

08.09.20

Revelation

Chapter 10 - A Bittersweet Message from Heaven Declared Sealed Soon Revealed (vs. 5-7)

Revelation 10:5-7: Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer, but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

Well, one of the advantages I have of preaching through the Book of Revelation is probably most of you haven't been reading it in your devotions lately. So, that's an advantage, isn't it? Not being repetitive in your life. I do want to mention that the fact that I actually mentioned

some of you in the ministry that you had doesn't mean that your reward is going to be taken away from you. Matthew 6 is actually talking about if you toot your own horn, I can toot your horn, you just can't toot it. You still have that reward in heaven. That's great.

We come to the Book of Revelation, and the book itself is actually telling us what it's about. It's about unveiling, "apokaluptos," making reference to the fact that God is unveiling to us His wonderful plan as well as things about the world and things about the heavens. So, we're seeing a lot of things unveiled to us as God begins to open up this wonderful book. We understand, according to the very beginning of the book, that it's written to the church. Very interesting, because our perception might somewhere come into play in which we might think that this particular book is written to people that are going to be going through the tribulation and therefore they're going to need some sort of roadmap to get them through it. Things couldn't be further from the truth. It has nothing to do with that. The point of the book is to strengthen the church; helping them to understand what

the battle is and helping them to wisely fight the battle until the day in which Christ comes. We understand that the legitimacy and the veracity of the fact that Christ is going to come is true and is written all the way through Scripture. It's been the promise all the way down the list. And even in the time of Isaiah, in which the proclamation, "For unto us a child is born, a Son is given," and then it immediately goes into the realm, "and the government will rest on His shoulders." In that particular passage, you're seeing the first time that He comes as well as the last time that He comes, and it's all in one package. And many of the prophecies of the Old Testament actually view the future in that regard. They see the two events as one. The point is that the day is coming when Christ will reign. And though in some circles, churches are preaching that we're going to we're going to be good enough to where we're changing the world. Well, I think recently we've seen the inability of the church to even act appropriately. So, obviously they're not going to change the world; the world is changing them. So, the fact of the matter is that our hope is Christ coming, and Christ in you

the hope of glory. And that's our desire. The anticipation is that Christ is coming.

And as Thessalonians tells us in 1 Thessalonians 4, everyone who has this hope in Him not only begins to purify himself, but as Thessalonians will tell us, we can comfort one another with these words. And so, the very end of 1 Thessalonians 4 begins to talk about the fact that Christ is returning, and we get to celebrate it. It is the one thing that comforts us. Because as Paul says to Timothy, as he writes to him towards the end of his life, he says, "Look, things are going to proceed from bad to worse." Now, that doesn't sound like things are getting better. But he says, "You need to be faithful until the coming of Christ." And the fact that we have this hope in us not only purifies us, but as Paul will say in 2 Timothy 4, that it is that which brings us the crown of righteousness if in fact we wait and long for His appearing. So, we can hardly wait, and I'm looking forward to that.

The goal of the Book of Revelation, if you look at the very end of the book, is so that the church would even now be saying, "Even so, Lord Jesus, come quickly." So, the goal of

the book is to stimulate the church to long for the coming of Christ. In order for that to happen, you and I have to see the truth about this world. Because if, in fact, you're courting this world and you're trying to look like the world, then you're not going to long for the coming of Christ. You'll actually say, "Could you hold off a little bit later until I get my car, until I get those new things in my house?" Why does John say what he says in 1 John? "Don't love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him." So, this Revelation is supposed to reveal those things. It is also revealing to us what we're called to do as a church. And it is that very first chapter that puts things in perspective. Not only does it put things in perspective in regard to visualizations, because he's going to kind of define how to understand the visualizations that is given throughout the book, but it also is revealing to us what we should be doing as a church. And if we could oversimplify, because really, if you think about it, over and over again in the Book of Revelation, there are pictures. I know it's the nature of man to want to complicate everything, because it makes him look a lot

smarter. But God in His grace is demonstrating wonderful, deep truths in wonderful, simple form; not unlike when He would sit down and talk to the multitudes and He would give them parables. So, the pictures are really those things that He's doing to stir up. Once again, what do pictures do? They begin to stir up emotions. And He wants to stir up the emotions of the church and help us to see. And you know, a picture will stick in your mind. You actually probably think in pictures. In psychology, I remember thinking, going through that particular study, most people think in pictures. So, God in His grace has given us these interesting pictures. So, what is the church? Well, He says, "Picture a lamp. And then picture a light on the lamp. Because the purpose of the lamp is to hold the light. So, that's your purpose." So, get that picture in your head because that's the purpose of the church. Let your light so shine before men that they might see your good work and glorify God in heaven. So, the first picture in Revelation 1 is Christ is standing around the seven lamps, which are the seven churches. It goes on and explains that. And the lights literally are the messengers. It uses the word "angels," but "messengers"

is the word; the pastors of the church proclaiming the light of the world. And we're to live in such a way that the world actually sees a difference in us.

Now, here's the key point- There needs to be a clear distinction between us and the world, one that seems to be getting blurred as of late. So, the distinction is that the church is light. Well, if the church is light, what is the world? Darkness. I mean, that's how different. Now, for the church to try to morph into the world, it would be the church getting darker. See?

To give you an example, if you look with me in Ephesians, which is, by the way, one of the churches, the church at Ephesus that is mentioned at the very beginning of the seven churches in Asia Minor. But if you look with me in the Book of Ephesians, it tells us that this world is being controlled by a nefarious force, a malevolent force, a hostile force, and that we were by nature vessels of wrath. But he says more than that, we were actually by nature dead. And that's an interesting description, because I don't see dead people accomplishing really anything, because they're dead.

So, he says,

(Ephesians 2:1) “And you were dead in your trespasses and sins,

(Ephesians 2:2) in which you formerly walked according to the course of this world...”

Which here again, if we were to do a contrast, the course of this world would be different than the course of God's way. That's why it's often referred to Jesus as “I am the way.” So, it's a different way than the world.

“in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

(Ephesians 2:3) Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath...”

And here again, the point is that we were pursuing something completely different.

So, it's by the time you come to Chapter 5, if you'll look at this with me, in Chapter 5, and we won't go through

verses 1 through 7, but if you want to look at the difference between us and the world, it's pretty clear.

But it reads,

(Ephesians 5:8) “for you were...”

So, that's past tense, right?

“for you were formerly darkness, but now you are Light in the Lord; walk as children of Light”

(Ephesians 5:9) (for the fruit of the Light consists in all goodness and righteousness and truth),

(Ephesians 5:10) trying to learn what is pleasing to the Lord.”

That's what makes us different from the world. I just want to emphasize this. What makes us different than the world is not that we're nice. What makes us different than the world is we're trying to please God. Sometimes the world is not going to define that as nice. Sometimes the world's going to define that as mean. Sometimes the world is going to define that as, I mean, whatever. But we're trying to learn what is pleasing to the Lord. And when the world says something to us like this, “Well,

we're surprised that you don't do the same things we do." We ought to be thankful because we're not like them. We're not trying to be like them.

So, it says,

"trying to learn what is pleasing to the Lord.

(Ephesians 5:11) Do not participate in the unfruitful deeds of darkness..."

Now, there's the contrast- darkness and light.

"... but instead even expose them."

And it's one of the reasons why the world is not real happy when you and I shine and do what we do to please God, because we're just exposing their sin, and they don't really like that. Now, I'm not saying go around shaking your finger at people and tell them that they're wrong. By the things that you do, you're going to be exposing them. So, like if you're honest on the job, if you're working just as hard when the boss isn't there than when he is, according to Ephesians 6, then you're being a light that is embarrassing to people. "They may see me not working. You need to slow down or something like that." "Sorry, I

can't do that. Because Scripture says that I should work hard. And even if my boss is unreasonable, I should do that as unto the Lord, because I'm not working for him. I'm not working for money. I'm working for God. And that's the reason I do what I do." They go, "Okay, we don't like you then." They try to get you out. But God will take care of you if you do what is right. So, our whole life has revolved around that.

We actually are going to get to the text. But if you look with me in 2 Corinthians 6, it reads, just by way of reminder,

(2 Corinthians 6:14) "Do not be bound together with unbelievers..."

We don't have the same partnership. We're not going the same way. We're not doing the same things.

And then it says this in verse 16,

(2 Corinthians 6:16) "Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said,

"I WILL DWELL IN THEM AND WALK AMONG THEM;

AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

(2 Corinthians 6:17) Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,” ...”

Now, that doesn't mean that you're not ministering to people. It just means that you're not trying to look like them, and there needs to be that kind of distinction.

So, as you come into the beginning of Revelation, He gives the picture, “Okay, you guys are lights, which is in stark contrast to darkness, and there needs to be a difference that is seen.” Then He goes through the seven churches in Asia Minor and He begins to talk to them about the things that need to be seen. Just to list them real quickly for you, He goes to the church at Ephesus and He says, “You can't be legalistic.” The church can't be legalistic. In other words, we're not going around telling you what you have to do. What we're doing is we're preaching the truth, we're letting the Spirit of God convict you, and you're going to have to stand before Him. But we're not policemen. We're not junior holy spirits walking around with clubs. God hasn't called us to do that. What He has

called us to do is proclaim the truth and believe that the Spirit of God is going to touch the hearts of the people. I mean, if I preach the word strong enough and powerful enough, it's going to change your heart. If you're listening at all to the Spirit of God, He's going to change your heart. So, I don't need to check up on you. I don't need to spy on you. I don't need to put cameras in your homes. I don't want to know what you're doing. But God knows and He sees, and you're doing everything because you love Him, and clearly that's a change. So, the church at Ephesus needs to see that God is not calling the church to be legalisitc. If you're legalistic, you're doing the same thing the world does. It's checking up on everybody. It's spying on everybody, criticizing everybody. I don't want to get into that. I don't even want to talk about it. You're going to go your way, go your way. We're going to go our way and do what's right. So, the first thing that He says is that the church shouldn't be legalistic.

He talks to the Church of Smyrna; He says that the church can't be fearful. We live in a day and age in which fear sells. I understand that. And everybody's afraid of dying. I

understand that. But we're not. To be absent from the body is to be present with the Lord. And I actually believe that God has all my days numbered when as yet before there was one. So, if in fact I'm walking according to His will, is anybody going to take me out before my time? No. Because like Paul, I'm going to finish my course. I'm going to finish the course. And when I'm done with my course, guess what? I want to go home. So, however long that is, that's in God's hands. I don't think I should go jumping off cliffs and testing God but I do believe that I can walk boldly and be fearless. And if you and I are doing something that is godly and right, you and I should be walking in the midst of disease, if need be, to help people and not be afraid. I've been chuckling because, of course, in India a number of times with our church in India, and the diseases that are there are just remarkable. And yet, they're locking people up with COVID-19 in India. I'm going, "I don't get it." But anyway, if in fact you're serving, you don't have to be afraid of these things. And in case you forget, just read Psalm 91, famine, pestilence; nothing's going to touch me. And it's the truth. I really believe that. So, anyway, I got off course. But the point is

that the church can't be fearful. If the church is looking fearful, if the church is running when everybody else is running, Where's the light?

The same thing is true with the Church at Pergamum. The church cannot be opportunistic. One of the examples, of course, that it gives is Balaam, who preaches the word for money. So, the church looks very much like that today. One of my pet peeves is when I hear missionaries say, "If we get enough money, we can go serve." I'm going, "What does money have to do with it? If God has called you, go. He'll supply your needs. Just listen to Him and go." But everybody's so into the logistics that they've got to figure out how they're going to do it, and they leave God totally out of the picture. Has God called you? Then do it. And one of the big problems, of course, as you look in the Book of Jude, is it mentions Balaam was a prophet for hire. And we see that in the early stages of the churches too as well, and obviously, in this day as well. The church cannot be opportunistic.

The church cannot be tolerant, like the Church of Thyatira was, in order to somehow blend in with their

surroundings. We cannot be tolerant of evil, of things that are wrong. He makes mention of Jezebel within that particular church. The church cannot be compromising in any way.

According to the Church of Sardis, one of my favorites, the church cannot be showy. Sometimes the only thing that's lacking in most churches is just an organ grinder, you know? It's about the only thing lacking. But we're not here to be showy. We're not here to entertain people. We're not entertaining. Once again, I declare, Disney World is a lot more entertaining than we could ever be. So let them do what they do. We do what we do. We do one thing that Disney World can never do, which is be real. Disney World can't be real. It's all about facades. But we can be real. So, God has called us to proclaim the truth and to be real and genuine. And that's what we're called to do. So the church cannot be showy like the Church of Sardis.

The church cannot be shy like the Church of Philadelphia, and obviously, the church cannot be pragmatic and utilitarian like the Church of Laodicea. That is to say that

we can't think in our minds, "Well, we've got a budget, therefore we can do this," or "we have this education, therefore we can make this happen." That's the way businesses are operated. And we understand that businesses need to operate that way, but ours is not a utilitarian faith. We're not trying to feel what works for everybody. We're just obeying and doing what God tells us to do, and that's the way we go. So, church isn't scientific or philosophical, but it's theological in their goal, trying to learn what is pleasing to God. And we're not listening to the world.

One passage, and I won't have time to turn with you, but if you were to look in Jeremiah 23, just to kind of mark it off to the side, one of the statements that he's making is to the prophets. He says, "They're false prophets. They're telling the people things of their own imagination." He says, "They're not yielding one bit of benefit to them." And it doesn't do me any good, it doesn't do you any good, to tell you something that's not true. It doesn't help you at all. It might make you feel better for this particular moment, but it won't help you in the long run. And that's

his indictment against false prophets. Of course, Paul says, “In the last days, men will want to have their ears tickled, and they'll accumulate for themselves teachers in accordance with their own desires.” In other words, they'll look for people that will tell them what they want to hear. But that's not what the church is about.

So, all the way through, He's talking to the church. Now, as He goes on, you'll see these pictures that go, “Whoa, so that's the world.” And the church will go, “So, that's why we don't want to touch it. That's why we don't want to open our doors to show. That's why we don't want to open our doors to tolerance. That's why we don't want to open our doors to compromise.” See what I'm saying? So all the way through, you're going to see if, in fact, you were to try to prove to one of your kids that it's not a good idea to touch a rattlesnake, it might be a good idea to take him to hospital if he's not believing you. Take him to the hospital and let him see somebody that's been bit by one, and the pain and the trouble that happens when you are bit by one; so that the pictures will leave an indelible mark in their mind. Well, the same thing is true

in Revelation. He's putting these pictures to remind them, "You don't want to go there. You don't want to let this happen."

By the time we come to Chapter 10, of course, there are a lot of things we can say up to this point. Clearly, the horrific decisions that man does; he embraces things and possessions and the trouble and trials that come of that, the suffering. He defies boundaries and he defines limitations and the problems and suffering that come from that. He rejects wonderful peace for the promises of self-aggrandizement and the problems that come from that. He loves darkness rather than light and, of course, we begin to see that come in. I can't take you through all these chapters in this short time and not come to Chapter 10. So, we're now in Chapter 10. That was a jet tour through the other chapters. We're now in Revelation 10, and this picture kind of has been an interruption in all the revealing of the horrific state of the world. And He says, "Okay, we're going to put this on hold, and I want you to see what the world has had down through the centuries available to them that they've not been listening to." And

He gives this graphic picture of this huge angelic being. Now, once again, just want to remind you, “angel” is another word for messenger. So, he's a personification of a message. That's what he is. That's what angels do. They give messages. In fact, if you think about it, the word “evangelism” actually comes from the two words, “eu” in the Greek, which means “good,” and “*angelizō*,” which means “message”. So, “good message” or “good news,” we sometimes transliterate. So, we had this great beam, and the picture is that he has one foot on the land. You can read, otherwise I'd just be reading what we read last week. He has one foot on the land, the other foot on the sea. His legs are like burnished bronze, and they seem to be like on fire. He has a face like the sun. He has a rainbow over his head, if you look, and he has in his hand this small (he uses the diminutive) book, and it's open. And then you begin to hear thunderous cries. Thunder begins to roar, and he roars out like a lion. It's an interesting picture. The picture, as we talked about, is a picture of the message of God. And the message of God, of course, the intent of God is to bring peace, i.e. the rainbow on top, and tranquility to you and to me. That's

His desire for you. And the message is as bright and as clear as the light of the sun. It is the benefit of God.

As Matthew 5 talks about, the grace of God brings the sun to the wicked and the godly alike, that God is gracious to us. And it's the grace of God shining. And what a wonderful picture.

As Psalm 19 will say, the heavens are declaring the glory of God, and the firmament is showing forth His handiwork. You can see the glory of God. Malachi ends with, "Until the sun of righteousness shines upon us." So, it has always been a picture.

Of course, Jeremiah in Lamentations will say, "His mercies are new every morning. Great is Thy faithfulness." And you begin to see with the sunrise the faithfulness of God that He's telling you every single day. Imagine the sun not rising, but the hope that comes from this. Once again, we're personifying the message; in the mind of the message is one of glory, of hope, of good, as well as peace and promise that God has ordained for us. Now, that's His thoughts towards you. What does man see? Well, man sees two legs like on fire. And though the message is very

clear, the message is misconstrued because the only thing that man can see is the judgment of God. So, when most people look at God, you say, “Well, let me tell you about the Bible.” “I don't want to hear that. There's too much do's and don'ts,” right? “The message of God... That's too hard. It's harsh. God wants to condemn me.” “Okay, so you don't understand the heart of God.” But all they can hear is the do's and don'ts of Scripture, and so the only message that they can grasp is that. The fact is that God has revealed to them the truth in an open book. The problem is, they see the book as insignificant, or as the world would call the church today, “non-essential”. So, they perceive, “Well, it's not a big deal, it's just the Bible.” You know, it's one of those things that you put on your coffee table and you look better by having it, but you don't really open it up because it's really not an issue and it's not important. So, man has undermined the value of this. What He's going to demonstrate is not unlike the picture that He had given earlier of all of these angelic beings in their powerful state. And He goes, “Who's worthy to take the title deed of the universe?” And nobody steps up. And then all of a sudden, this Lamb, like

slain, actually talks about a little Lamb, as if had his throat cut, walks up, grabs the title deed, and declares, “It's mine.” Everybody in heaven goes, “Okay, worthy is the Lamb that was slain. That's the one. That's the guy.” The greatest power in the universe is the Lamb, which, of course, who would have guessed that? Nobody would have bet on that in Vegas. So, the whole perspective of the way that the world sees things is they see the message of God as a diminutive, therefore, they see judgment of God as the only thing that they can grasp. Because they can't fathom God could love them that much.

So, all the way through, the book is open. You'll see the book is open. Then the thunderous cry comes as a result of the cry of the messenger. And then the declaration is, “Okay, you've got to seal this up.” And that's where we pick up in the passage. It didn't take me long to get there.

(Revelation 10:5) “Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven,

(Revelation 10:6) and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND

THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer.”

That's a declaration that it's going to happen. These things are about to happen.

(Revelation 10:7) “But in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.”

Now, if you back up, what you understand is that when this angel cried out in verse 3 with a loud voice, as was like a lion that roared; when he cries out, then this is what is called the seven peals of thunder, uttered their voices. It was like in response. And you hear the like roar, and then seven peals of thunder; the thunder follows it.

(Revelation 10:4) “When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, “Seal up the things which the seven peals of thunder have spoken and do not write them.””

And he's sealing them up. Now, the fact is that the seven peals of thunder are going to ultimately declare again,

and things are going to be revealed. But He says, "Seal them up for now." And so, this is what's going to happen. What is He talking about? Well, what He's talking about is, of course, obviously, and we're going to read on later next week, Lord willing, but we're going to see the power of this book. But to understand what He's saying, why He doesn't want the seven peals of thunder to be in the forefront is understood in the context. And here's the purpose, that the word, this open book, has never been closed.

If you look in the passage, it says in verse 2,

(Revelation 10:2) "And he had in his hand a little book..."

There's the diminutive, once again, a small little, tiny book.

"... which was open. He placed his right foot on the sea and his left on the land."

In other words, the point is, everybody's heard this message. The world wants to say, "Oh, we didn't know." Oh, you know. Romans says, "If for no other reason, you have a conscience within you; God is talking to you in

conscience. The universe is telling you He's bigger than you." So, it's not that man doesn't know the truth. It's that, as Romans 1 says, he suppresses the truth in unrighteousness. Now, our perspective is, if we make enough noise and we're strong enough, and once again, it's one of the great fallacies of the church, and we show ourselves just as strong and as powerful as them, that we'll convince them of how great and how grand God is. The psalmist says, "One problem with that." He says, "The wicked will pretend obedience."

And he says in Psalms 81,

(Psalm 81:15) "Those who hate the LORD would pretend obedience to Him..."

You say, "What do you mean they hate God?" Because they're pretending.

But he goes on and says in Psalm 66:4, "But if God were to demonstrate His great power, the wicked would feign obedience." In other words, they would fake it. God shows Himself powerful, what do the wicked do? "Okay." And Scripture says the day is coming when every knee will bow and every tongue will confess Jesus Lord. Guess

when that happens? When the seven peals of thunder sound. What does that mean? Well, for now, what God is doing is He's giving time for men's hearts to change. And men's hearts do not change in the realm of thunderous roars. In other words, if you change because of great fear, and the picture is given in Hebrews of the time when the Law was given, and they go, "Oh, don't let us go up to God." And we go, "Okay, so the bejeebies have been scared out of them. Obviously, they're going to do the right thing." And of course, the very next thing is they're building a golden calf, for crying out loud. So, the evidence is true that the signs and the wonders don't change anybody. They'll fake it, they'll pretend like they're obedient, but it doesn't change the heart. It's kind of like the story of Elijah in the Old Testament, in 1 Kings 19. As you go into that particular story, he's upset, he's running, because he's angry and Jezebel's chasing him, and finally he goes up to the mountain; it says there was a great and powerful tornadic like wind, but God was not in the wind. There was an earthquake, but God was not in the earthquake. There was a great fire, but God was not in the fire. Then there was a gentle blowing breeze, and God

spoke. Scripture is telling us that the change in anybody and everybody's life has to be in the realm of the Spirit.

Hebrews 3:7 will make reference to the fact that the Spirit says; if you'll listen to the Spirit, listen to what He says, "Today if you hear His voice". Now, whose voice are you listening to? The Spirit of God. One of the reasons why we have a little bit of time after every service. for you just to get quiet, it's just to listen to the Spirit's voice. Yeah, I could maybe mandate certain things but just listen to Him. Listen to what He's telling you. Because if, in fact, you change by virtue of the Spirit, you're changed. If you change by virtue of the crowd or the noise, I mean, what does Deuteronomy 13 say? It says, "Look, I'm going to let the ungodly sometimes look successful to see who's going to follow them." And we know, according to Revelation 13, that the lawless one, the antichrist, we might call him, is literally the beast is going to call down fire from heaven. So, are you going to follow somebody just because they're able to do a miracle? You're in trouble. But if you'll listen to the voice, see? And that's why Jesus will say in John 10, "I know My sheep. My sheep hear My voice." The point of

the text is that they're not as much listening to the words as the inflection of His love, and they recognize who their master is by virtue of the tone of His voice. They can hear, "This is somebody that cares for me. This is somebody that loves me." And if you just be quiet long enough; this is why Scripture tells us that you and I, according to the Book of Romans, do not come to our saving faith by virtue of what we see. We come by virtue of hearing. Close your eyes; you can hear the Spirit of God. You're not wowed by all the fantastic. The day is coming when the seven peals of thunder are going to sound, and you're going to find out who that is. In fact, we've cheated, right? It's in Revelation 19, and it's literally all of the believers, and you hear the thunder of them crying out. What are they crying out? They're crying out, "We won!" And they're hearing a great victory cry. It's a great victory cry. And it says the marriage supper of the Lamb then begins to come.

Now listen, if you were ungodly and wicked and you heard the victory cry, guess what you would do? You'd go, "I'm with them." But you wouldn't be. So, God says, "Seal it up for now. The victory cry is going to come. But for

now, let the small book speak to the humble heart.” And the humble book, the little book, begins to cry out, “If you'll humble yourself under the mighty hand of God, He'll save you. But I tell you, unless you humble yourself like a child, you will not see the kingdom of heaven.” As he's going to go on, he's going to say, “This message is a sweet message to the lips that are proclaiming it, but it has a bitter after-effect because many will reject it.”

Hebrews 2 says, “How should we escape if we neglect so great a salvation?” There is no escape. Chapter 6 of Hebrews, Chapter 10 of Hebrews. How could you hear these things and reject them? He says, “There no longer remains a sacrifice for sins, but a certain terrifying expectation.” Because if you didn't listen to the Law, wasn't there a just recompense? When you refuse the grace of God, the love of God, you have no idea. There is no hope. It's a very interesting picture as he gives this picture, and He says, “Time will come.” We'll follow this book, and we'll follow this message. But He kind of gives this interesting break, and He gives this picture of what

the message to this world looks like to them, and then what it really is.

Closing Prayer:

Father, we give You thanks for Your word, and for the way that You minister to our hearts through it. Father, forgive us for our misunderstanding, really our desire to see other things. Lord, today we want to see You, and we want to please You. And unlike the world, that's our sole desire. Our desire is to be a light, to proclaim You, to point to You. As You are the One that has called us, You are the One that has saved us, You are the One in which we live for.

Your head's bowed and your eyes closed. I'm just asking you to get real with God as the Book of Revelation begin to uncover so many terrible things in this world, so many wonderful things that God has in store for us. Why would you and I not embrace Him? Why would we perceive His message as insignificant? Well, Scripture tells us that God chooses the weak to confound the foolish things to confound the wise; the things that are not, to nullify the things that are,

that no man would boast in himself. And it was in little Bethlehem that God chose to come, and it was through mere fishermen that God would give the grand message to. It is true that the message seems even foolish to the world, the message of the cross, and yet it is the grandest message of all mankind. With your heads bowed and your eyes closed, in a way, the Book of Revelation is helping you and I get our priorities straight and helping us see the church for what it is and what we're called to do.