Charles Feinberg:

I keep trying to remind folk if they'll read scripture they'll find always concerning short people good things are said. It's Samson and Saul who was head and shoulders above all Israel. He coulda jumped center on the basketball floor. Not too many good things are said about that. I'd like to underscore what uh Mrs. Goodenough, Heather Goodenough has indicated and that is as we come to the climax of the year let's remember there are always some things that have to be provided for at the end of the year and also numbers of things that have to be seen to prospectively concerning fall ministry. Used to be that Bible conferences would go from about Memorial Day to Labor Day or sometime in June to the end of August or Labor Day. But now the Lord has wonderfully arranged it so that conferences can go on throughout the year. Not only in areas where the climate may not be so wet. There's nothing wrong with having a conference when the roof is nice and sealed and it's winterized, you winterize your car. We can winterize buildings as well.

So let's take that much upon our hearts. It is a ministry. They someone have recently gotten wind of it uh on the mission field as never before and there are numerous ministries in camps and conferences so be praying for the staff, our young people are gonna have to be going to school but then there'll be those who'll minister here also. I was thinking of what we might ring before you in these last two services of Labor Day. I was speaking to uh Heather and
indicating that the Lord opened up to us a time of blessing in park of the pines last week on the "I Am's" of John's gospel. And it's in John's gospel that we find them because John is the one who presents Christ as very God of very God. Note that he left out other features, not that others do not mention that he is God. Matthew 16 when Peter said "thou art the Christ the Son of the living God." Our Lord Jesus said "blessed art though Simon bard Jonah for flesh and blood hath not revealed this unto thee but my father who is in heaven." But in a special way, there's a special emphasis. How do you know?

Well by the time you get to the eleventh verse you have Christ rejected. He came unto his own things and they who were his own received him not. Sometimes John's Gospel has been called a Gospel of rejection. They rejected him form the very beginning. And the 21 chapters in John's gospel are occupied with the last week of our Lord's ministry. That's the emphasis there. What he did as the divine human one. Now there are ten "I Am's" in the gospel of John. Last week we had the opportunity of to go through seven of them that, eight of them are in the gospel of John and two in the Revelation, making ten. And purposely so. John mentions I Am ten times because ten is the number of universality. Ten figures ten toes, an instrument of ten strings, Ten Commandments, knowing the universality of God's demands, written on the heart of those without the Law and written in commandments for those who are under the law. And then a multiple of ten, you have the greatest picture of universality in the reign of our Lord Jesus Christ on earth. So ten is important and John gives us ten I Am's.

Now why is the I Am so important? We'll see in just a moment. We notice that Israel had been down in the land of Egypt well neigh 430 years and they had for all practical, intents and purposes forgotten the God of Abraham Isaac and Jacob. Here is Moses, the back side of the desert. You can divide his life into three parts forty and forty and forty. He lived to be 120 years
of age. Someone has well said the first forty years God would show him what he could do with a man who tried to be somebody. The next forty years he showed him what he could do with a man who's trying to be nobody. And the last forty years he showed him what he could do with a man who'd learned the first two lessons [audience laughter]. So he comes to the back side of the desert and he'd seen spontaneous combustion in the desert many, many times but here was a bush that was burning but something unusual. It wasn't consumed. It didn't get lesser and lesser it didn't begin to waste away it wasn't consumed. And it wasn't because there was a lot of asbestos around it either. They hadn't found asbestos yet. So he said I shall step aside and see this great sight and the Lord spoke to him in the very word that he spoke to uh Joshua later on when he goes in to conquer Canaan.

Remove thy shoes, they'd be the sandals, remove thy sandals from off thy feet for the place whereon thou standest is holy ground. And he sees that it's God speaking out of the midst of the burning bush. God is pictured in fire. Jeremi- Deuteronomy says our God is a consuming fire. It's found in the last verse of Hebrews 12\. For our God is a consuming fire. Purifying and uh powerful, cleansing and many many other things that can be said concerning fire. Judgement. His judgments are as fire, the first chapter of the revelation. So God tells him I want you to go there and tell the people of Israel that the Lord is leading them out of Egypt. He said Lord, you know that crowd. You know I'm an escaped man from there already. Why one day I found an Egyptian, uh laying hold of a Hebrew and I did that Egyptian in. He tried to be a deliverer you know at his own volition. And then when God wanted him to go at the Lord's command he said Lord I can't talk. He said I haven't been to any mass communication or any multimedia schools I haven't taken any elocution, and the rest of it.
But I tell ya when he talked to that stone, the rock the second time, he had someone, he'd learned. Because the Psalmist says he spoke unadvisedly with these lips. Oh you rebel, shall I bring water out of the rock for you? He spoke unadvisedly. The Lord doesn't appreciate calling his people rebels. Any more than he appreciated Elijah saying Lord I'm the only one left. They've [inaudible] thine alters, they've killed thine prophets. I'm all that's left and they're after me. That's why I'm here under despair tree, under disappointment tree. And he said I'm the only one left. Do you know the first thing that happens to a preacher when he gets discouraged is that his mathematics go absolutely awry. The Lord said you're the only one left? I have seven thousand who've not bowed the knee to Baal nor kissed their hand toward him in adoration. Imagine a man being 6,999 off in his count. [audience laughter] So the Lord didn't appreciate Moses doing that and Moses said Lord then give me some kind of signs. You remember the Lord gave him three signs? He turned the water of the Nile into blood as he did later and ten miracle plagues and that which was life was turned into death.

Hecataeus the great, Greek geographer was right when he said that Egypt is a gift of the Nile. If it weren't for the Nile, Egypt would be just as dry as the Sahara. Turned that into blood. Next he said throw down that rod and become a serpent. And pick it up by the tail and it'll become a rod again. Those always symbolize, the serpent, all the way to the twelfth chapter of the Revelation, the twentieth chapter of Revelation, that old serpent Satan used the serpent to embody himself there in the third chapter when he deceived our mother Eve. Paul writing Timothy says that Adam was not deceived Eve as and was in the transgression Adam went in to it with his eyes open out of love for Eve but nevertheless in disobedience to the Lord. That's why Romans 5:12 says by one man not by one woman, by one man. It didn't say by one serpent, No no no. But by one man sin entered into the world and death by sin. And so death passed upon all
men for they all have sin. So, that was the second sign. And then the third sign the Lord said put your hand in your bosom, and he took it out. Leprose as snow. He said put it back in. He put it back in, it was restored. What was God trying to show him? That the issues of life are right here, right here. For out of the heart come this, that, and the other. All the way from uncleanness to murder. Then he said Lord, I don't know.

It's alright to do these because I don't have to talk. Who made man's mouth? Who made man's ear? And he says Lord. And the Lord said listen. Then he said what'll I tell them? Who shall I say is sending me? He said when you go tell them I AM who I AM has sent you. The eternal one! And I think the French translation does it justice. [inaudible] The eternal one! Anyone who's I AM who lives in the ever present is not a becoming one, he's not a "has been" he is an I Am. And you know the Jews understood it. In the eight chapter of John oh they were beginning to get so feisty with him. And he said you're not true children of Abraham you're just his physically, biologically, naturally. Children of Abraham. Because if you were Abraham's true spiritual children with a heart that Abraham had, you would not be going around to kill a man who's only done good and spoken truth to you. They said to him well of tall people in the world, if we were you we'd put a little bit of a quietus on this matter. A parenthood. Look who's talking. We be not born of fornication. He accused him of illegitimacy. They said we don't know who your father is but we know we have Abraham to our father. the Lord Jesus said you are talking so much about it- he was the son of Abraham, Genesis 12 the seed of Abraham.

He says you're talking to much about Abraham let me give you a little word on Chronology. Before Abraham was, he didn't say I was. But before Abraham was I Am. There's your I Am. And then they picked up stones ready to kill him because they knew that he was equating himself with the living God. God is the ever present I Am. And just to show you that
they knew deity when they came to take him in the garden in Gethsemane. They said we are looking for a certain individual Jesus [inaudible] Jesus of Nazareth. And he said I Am and they went and fell backward, flat on the ground. Because for a moment, just as his inner glory shown forth on the mount of transfiguration Matthew 17 and in the parallel synoptic accounts, Mark and Luke. So at that moment his essential innate undiminished deity broke forth. He said I AM! I Am. So to understand the import of that tremendous statement you have to recall events of exodus 3:13-14. God said I Am. And he left it unfinished. Somebody says uh who are you you just say I Am; they say I’m listening, I'm listening, I've just turned up my hearing aid. I I am what? He didn't say. Say that I Am who I Am, but he didn't say who. I am who? I am what? Well after the lapse of centuries, isn't that beautiful, Christ takes up these words and completes them talk about a completed revelation.

He declared I'll tell you who the I Am is, and so in the sixth chapter of John's gospel he says I am the bread of life. In the seventh chapter he says I'm the water of life. He that drinketh of me shall never thirst. For within him, out of his innermost recesses what flow rivers, not trickles or lakes or ponds, shall flow rivers of living water. This speaking of the Spirit and whatnot. They had been given because Christ had not been glorified. he gets to the father, the Spirit comes back. Comes to Earth. And who was it that's commanding the third person of the Trinity, he's gotta be, he's got to be deity himself! So, and the bread of life, the sixth chapter, and the water of life seventh chapter. Eighth and ninth chapters I am the light of the world. He that walketh, he that follows me shall not walk in darkness but shall have the light of life. In the tenth chapter, we have two "I Am's" I Am the door, door of salvation. And the door by me if any man enter in he shall be saved, shall go in and out and find pasture. I don't know where, as I said there, I don't know where we get our theology, I'm afraid we get it from Dante's Inferno and
Milton's Paradise Lost and regained and uh not regaining much theology I'm afraid many times either.

The door to heaven is not in heaven, never has been. The door to heaven's on earth. if you don't enter it here you never will enter. Christ said I am the door, you enter there. And is it, it's a door for salvation; it's for safety, many other things. And then he says in that same chapter, ten, I am the good Shepard. Genuine Shepherd. I'm the true Shepard. I am the valid Shepard. I am the trustworthy Shepard. I'm the reliable Shepard. The eleventh Chapter on the resurrection and the life. In the fourteen chapter, you have the seventh I am; I'm the way, the truth, and the life. In the fifteenth chapter I'm the true vine. Now that's eight, that leaves two in the revelation. We want to take one this evening and one tomorrow morning Lord willing. At the very end of the beautiful disclosure of God's mind in the Bible, we have a book that is itself called revelation. This whole book is the revelation, the unveiling of God's truth. But here's the capstone and in this capstone, in the first chapter and in the last chapter you have the last two I Am's. One in revelation 1 and one in revelation 22. I want to take the first one.

Will you turn with me to the book of the revelation? Never call it revelations, it's one unveiling of Jesus Christ, not the unveiling of John. The unveiling of the blessed savior and unless you go through the book of revelation, I've had students do this many times, don't try to find the anti-Christ there and what kind of a tie he's gonna wear and whether he's gonna part his hair in the middle or on the side or not parted at all. That has nothing to do with the purpose of the book, unless in every chapter you see Christ in a distinct characteristic, in a distinct role, in a distinct excellence and beauty, you have missed it. The unveiling of Christ. Look at the first chapter, the Revelation of Jesus Christ which God gave him to show unto his servants things which must surely come to pass and he sent and signified it by his angel unto his servant John.
There's no comparable verse like that in the Bible. It shows how important this truth is. You have a fivefold channel, through which it comes, it's so important. God gave it to Christ to give to the mediating angel, the interpreting angel, to give unto John who's to give unto tall the servant, that's how you and I have gotten it, we're servants of Christ. Five steps. Who bore witness, who's the one who bore witness, the servant John, the Apostle John, who bore witness of the word of God and to the testimony of Jesus Christ and of all things that he saw. Blessed is he that readeth and thee that hear the words of this prophecy, and keep those things which are written in it for the time is at hand. How much that says. Do you realize that there's some men who are supposed to be Scholars, I'm afraid they've been educated beyond their intelligence, but they claim that this book is not prophecy at all. No wonder some people are dying by [inaudible], [audience laughter].

There is a student newspaper at the university of Oklahoma, in Norman Oklahoma called the, the Oklahoma hay-maker. And it had this little squib in it that really laid them low. It said thermometers are not the only things that are graduated and have degrees without having any brains. [audience laughter] And that must be said of anybody who tells us that the book of Revelation isn't prophecy. You don't need to go more than the third grade, if that, to know what the third verse says. He that readeth and they that hear the words of this prophecy. They do three things. To hear it, it's read, it is heard, and it's kept. Do you notice the reading, is in the singular. The hearing is in the plural, why? Because they didn't have books made by Cambridge and Oxford and Holman and Zondervan and Collins and all the rest. There was one manuscript. One read, and they heard. It's a prophecy, and he says there's a blessing connected with it. It's the only book in the Bible that states there's a blessing in every one. But especially this one.
That's why I know some friends tried to read it. I used to try to read it through every Christmas besides reading the rest of the Bible, I read the Bible through from Genesis to Revelation every three months. John to the seven churches, which are in Asia. There were actually seven churches in the Roman province of Asia. Grace be unto you and peace from him who is, who was, who is to come. What's that mean? The eternal one! EH always is! And from the seven spirits who were before the throne, that's the seven fold spirit of God. Same seven is in Isaiah eleven. And from Jesus Christ. Notice, the spirit is mentioned, God the father is mentioned, and Jesus Christ. And then Three things said about Christ, who's the faithful witness, he's a prophet, the first begotten of the dead, How did he ever become dead, because he's out high priest, that's his priestly work. His prophetic work, his priestly work, and the prince of the kings of the earth. He's not only a prophet and a priest but a king. And you know why king is last here? Because the whole book of the revelation is unveiling of how Christ enters in on his purchased possession.

That little book in revelation five, opened in revelation ten. One foot on land, one on sea. Wherever the sole of thy foot shall tread, Joshua and Israel were told, that's yours. It speaks of possession. Actually entering in and appropriating in. Unto him that not loved us, he still does. And him that loveth us and wash or some good readings, manuscripts have loosed, it's the same thing. Washed us from our sins, in his own blood. You say well the Apostle John at the end of the revelation, at the end of the Bible he ought to be in post graduate theology. I wouldn't think he was talking about Calvary. Heaven help you if in your post graduate theology you get beyond Calvary. Every time we see the blessed savior, even when he's called in the fifth chapter, the Lion of the tribe of Judah, I looked and what did he see in the midst of the throne? A Lamb as it was slain. That's another one of John's favorites. He uses it between the gospel and the revelation
some more, about twenty five times, more than a score of times. More than two dozen times. He loves that expression. Lamb behold the, twice in the first chapter of John, behold the lamb of God that taketh away the sin of the world, then again in that chapter. Verse thirty nine. He says behold the lamb of God. Now, I'm not quite through here yet, how far have I gone? I've gone up through verse five. Now look at verse six. And he made us a kingdom of priests unto God, a kingdom and priests, and his father, to him be glory and dominion forever and ever, amen. I understand Dr. Mcneeby my friend was in 1 Peter, you remember that? We are a kingdom and priests [inaudible] kings and priests. We're pilgrims but kings and priests.

Now behold he cometh with clouds. And every eye shall see him. He came in a manger the first time, but this is his second. He cometh with clouds and every eye shall see him. This is the revelation, when he appears with his Bride he's already come for us before that, every eye shall see him. They also who pierced him who did that, Zachariah twelve. they should look unto me whom they have pierced and mourn for him as for an only son be in bitterness for him as for the first born, that's Israel. And they who pierced him, you say well I thought the Romans did it, yes but they were the ones who authorized to do it and then all kindred’s, not so much of the earth but of the land, all the tribes of the land, all twelve shall wail because of him as in Zechariah twelve. Even so, amen. I am, here's another I am. I am Alpha and Omega. I know some ladies that have the name alpha. Because it ends in an 'a' they think it's effeminate. No, it's a letter of the alphabet. I am Alpha and Omega. The beginning, he says who he is, the beginning and the ending saith the Lord who is, who was, who is to come, the almighty. Now, that is so important at this particular place, watch it now, that this is found two more times. Three times in all. This one. Look at the 21st chapter of the Revelation. And you have it in your margin. Revelation 21, and verse six. And he saith unto me it is done I am Alpha and Omega, the
beginning and the end. I'll give to him who is of thirst the fountain of the water of life freely.

And then if he [inaudible] mentions it in the twenty second chapter. Notice that verse thirteen, I am Alpha and Omega, the beginning and then end, the first and the last. What are Alpha and Omega? I think we all know that, that's where we get the word alphabet. It's from two word in the Greek, Alpha and Beta, which in turn come from the Hebrew, Aleph Beth. Alpha Beta. Here, we know about Alpha- Alpha rays they talk about science, beta rays, gamma rays. The first in the Alpha. Omega, you say oh I know that that's a watch, well there is an Omega watch it's like a circle just open at the bottom, two horizontal lines, and then two vertical lines. You see I’m explaining it because contrary to what a lot of folks we meet at church so many times, those beautiful coverings on the pulpit have meaning. Many times it's the crown of thorns, and then the cross, or just the crown itself, the diadem and a cross.

Often times it's I-H-S I for Jesus, H for eta, and s for sigma, Jesus, the son savior, or I prefer the one that was used in the early church even more than the cross because the cross was first of all a pagan symbol. The Hittite- the Persians I should say, and the Hittites possibly used it too but the Persians, the Assyrians used it and the Romans did, the Jews never had that as a punishment for capital punishment, judgement, but eh others did. But I tell ya, the fish is a testimony. It says Jesus Christ the son of God is savior. Jesus Christus, wheou [SP] Uh, no son of God, yes uh [inaudible] The [inaudible] of God the son, [inaudible] is savior. Where we get sotarology [SP] or sotariological [SP]. Jesus Christ is the son of God, the savior. So, Alpha and Omega are the first and last letter of the Greek alphabet. Equivalent to saying Christ is the Alphabet. I say this expression. It occurs three times in the revelation. there's another one that we're going to have in the last chapter for the second I Am. but his one is found three times.

Thousands upon thousands of sermons, I’m sure have been delivered on the I am's of
John's gospel. And I think very few have been on the I Am's of the revelation. They have been sadly overlooked and neglected. Here's found at the end of God's revelation, so important that the Lord Jesus Christ now not saying it on earth as in the gospel, but he sang it from the glory, he reveals himself, he says I am the Alpha and I am the Omega. Oh how tremendously important it is as I have said from Exodus in the third chapter. What is he saying here; at the very end of God's revealed ways he says I am the Alpha and the Omega. In English we would say I am the 'a' and 'z' or as they say in Canada, somewhat like the Germans, "zett". "zett." Alpha and Omega 'a' and 'z' or "zett." The alphabet. Now there are four truths that the spirit of God wants us to see in these two words. I am Alpha and Omega. What does it mean? Well if you'd been listening to what was said right after that, even from the very first chapter notice, the beginning and the ending. What is he trying to tell us? He's the eternal one. For him to say he's the 'a' and the 'z' the first and the last is for him to claim sublime self-existence to claim deity and many do not realize that in the far east they have many philosophies. Hindu philosophies, Chinese philosophies, Japanese philosophies and the like.

But here isn't one of them that has the true meaning of what history is about as we have here. Do you know that they are all emphasizing the circular concept, you know? That's what, we've come over here now we've become "paganized" and they say oh we're like in a rat race, a dog chasing his tail. That's a circular concept. That's not God's picture, oh no, oh no. He knoweth the end from the beginning. That's a linear concept. You never get out of that bind, see. You remember that old idiotic sound it goes round and round and where it comes out nobody knows. Oh there's no end to it, you see. But here there's a consummation. We're going on to a hallelujah chorus. And he says in Romans 11:36 for of him is the beginning and through him is the great administrator and unto him there's a goal, a goal. No matter how large the field, whether for
football or whether for baseball or whether for basketball. You have some goals. You have a home plate. In baseball, they don't just run all over the field. The others do in the outfield, but uh the fellow who's hit the ball, hopefully wants to run and hit just certain places and he wants to come back to where they started, you see. There, there, because it's not a circle, it's made into a diamond. But here you have goal posts, here you have baskets. God is going from the beginning to eh end. that's self-existence, that's deity. Are you sure? Well this whole expression, first and last, comes from Isaiah. Isaiah 41, verse 4. Who hath wrought and done it calling the generations from the beginning, I the Lord, the first and the last I am he. God says I am here. I'm the only one. I am before everybody was here and I'm after they're all gone. Notice in the tenth verse of the 43rd chapter, 43:10. Some folk come to our home on occasion and they call themselves JW's. I said if you are you've robbed it because the Lord never called you that he said Israel you are my witnesses, said the Lord. They are the Lord's witnesses. And my servant whom I have chosen that you may know and believe me and understand that I am he. Before me, there was no God form no Idols were even made before God existed. Neither shall there be after me. 43:10 then look at the next chapter 44:6. This is where it comes from.