

HAVE YOU SEEN THIS JESUS?

Revelation 1:9–20

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The Revelation of Jesus Christ to John—chapter 1—and today verses 9–20. “I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: ‘Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.’ I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone ‘like a son of man,’ dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance. When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: ‘Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades. ‘Write, therefore, what you have seen, what is now and what will take place later. The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.’”

I. I don't know what your favorite portrait of the Lord is but I guess the portrait I'll always like best of the Lord is a portrait of Jesus at His carpenter's bench in Nazareth and there's a little boy at the workbench table and the Lord has just made a boat and is giving it to him.

This somehow speaks to me of the interest of our Lord in little children, His humanness, and the ability to feel close to Him and to sense His concern for us as our elder brother.

But, there's quite a different portrait of Jesus that is seen in the Scripture that we have read today, a portrait of Jesus now not on earth, a portrait of Jesus in the heavens. As we enter into seeing what this portrait is, we look first of all at the circumstances of John as He begins to paint this portrait, this revelation that has been given to Him by the Lord. John identifies himself first of all as "the brother." Here, he is not calling himself the apostle. In fact, he never does that through the book. But rather John describes himself in a modest term, simply that he shares with the other believers their experiences in life.

We recall, for example, how John, when he first began following the Lord, was one who wanted to sit at the right hand or the left hand of the Lord, that he and his brother James had wanted the places of prominence. They had wanted the titles. They had wanted the Dr. before their names or the Rev. or the DDD after their names. Or whatever. But now, all of that is by the board. He has matured in Christ. Titles were no longer important. It is simply "your brother," your brother on the island of Patmos who shares with you the tribulation, the kingdom, and the patient endurance.

John, although he is on an island, does not see himself as an island. He sees himself in association with the believers he has left on the mainland, some 40 to 50 miles in the distance, which he can, on a clear day, see from Patmos.

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He sees himself as one who shares in Jesus what the church is going through. I share with you in Jesus.

II. The tribulation, the kingdom, the patient endurance.

A. These are three great words. I share with you the tribulation.

This word “tribulation.” Sometimes Christians get all caught up with it because they were forever identifying the word with the Great Tribulation. But the word “tribulation” is a term, which simply indicates that believers go through sufferings. Tribulation is the word that is used to describe the crushing of grain by a millstone. It was also used to describe the crushing of grapes by a winepress. When you look at what is being crushed you say, “How hurting a process it is that this should be crushed.” But the believer knows that it is the product of the crushing, which proves to be beneficial. It is the meal that is made from the crushed grain. It is the wine that is made from the crushed grape. It is the life of praise and thanksgiving, which can flow from the crushing of life. John has no asbestos suit on as a Christian going through life saying, “Trials weren’t meant for me. They’re someone else’s portion.” Instead John was saying, “I share with you.” Not “I’m better than you” not “I’ve learned a secret way of faith that you don’t know anything about and that’s why you’re going through troubles. But if you had my route you wouldn’t share the tribulation.” It’s “I share in Jesus with you the tribulation.”

But thank God that’s not all. If that’s all we had to share we wouldn’t be able to talk a lot would we? I share with you the kingdom, which is the flip side. It maybe is the kingdom now, the presence of the rule of God in our lives. But maybe here John is thinking about these great events that unfold in Revelation, the coming of the kingdom. That he recognizes that there is this kind of dynamic tension, this paradox that exists between the Christian on the one hand looking at events in life and the events seem out of control. That’s the tribulation. But John is also looking

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on the other hand at the Lord and His kingdom and saying we know one who does have control. And therefore the two fit together, the tribulation and the kingdom. And the connective words are “patient endurance.” That’s what goes on in the process between the tribulation and the kingdom. That’s what allows us to be here for the kingdom to come steadfastly waiting. So John identifies himself with these believers in Asia, the Roman province of Asia, now western Turkey by saying, “I’m your brother and I’m a fellow koinonia partner with you.” John says also something else about his circumstances as he prepares to give this vision of the Lord. He says that he was in the spirit on the Lord’s day. The word literally is I “became” in the spirit on the Lord’s day.

B. “The Lord’s day.”

There are two views of this. It seems like anywhere you go in Revelation there are at least two views. Usually there are seven or eight views. But if you can get it down to two views you’re safe. One says it means you’re caught up in the end. He’s been lifted up in the heaven and he’s seen the day of the Lord, and, therefore, it’s that Lord’s day, which he’s caught up to. The only problem with that is that in the New Testament when that day is referred to it’s always referred to as “the day of the Lord,” whereas this is “the Lord’s day.” “Lord” is in adjective form. Which probably means here that he is meeting on the first day of the week. Christians had now become accustomed to meeting the first day of the week for worship. While the saints that John knows personally are going to their various worship centers in these churches in the hills and valleys and mountainsides of Asia, John says while they’re going to prayer I’m going to pray too. I can’t meet with them today in body but I can join the meeting in the spirit.

C. “I was in the spirit on the Lord’s day.” This being “in the spirit” describes something that as we look at the New Testament we gain some evidence as to what that means. We find for

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example that Peter in Acts 10 went to a place of prayer at noontime at Caesarea. He fell into a trance. Paul when he was in the temple praying fell in to a trance and the Spirit told him to depart from Jerusalem and take the message to the Gentiles. Paul describes himself in 2 Corinthians 12 as being caught up into the third heaven. He says it was so intense he did not know whether he was in or out of the body. That means he doesn't know if his whole body went up or just his spirit. But it denotes an intense communication with God where a person momentarily feels disconnected from all the things that are imperial and temporary, the things you could touch and feel and hear and see. It is elevated and lifted up into the presence of God. In the spirit—so profoundly real this experience is. In this state of being “in the spirit” John is commanded to write.

It's a distinct contrast with the apostle Paul when he had a similar experience of being caught up in the spirit in 2 Corinthians 12. Paul was told that he heard things which he could not tell others which man may not utter. There were some mysteries in the presence of God that he was not free to share on earth. But with John in his experience the Lord gives him the freedom to communicate what he saw. He's to write to the seven churches, and these seven churches, if you were to locate them on a map, would be in a rough circle. John is not writing seven letters to these churches but is rather writing one letter which will go in one body, one scroll of all of these churches to be read in whole by each of them so that all of the people in the church can see what the Lord said to the other churches as well.

These were the circumstances of his vision. He's caught up in the spirit. On the one hand we see His humanity, he's a brother, he's a fellow partaker. But on the other hand we see this divine inspiration that's coming upon him which gives him the authority to write. He sees the unique picture of Jesus.

III. First of all as we look at this vision of Jesus we see where the Lord is.

“I turned to see the voice that was speaking to me. Upon turning I saw seven golden lampstands and in the midst of the lampstands one like the Son of man.” I would underline the fact that the Lord is in the midst. In the midst.

The seven lampstands we’re told at the end of the chapter are the seven churches of Asia Minor. We know that in the Old Testament time and in the holy place there was a candelabrum, a seven-pronged candelabra, which was on one stand. But now John sees that there’s not one stand but there are seven stands. And it’s as though John in thinking geographically of the placement of the churches sees a lampstand emerging in each place. The idea is that of the churches each bearing their separate witness. The fact that they are lampstands indicates that if we were looking at a portrait of this scene we would see that the environment around them was dark. Because you don’t light a lampstand when it’s broad daylight. You light a lamp when it is night. This is such a description of the terrifying world in which the Christians live. And it’s a description of the Lord’s view of the world itself in which there was moral and spiritual darkness and His church shines as a lamp, not as *the* Light. He is *the* Light. The light, which the church shows, is a light, which has been given to it by the Lord. They are golden lampstands, these churches.

I think there’s a beautiful imagery in that. It tells us that no matter what faults the churches have, and as we go through this letter you’ll see some faults, these churches in the Lord’s eyes are precious to Him. He sees them as golden lampstands. And He sees you and me as Christians as golden lampstands. We may feel ourselves at times that there’s a lot of wood, a lot of combustible items. The Lord sees His church as precious. The fact that He’s standing in the midst means that He is not absent, away in the heavens somewhere. John’s intent to portray to this church is that they have seen and felt the presence of the unseen Lord in their midst. He’s

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there. And because He's standing in their midst and the lampstands were about Him, His arms were long enough to reach to anyone to tend the wicks, to tend the lamps. He was there in the midst of their lives.

The problem with being in the world is that you don't see the Lord. That's why it's important to be in the spirit to see the presence of the Lord in the midst of His people.

As John continues to look, the vision he sees is not one a painter could reduce to a canvas. I think if you tried to reduce it to a canvas the imagery is so complex that it would be impossible. It would probably come out looking grotesque. It's a word painting John is giving here, not a painting with brushes and paints. He sees Jesus as the Son of man standing in the midst of the church.

When we encounter this term "Son of man" we tend to think of it as expressing Christ's humanity. Yet nothing could be further from the truth in terms of how the word is used in the New Testament. The word "Son of man" in the New Testament is used some eighty times. When it is used in the Gospels, it is the term the Lord uses most frequently to describe himself. No one ever uses it of Jesus except Jesus. It's kind of a parable word. It's a phrase that conceals truth from some and reveals truth to others. To those who aren't really interested in who Jesus of Nazareth is, the term "Son of man" simply conveys to them the idea that He's just another human being, another mortal. He's the son of a man. The mind of those who begin to understand His identity and know the Scriptures immediately flips to Daniel 7 where Daniel, a great Old Testament prophet, sees the Ancient of Days, an Old Testament picture of God the Father in His majesty and in His kingdom. There comes to him one like "the Son of man." And Daniel says, "There before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign

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power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed” (Daniel 7:13-14, NIV).

Here is one who comes in absolute majesty and sovereignty. That is the Jesus whom John sees standing in the midst of the churches, not the crucified Christ but the Lord of glory in all His majesty and power.

IV. John sees how He is clothed.

Our clothes say things. If you were invited to a very formal occasion, you would be out of place showing up in a bathing suit. It’s expected at formal occasions that you come somewhat formal. On the other hand, you would also be very out of place in a tuxedo on the beach. When you see in the vision how a person is dressed, you get a portrait of the solemnity of the event. In Biblical days when a person is described as being girded in a robe that goes from their neck to their feet, which is the idea of this robe, it is one who has come with great power and eminence. It is a robe in the Old Testament that was worn by the high priests, a robe that is worn by kings, a robe that is worn by important personages. When the robe is girded at the breast, it is a symbol also of their height and their majesty and their strength, their power of persons.

So as John gives us this one, he sees more and he says to us that there are some features in Christ that we’re to look at. John in noting these features of the Lord, now that he’s identified who He is and His identity, says look at His head and His hair and His eyes, His feet, His voice, His mouth. He said of His hair, it’s white, as white as wool, white as snow. When we see a person with white hair we think of age. We think of a certain kind of dignity. That is true. I’ve seen the Lord here—the agelessness, the eternity of this one who is being described, not now appearing as the 33-year-old Jesus that was crucified on the cross, the young man who said, “He who has seen

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He has seen the Father,” but now this other image of Christ. We are seeing Him as one who is of age whose very hair shows not only this idea of age but purity too.

His eyes are flames of fire, a symbol of penetrating judgment. Remember when Jesus turned His eyes toward Peter when Peter has denied Him? In that directing of the eyes, Jesus in His humanity upon Peter, it was enough to send him out into the darkness weeping over his betrayal of the Lord. Now here are the Lord’s eyes penetrating in their insight, penetrating in judgment. He’s the commander in chief, inspecting His churches, the commander in chief ready to look at His world.

His feet are burnished bronze. These are symbols of strength. When we say of a lopsided athletic contest, “they walked all over them,” we take it from this kind of imagery here. Burnished bronze is a strong metal, when you stamp on something and your feet are made out of that, anything you step on is going to crack just like it would if you stepped on an egg. There’s nothing that can penetrate through it. There is this sense in which Jesus is seen as the commander who walks over His world and who has dominance.

His voice is like the sound of many waters on the beach when the breakers are pounding in. John lived on an island on which the breakers were coming in continually. In fact, on Patmos there was no place on the island where you could escape hearing the breakers pounding against the rocks and cliffs. And the voice of the Lord is the sound of many waters, that insistent voice of the Lord which is heard, which even though at times you may be gathered up in other things, if you will stop for a moment and focus you will hear His voice coming through strong. Sometimes stronger than at other times but always there continually speaking.

In His right hand are the stars, which John identifies as the angels of the churches. It may be here that John meant to be literal and say that the church has a guardian angel in heaven. That doesn’t

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quite fit with their teaching in the New Testament so the general understanding that's frequently made of this verse by evangelical commentators is the view that the word "angel" is a word that sometimes in the New Testament is used to describe "messenger." John here really has in mind the fact that the pastors or the leaders of the church are held in the right hand of God, which is the place of His security and strength. There's an imagery that I really like. It may also be that the angels are simply the personified spirit of the church, its essence, its being as a church. But whatever it is it's a sign that whomever the Son of man's hand grasped is grasped securely. As Gospel of John records Jesus's words, "Nothing can pluck those out of My hand who are in My hand." And, at a time when the church was facing the possibility of martyrdom, it was a comfort to know that the Lord had them and their leadership in His right hand.

Out of His mouth comes a sword, the symbol of the power of His word. It is His word in the Gospels which banishes illness, which stops storms. It is His word, which releases the dead. It is His word at the end of the age, which will say, "Come unto Me blessed of My Father and inherit the kingdom." It is also His word, which will close the door and say, "Depart from me." It is John's way of saying Jesus has the last word. The presence of the sharp sword in His mouth is not to be taken literally that the Lord is walking around eternity with a sword protruding out of His mouth. It's a symbol of His speaking power, the fact that He is ready to use His sword on the enemies of God. He's also ready to use it to establish His kingdom.

And His face, John says, is dazzling like the sun. There's an overpowering radiance that is coming out of this one whom John sees. He is Jesus in His church, the Messiah. All these symbols represent the Messiah, the priest king, the divine one, the all seeing one, the all-powerful one, the speaking one, the protecting one, the fighting one, the dazzling one. Here is

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John who has been close enough to Jesus to lean upon Him, but now we see John falling at Jesus' feet.

We also have those two dimensions in relating to our Lord. There are moments in our worship and in our life when we need to get that sense that we can come very familiarly into the Lord's presence as a member of the family close to another member of the family, and just say "Lord," and talk personally and familiarly to Him. But there is that other dimension where we fall upon our knees and faces and cry, "Depart from me O Lord for I am a sinful person." We see God in His majesty and in His loftiness.

I suppose there are always swings in the pendulum in terms of how the church worships or how we as individual Christians emphasize things. I have myself been greatly refreshed to see the emphasis that has come into the church on the humanity of Jesus and His being with us. But let's be careful not to let the pendulum swing to what I would call sloppy-agape, where we're sloppy in our devotion to the Lord.

There is the sense, too, of His sovereignty and His majesty that we have. He is our friend. Thank God He is that. We can lean upon His breast, but He is also our Lord.

V. After John has seen this vision, Lord begins speaking to John.

The imagery here is really fascinating. It is the Lord's right hand that had held the seven stars, but that same right hand now touches John. There is a word of assurance that is given to him, a word of assurance that is preceded by this nonverbal assurance of saying "Stop fearing, John. My hand is still upon you." This reaction of fear of the Lord is quite a natural reaction that we have when we see Him in His majesty. Always when Jesus was in His resurrected form and a person saw Him for the first time He would have to say to them, "Don't fear," or "Peace to you" because the natural instinct was one of absolute awe. But, He tells John not to fear. Remember,

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this is not only for John. This is a word to the churches, a word to churches fearing the world, and fearing the pressures of the world: Fear not!

Why?

Why should one not fear?

Hear the word of the Lord as to why we should not fear. He declares to John and to us, “I am the first and the last.” All of us in this room are somewhere in between. None of us are the first or the last. He is the first through creation. He is the last in judgment. He is the first because before Him there was none. And He is the last because after Him there will be no one. All things are from Him. All things are to Him. When He says that He is the first and the last, we see an unlimited line that is stretched out which shows His eternity. And somewhere on that unlimited line is tiny speck, which identifies our whole life span. We are somewhere in between. We reckon with His eternity. He is the living one, one who has eternity. And He, John says, became dead. He identifies Himself. The Revised Standard says, “I died.” The literal word is “I became dead,” a statement that links Him to us and His humanity and His death for us. But even the death of humanity could not keep Him because He says “I am alive forevermore and I have the keys to death and to Hades.”

I want to spend a few moments on that phrase “I have the keys to death and to Hades,” because that is a phrase that especially focused in upon me this week as I studied. If I gave you today the keys to my house I would be giving you the authority to go in or go out. You would take the key and in my absence use it. Whenever you wanted to enter the house you would simply take the key and open the door. Or, you could use the key and give it to someone else. By denying this key to someone you could keep them from going in as well. Jesus’ holding the keys of death and Hades shows He has the power to grant entrance or to grant exit from these two horrible

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enemies, death and Hades—King James reads “hell.” You may be aware there are two Greek words, which especially stand for the word “hell” in the New Testament. One is the word *Hades*, which is used here, and the other is the word *Gehenna* that Jesus frequently used. Gehenna is used for hell in terms of its punishment. Gehenna is always used for sinners. Hades, however, has quite another meaning to it.

The word “Hades” is used some ten times in the New Testament. In the Old Testament the word in the Hebrew that was used to describe the same concept was the word *Sheol*. Sheol was the place of the dead. In the Old Testament all people went to sheol. The wicked went to Sheol—Psalm 9:17, “The wicked shall go to sheol, all the nations that forget God.” But the righteous also go to Sheol. Psalm 88:3: “My soul is full of troubles and my life draws near to sheol.”

Here’s a righteous man saying, I’m going as well to the same place the wicked man went.

When the Old Testament patriarchs died they’re described as being gathered to their people. And Jacob anticipated meeting Joseph in Sheol. After Joseph had been taken away and Jacob was brought the false report that Joseph had been killed, he refused to be comforted, Genesis 37 says, “I shall go down to sheol to my son mourning.” No sense from the Old Testament that they were going into the presence of God when they died. They were going down in death, down into the place of the dead, going down into Sheol. In the centuries immediately before Christ, after the Old Testament is closed, many of the faithful came to believe that in Sheol there were at least two divisions, the bosom of Abraham or paradise was one division for the righteous. And Hades also had this second division, which was also called Hades, the place of the wicked.

Jesus appears to give His own approval to this understanding when in the parable of Lazarus and the rich man He says, “Lazarus, being in Abraham’s bosom.” Notice Lazarus was not in the presence of God. He was in Abraham’s bosom. And the rich man who had refused in his lifetime

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to be merciful is seen as being in the other department of Hades. Further when Jesus is dying on the cross He says to the thief, "This day you shall be with Me in paradise." And we know when Jesus appeared to Mary He said, "Don't touch Me for I have not yet ascended to My Father." So after His death His Spirit evidently did not go back into heaven to be with the Father. He went down into death. He says "Today you will be with me in paradise."

Peter insists when he preaches in his Pentecostal sermon of Acts 2 that God did not abandon Jesus to Hades. In other words the Psalms saw Jesus as going down into Hades. "He was not abandoned to the grave, nor did his body see decay," is a phrase that Peter uses in Acts 2:31 (NIV). And Jesus also says that the gates of Hades shall not prevail against His church. We think of the gates as being here and the church is coming at the world and we're coming banging the doors, shaking the gates to get in. It's not that at all. In this imagery the people of God are in Hades and they're waiting for someone to break the gates down and let them out.

Christ, when He rose again from the dead, is seen as coming up out of Hades. Ephesians 4:8-9 says " 'When he ascended on high, he led captives in his train and gave gifts to men. What does 'he ascended' mean except that he also descended to the lower, earthly regions?' " (NIV). If I could put visibly the scene that I think Scripture is telling us it is simply this: Up until the time of Jesus, the souls of the faithful who had believed in God had not been on their death ushered into the presence of God but had been in paradise, or Abraham's bosom. They were, as Hebrew says, not perfect or not complete without us. When Jesus came out of the grave and out of death, He released into the presence of God all of those who were faithful and brought them to God. In effect He relocated paradise. Paul when he is talking in 2 Corinthians about being caught up into the third heaven can describe it as paradise. Paradise is no longer seen as "down there" but "up there." And the Christian says, "When I die it's not down to Sheol, not on to Hades. I'm not

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going down to the ground.” To be absent from the body, Paul says, is to be present with the Lord. We long to put off this tabernacle in order to be at home with the Lord.

This great statement therefore of Jesus “I have the keys to death and Hades,” is a tremendous statement in which the Lord says I have power over that which captures the body—death. And I have power over that also which captures the spirit—Hades. There is nothing that can withhold itself from My power or can say you’re not allowed to be Lord here. Death and Hades itself must yield before the power of Christ. Death holds our bodies; Hades holds our spirits, but Jesus holds the keys. And because He holds the keys He sets the captive free. Jesus has robbed death of its sting. He’s robbed Satan of his power. He has robbed the grave of its victory. “I hold the keys.” This word of the Lord to John concludes with a brief word of command in which John is told to write what is and what was and what is coming. Some have taken this as a threefold division of the book: “Write the things which you see [this vision], things that are [chapters 2 and 3] and things which shall come [chapters 4 and following].” Others I think a better grammatical understanding of that verse is simply Jesus is telling John write what you see, what you saw, what is and the things that are coming. All through revelation these overlap—the things that are and the things that are coming.

Then in the last verse a word of explanation was given about what the seven stars and the seven lampstands are. We’ve already looked at those things.

A brief word of application of these Scriptures.

Christ’s presence in the midst of the lampstands shows us that the Lord is really present among us. His clothing is a sign of the old work of a priest who in the holy place went about trimming the lamps of the temple. In fact he was told in the Book of Leviticus that it was his responsibility to keep the lamps burning from evening until morning. Here is the church shining in the dark,

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and it's the Lord's task to keep that church burning. The church has some responsibilities as well when we look at the letters. But it's the Lord's task to keep His church vibrant and alive. It's the Lord's task to also let His Spirit be put upon mine. There are times in my own life as a Christian where I finally come, after trying to do my best and realizing I have not done sufficiently, to lay it on the Lord and say, "Lord, after all, this is Your life not mine. This is Your church and not mine and You really do care. You're going to have to do it because at this point I can't." He is in the midst of His church. He instructs our witness. He is aware of our light. But there is also this matter of the Lord showing us that we have no need for fear. And we do have fears with which we wrestle. Here is the meaning of the vision: a loving, holy, majestic, omniscient, authoritative, powerful Christ stands in the midst of the churches holding their destinies in hand and says stop fearing. I was dead. I am alive forever more. More than that, I hold in My hand the keys to death and the grave. You should not fear to go anyplace where I have the key.

And He's saying this to people who were on the brink of facing this prospect of going into death and saying, "Don't fear to go where I have the key." Here is the Lord: sovereign, majestic, the one whom we see in the spirit. Have you seen this Jesus?

Closing Prayer

We too in our hearts now, Lord, fall at Your feet. Confessing Your majesty, Your government. The government is upon Your shoulders. You are greater than rulers, greater than military might, greater than the seducing spirits of this age. You are Lord. Seeing You as Lord of time and eternity causes us, Lord, to look at the areas of our own lives which seem so small in comparison. We want to fall at Your feet and say, "Lord Jesus have Your authority and dominion in this area of my life. Govern my temper, govern my lust, govern my self-seeking and my restless ambition, govern my depression, govern my tongue, govern my hands. Be Lord of me

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and all there is of me.” We praise You, Lord Jesus for this revelation of Yourself, which we see today. You are more than the Jesus of the past. You are the Jesus of the future, the Lord to whom we have gone, and the Lord to whom we are going. We praise and exalt Your name and worship You today. Hallelujah!