Smith & Michael Card, pages 1-24; *Triumph of the Lamb* by Dr. Dennis Johnson, pages 1-47.

eternal God, but to the seven spirits before His throne, which is almost certainly a reference to the Holy Spirit.

The number seven always signifies completion and perfection in this book, and since these seven spirits are said to participate in extending grace and peace to believers, this cannot be a reference to another creature or even to an angelic being.

The key here is the Old Testament, as it is with most of the symbolic language in Revelation. In **Zechariah 4:2, 4, 6** we read about the Holy Spirit, “*And he said to me, “What do you see?” I said, “I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it. ...*”<sup>4</sup> “*And I said to the angel who talked with me, “What are these, my lord?” ...*”<sup>6</sup> “*Then he said to me, “This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by My Spirit, says the Lord of hosts.”*” The Lord’s Spirit is depicted by Zechariah in His sevenfold fullness or perfection. This same language appears in **Revelation 4:5**, “*From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God.*”

In the opening chapters of Revelation, the seven spirits are connected to the seven lampstands — symbolic of God’s presence in the seven churches mentioned here. This explains why these churches are effective witnesses to the world and why that witness ends if the lampstand is removed. This may also explain why the Holy Spirit is mentioned before Jesus in John’s greeting.

However, the central role of Jesus is made plain in what follows. It is Jesus whose testimony is given in the vision and His testimony is true because “*Jesus Christ [is] the faithful witness, the firstborn of the dead, and the ruler of kings on earth.*” Jesus alone is the One who has conquered death. He is the One who bears witness in this vision. This is significant for John’s readers because of the fact that when Jesus dies on the Cross, His testimony about being the Messiah and the coming of the Kingdom of God seemed to come to nothing and to lose all its meaning. After all, a dead Messiah is no Messiah at all.

And yet, this same Jesus who died on Calvary also rose again from the dead and is now exalted on high where He has taken His rightful place at the right hand of God as the ruler of all the kings of the earth. And since the exalted Christ rules over all kings, His rule extends to the current emperor of Rome, even if Caesar refuses to acknowledge it! The knowledge of this would have been very comforting to those Christians who lived under the oppressive thumb of that pagan empire which had put thousands of believers to death. For one day even Caesar will, on bended knee, confess that Jesus is Lord to the glory of God the Father.

And so **today**, the knowledge of this is **very comforting** to those Christians who live under the oppressive thumb of the pagan empires of today, which more than ever are putting thousands of believers to death. For one day even these despots and dictators will, on bended knee, confess that Jesus is Lord to the glory of God the Father.

With his thoughts turned to triune God and to the testimony of Jesus Christ the faithful witness, the Apostle John burst forth in a doxology that focuses on ...

### v. 5b-6: **WHAT GOD DOES**<sup>3</sup>

In those verses, John called our attention to Christ’s offices of prophet and king. Now he reminds us of Christ’s priestly office, “*To Him who loves us and has freed us from our sins by*

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<sup>3</sup> Information on the priesthood is adapted from *Be Holy* by Warren Wiersbe. C.S. Lewis quote comes from his book *Reflections on the Psalms*, pages 94-95.

*His blood <sup>6</sup> and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen.”*

We see here what Christ **has already done** (died, rose again, and has freed us from our sins, has made us a kingdom, priests to His God and Father), we see what Christ **will do** (He will come again and every eye will see Him), and we see what Christ **is doing now** (He loves us).

Throughout the Book of Revelation we’re going to see the emphasis on the work of Christ — past, present, and future. And that’s just more evidence that this book is meant for all Christians of all times and places.

Now the text says **“To Him who loves us.”** This is almost the only time that the New Testament says Christ **loves** us, **present tense**. The unique value of our text is its declaration that Christ **loves us right now**.

**Ephesians 5:2** says, *“And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God.”* **Past tense.**

**Galatians 2:20** says, *“I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”* **Past tense.**

Christ proved His love once and for all at the cross. That’s the bedrock of our lives. But our text says that Christ also loves us **this very second**.

And who wrote these words? The apostle John, in a Roman prison camp on island far from home. He was the last of the surviving apostles. Most of them had died under persecution. John knew of the beheadings, the torture. And here at the end of the first century what is his basic assessment of life? **“Christ loves us.”** He sees it in the very nanosecond of experience we call right now, no matter what we’re experiencing, no matter what the chemicals in our brains are telling us. Here is the deepest truth of our lives ... **“Christ loves us.”**

**“To Him who loves us and has freed us from our sins by His blood.”**

Our sins are the basic, if not always the immediate, cause of all our other problems. We modern people rarely think that way. But the gospel redefines relevance. According to the gospel, here is the most urgent question every one of us can ask ... **What do I deserve** living here in a world I didn’t create, breathing someone else’s air, eating someone else’s food, walking through someone else’s property, interacting with people who belong to someone else? Living in someone else’s world, one word confronts me: accountability. I don’t answer to myself alone. I don’t even give a final account to the people closest to me. I am accountable to God. But the fact is ... my life doesn’t stand up to close scrutiny.

And there is nothing I can do to change my record. The most urgent question for every one of us is this ... How can I get free from the guilt I myself have set in motion? Hear the gospel again — **Christ loves bad people who have no excuse for their fifth-rate lives.** And how does He love people like us? Not in a general, sentimental way but in the most relevant way ... He has freed us from our sins by His blood.

What does that mean? It means that at the cross Jesus accepted accountability for us. He took our place and answered for our guilt. The Lord laid on Him the iniquity of us all. At the cross, God disconnected what we **deserve** from what we **get**. We deserve hell, but we get heaven. We deserve rejection, but we get acceptance. We deserve exposure and shame, but we get covering and honor. At what cost to us? **Nothing!** At what cost to Him? **His very blood.**

This is how Christ frees people. And there’s nothing you can do about it but marvel at it and enjoy it every day. Don’t tell yourself that you don’t deserve that and therefore you can’t

accept it. What you deserve is not the point. You must get past that way of thinking. You must understand that at the heart of the universe is a love too great to be **limited** to what **you deserve**. **What you must know** is that Christ longs for you to enter into freedom and confidence before God because **He deserves** that accomplishment. The way you thank Him is not to compensate for your failings but to enjoy His success. That's how you glorify Him.

*“To Him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father.”* If this language sounds familiar, it's because you've read it in Exodus 19:5-6. God says to ancient Israel, *“Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to Me a kingdom of priests and a holy nation.”*

Remember that in the Book of Exodus, the priesthood was limited to certain individuals from the tribe of Levi. And that's because God insisted that the priests be holy men, set apart for His service alone. Not only must they come from the tribe of Levi, but also they must not have any physical defects or marry women God disapproved of. They were set apart in an elaborate ceremony that involved their being bathed in water and marked by oil and blood. The priests wore special garments, and special laws governed their lives. In every way, the priests demonstrated the fact that they were set apart and therefore holy to the Lord.

The Levites were in charge of the sanctuary, and during the wilderness years of Israel's wanderings they carried the tent and its furnishings from place to place. They were also responsible to guard God's sanctuary, to teach the people the Law, and to lead the worshipers in praising God.

Only a holy priesthood could approach God's altar and be acceptable to serve God. If the priests weren't dressed properly, if they didn't wash properly, or if they tried to serve while unclean, then they were in danger of being struck dead.

If the Levites were careless with the tabernacle furnishings, they too might die.

In Exodus 28 we see that the high priest wore a golden plate at the front of his turban on which was the inscription, *“Holiness to the Lord”* and he dared not do anything that would violate that inscription. He could be serving in the holy of holies in the tabernacle and still be in danger of death.

So the priesthood is serious business to God. But now we're told that we're being made into *“priests to His God and Father.”* Every true believer in Jesus Christ is a priest of God, with the privilege of offering spiritual sacrifices through Jesus Christ. We read in **1 Peter 2:5, 9** that *“you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ... <sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light.”*

In the Old Testament, God's people **HAD** a priesthood; but in the New Testament, God's people **ARE** a priesthood. Through faith in Christ, we've been washed (1 Cor. 6:9–11), clothed in His righteousness (2 Cor. 5:21), anointed by the Spirit (1 John 2:20, 27) and given access into His presence (Heb. 10:19–20).

Therefore we're allowed that intimate access to God which had been **limited** to Israel's priests. Furthermore, we're now free to participate in that worship of God which is accepted not on the basis of the blood of goats and bulls, but on the basis of the priestly work of Christ, who has freed us from our sins.

What we see clearly in this first section of **Revelation 1** is that Jesus is our Prophet,

Priest, and King. He brings the Revelation to us (as we saw in verses 1-3 last week) — Therefore He is our prophet. He is our priest who died for us and rose from the grave (*firstborn from the dead*). He is our king – the ruler of all who is coming again. This reference to “*the firstborn of the dead*” in verse 5 is a reference back to **Psalm 89:27**, “*And I will make him the firstborn, the highest of the kings of the earth.*”

You see, Jesus, by His resurrection, is the highest of the kings of the earth, and therefore the rightful ruler of the kings of the earth. What Satan tempted Jesus with at the beginning of His ministry — all the kingdoms of the earth and the glory of them **He rightfully wins** through His victory in His death and resurrection.

Jesus wins the glory for Himself through no help of any other kings or Lords or demons. Jesus, like Abraham of old, will give no glory to any other king, but wants all glory to go to God. Is He your Prophet, Priest, and King?

You see, by nature we do all of these things for ourselves. We listen to ourselves, we determine our own right and wrong, we try to be our own prophet.

We also forgive ourselves for sins we committed as though the one who was most offended was our own expectation of ourselves. So we try to be our own priest and forgive ourselves.

We have no other master but ourselves, and so we try to be our own king. As Scotty Smith says, we want a masseur, not a master. We want a massage, not a message. We want God to be our messenger who runs errands for us, rather than us being His messengers who declare His message as His ambassadors. Verse 6 tells us that Jesus is building a Kingdom. We’re a kingdom not merely because God reigns over us (which is true), but also because we participate in the Messianic reign of Christ. As I have thought about it — I would say that in this age we are priests, but in the age to come we are kings. Priests in this age — because we’re to pray to God on behalf of men and preach to men on behalf of God. We pray to God for the world. We communicate the message of reconciliation. In the age to come we are kings who rule and reign with Christ.

The natural response to this is just like John busting out in praise and glory to Christ Jesus. What we call a “doxology” — “*to Him be glory and dominion forever and ever. Amen*”

C. S. Lewis was the one who showed me that this isn’t **the occasional rare thing** but our natural response to all that’s great and wonderful. He writes ...

“The world rings with praise – lovers praising their mistresses, readers their favorite poet, walkers praising the countryside, players praising their favorite game – praise of weather, wines, dishes, actors, motors, horses, colleges, countries, historical persons, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time most balanced ... minds, praised most, while the cranks, misfits, and malcontents praised least. ... Praise almost seems to be **inner health made audible**. ... I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: “Isn’t she lovely? Wasn’t it glorious? Don’t you think that’s magnificent?” The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. ... I think we delight to praise what we enjoy because the praise not merely expresses but **completes** the enjoyment.”

In calling us to praise Him, God is commanding us to **complete** our own enjoyment of Him, the most enjoyable person in the universe.

When you’ve begun to worship Christ, you’ve begun to live. Can you imagine your life

censored of all praise? If you're in love, can you imagine being forbidden to say, "You're beautiful"? Can you imagine knowing a hilarious joke but living in a world where no one has a sense of humor? Can you imagine going to a great concert and you're hearing amazing music but no one wants to applaud? It would be more than you can stand. When God calls us to praise Him, He is inviting us out of prison into freedom.

You see, if you know Jesus, you can't praise Him enough. I read a simple verse this week, **Psalm 106:2**, that says, "*Who can utter the mighty deeds of the LORD, or declare all His praise?*"

Dr. Dennis Johnson, in [The Triumph of the Lamb](#), his commentary on Revelation, says that "our interpretation of Revelation must be driven by **the difference God intends it to make in the life of His people**. If we could explain every phrase, identify every allusion to Old Testament Scripture or Greco-Roman society, trace every interconnection, and illumine every mystery in this book and yet were silenced by the intimidation of **public opinion**, terrorized by the prospect of **suffering**, enticed by affluent Western culture's promise of **security, comfort, and pleasure**, then we would not have begun to understand the book of Revelation as God wants us to. The dragon's assault on the church comes in different forms and from different quarters in different times and places. In some parts of the world the attack comes head-on, through the **persecuting** violence of hostile governments or neighbors, in others the danger is insidious, a slow **infection** to numb the body's discernment of error or weaken its immune system; in others the weapon is an appealing encouragement to enjoy the advantages of **compromised** conformity. But always, in every age and place, **the church is under attack**. Our only safety lies in seeing the ugly hostility of the enemy clearly and clinging fast to our Champion and King, Jesus."

#### **CONCLUSION: Obey Your Thirst!**<sup>4</sup>

A few years ago, Sprite came up with some clever television ads that end with this directive, "**Obey your thirst.**" What are you really thirsty for today?

Listen to **Revelation 21:6-7**, "*And He said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.<sup>7</sup> The one who conquers will have this heritage, and I will be his God and he will be My son."*

Are you thirsty? **Obey your thirst!** Jesus says that He is the oasis at the end of your desert journey. Some are thirsty like that.

Have you ever felt David's passion request in your heart? **Psalm 42:1-2**, "*As a deer pants for flowing streams, so pants my soul for you, O God.<sup>2</sup> My soul thirsts for God, for the living God. When shall I come and appear before God?"*

There are some of us who want to thirst like that.

We want that white hot intensity, that passion for the heart of God.

We are thirsty for the living water that can truly satisfy.

And the Good News is that this water is free. No hoops to jump through, no fees to pay. It wouldn't matter — you can never jump high enough for God's holiness! The Apostle Paul explained it this way, **Ephesians 2:8-9**, "*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,<sup>9</sup> not a result of works, so that no one may boast.*" And if that's true, than that means you can become a child of God.

The Apostle John, ever the evangelist, wrote in the first chapter of his Gospel, **John 1:12-**

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<sup>4</sup> The conclusion is adapted from the sermon "*The Alpha and Omega*" by Pastor Jeff Williams, Pontiac Bible church, Pontiac, IL, 4/18/03.

**13**, “But to all who did *receive* Him, who *believed* in His name, He gave the right to become *children of God*,<sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

And at times it seems that the Apostle John becomes overwhelmed with the thought that God has given us the opportunity to be His children, **1 John 3:1a**, “See what kind of love the Father has given to us, that we should be called *children of God*; and so we are.”

But there are others that are not thirsting after God. You see people around you and are perplexed by their passion. Your heart is hard. You are full of your sin. Listen once again to the Revelation 21 passage as Jesus compares those who are thirsty with those who aren't, **Revelation 21:8**, “But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”

Some may say, “Hey, I don't practice sorcery or I haven't murdered anyone lately.” The reality is that these behaviors are merely symptoms of a heart that has sought refuge in sin instead of the Savior.

The Prophet Jeremiah said of this condition, **Jeremiah 2:12-13**, “Be appalled, O heavens, at this; be shocked, be utterly desolate, declares the Lord,<sup>13</sup> for My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.”

You can't obey your thirst with empty bottles, empty cisterns. The implied question in this judgment is ... Have you forsaken the only source of satisfaction? Have you been trying to satisfy yourself with the things of this world?

Jesus had something to say about that in **Luke 9:23-25**, “And He [Jesus] said to all, “If anyone would come after Me, let him deny himself and take up his cross daily and follow Me.<sup>24</sup> For whoever would save his life will lose it, but whoever loses his life for My sake will save it.<sup>25</sup> For what does it profit a man if he gains the whole world and loses or forfeits himself?”

**STOP! That's the question of the hour.** It may be the question of your life. Is He everything to you? Is He more than just a story? Is He your Prophet, Priest, and King? Or are you trying to be those things for yourself?

It's either all about you or it's all about Jesus. It can't be both. Jesus won't allow it ... because not only is He the King, but He is the King you need.

Think about that. You need to pray.

Take a moment to do that, and then I'll close.

*Heavenly Father, thank You for this revelation. Thank you that it does unveil to us our Lord and Savior Jesus Christ. We pray, Lord, that you will help us to understand these things and more than that, to take seriously what is written, to keep these revelations and let them adjust our lives to what they reveal. Lord, enable us to hunger and thirst for Your righteousness and claim the promise that only You can truly satisfy our souls. Lord, forgive those of us who are prone to wander, Lord we feel it, prone to leave the One we love. May Your Holy Spirit have His way with us right now. We ask that You would do this ... in the Name of Your Son, Jesus, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.*

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**Revelation 21:6-7, 22:20**

*“And He said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.<sup>7</sup> The one who conquers will have this heritage, and I will be his God and he will be My son. ... He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!”*