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## Revelation

### Chapter 8 - Revealing the Forces of the Heavens

#### The Powers of the Air (7 Trumpets)

#### The 3rd Calling Out - The Indictment Against the Rivers & Springs vs. 10-11

**Revelation 8:10-11:** The third angel sounded, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters. The name of the star is called Wormwood; and a third of the waters became wormwood, and many men died from the waters, because they were made bitter.

Much of the confusion that surrounds the Book of Revelation is because man perceives that he can academically understand the words of God, which if you've ever read the Book of Corinthians, it's very clear that that's not possible. Corinthians tells us in Chapter 2 that "eye has not seen, ear has not heard; it hasn't even entered into your heart the things of God." That it's

impossible for you to know the things of God unless you have the Spirit of God within you, any more than it's impossible for you to know somebody else's spirit without having their spirit within you. You can say that you understand and realize, but until you have a spirit, it's impossible. He goes on to say, of course we have the Spirit of Christ, and we are able to understand these things, but he makes an interesting contrast because he says that the man in the flesh just cannot do it. He's not able to do it, not able to take that jump.

When you look at the Book of Revelation, what we know is that the book was written to the church. What's strange is that much of the goings on of Revelation, the church is basically silent. You don't even see the church in the midst of it, and especially when you get into the realm of the tribulation. So, where is the church? Why would He even tell us things about things that were going to happen where the church is not involved? Well, there is a reason, because what He's establishing for us are fundamental principles for us to live by and to help us understand what the end of these things are that we're allowing to come

into the church. So, it really is a book of warning to the church, "Don't allow the things the world to come into your body because this thing that you're inviting in is a monster." So, you see the whole thing that begins to unfold. He begins to unveil everything about how horrific these things are that seems so subtle at first, but it really is a beast that we've allowed to come through our doors. So, He's warning the church about that. There's also a lot of imagery or pictures, and I've oftentimes said that when you look at the Book of Revelation, you're looking at a book of pictures, which one of the reasons for that is His main goal is to stir emotions so that if somebody wants you to give to a sick dog or something like that, they'll put on TV a bunch of pictures of sick dogs. If in fact they just told you about the sick dog, you'd go, "Well, no problem." You see the sick dog shaking and everything, you're going to go, "I think I'll give to the sick dog." So, the pictures are there to stir up your emotion, and what emotion is He trying to stir up? Well, clearly the emotion, "I don't want to have anything to do with this." And then ultimately, the emotion of, "Even so, Lord Jesus, come quickly." So, that's the purpose of the book. The pictures that we see

and He really establishes a kind of pattern of the pictures at the very beginning because He talks about the church and the seven churches of Asia Minor. And if you remember, He gives us a picture. The question is, what's the picture? Seven lampstands. So, if you were to ask me, "So, the church looks like a lampstand?" I would say, "No, it doesn't look like a lampstand, but the church is a light to the world." So, it's a perfect picture to convey what the church should be doing. All the way through the book, He's going to be giving you pictures. If you fall too in love with the pictures, you're going to miss the point of the picture. The point of the picture is to point you to the Spirit of what God is trying to convey to you, and you're going to see, for instance, in heaven, the Lamb as if slain, just dragging Himself in and grabbing hold of a title deed. Well, is that what Jesus looks like? No, but that is the picture of Jesus because He was slain for you as a Lamb led to the slaughter, and victory was wrought through His sacrifice for you. So, all the way through, we're given these pictures.

I can make reference to a lot of the other pictures that we've already seen, but as you come to the seven trumpets, what you begin to see are the declaration of the heavens against the world and the things that they have done wrong. So, a trumpet can declare an assembly, it can also declare war and in this particular case, it is a war or an indictment that is being held throughout the heavens, "This is what you've done wrong." And there are these indictments against the earth, the indictments against the sea, and today we're going to see the indictments against the water.

Just by way of review, the first indictment is against the earth, against the grass, and against the trees. Now, we say, "What did they ever do wrong?" It's not about that. It's about what we've done with what God has given us. So, the first indictment really is an indictment of "misappropriation." More specifically, "You've misused what I've given you." What have you done with the earth? The earth is man's. God has given him that. What have you done with it? Well, what you've done with it is you've wasted your time literally cultivating that which is going

to fade away. "All flesh is like grass". Remember how many times we saw that within Scripture? So, what He's saying is, "You've taken the things of the world, you've misappropriated them, by investing in things that are merely temporary, and you've even, in some cases, gone into self-aggrandizement where you've elevated yourself like trees." So, the indictment within the passage is that "You've taken life," this is the blood being poured out, "which I've given you and you've totally distorted everything and what have you grown? What have you done? Well, you've lifted your heads for a short time, but then your life was gone and it was over. You've misappropriated the things that I've given to you. I didn't give you these things for you to invest in temporal."

The next trumpet that blows begins to resound against the sea, and as we talked last week, it is very clear that He's declaring an indictment against a defiant kind of "greed." When I say "defiant," I mean that there's an ignoring of the boundaries that man has. Man refuses to accept the boundaries and limitations that God gives them, and through that, because he disregards the

boundaries and limitations of God, it literally produces in him a violence within his heart.

A great passage, as we looked at in Ezekiel 28:16,  
“By the abundance of your trade...”

As he's talking to Lucifer within the text but also making reference to the cities of Tyre and Sidon, which were ports of merchandise and trade and trafficking.

He declares,

“By the abundance of your trade  
You were internally filled with violence...”

Let's put it another way, “Because you were wanting more and were not satisfied with the limitations that I gave you and continue to go after more...” You would think, “Well, that's going to create happiness for me.” No, the only thing it's going to create is violence because you can never get enough. If you don't believe that's true, you look at some of the wealthiest people, we even have statues of them, but you start going into their history, they did this, they did this, and they hurt these people, they distributed this, and you begin to realize, “Ok, so, it

created a kind of violence because they just couldn't have enough. They didn't like the boundaries they had. They continued to want more.” The tendency of man is to perceive any and all obstacle, to our selfish pursuits, as something to be conquered and destroyed. Thus, you're going to see an interesting picture of the mountain being thrown, “There's an obstacle in my way. Let's just get rid of it. Let's get it out of the way.” So, the indictment, of course, is that man and his perception is that he's got the sea, and the sea really is this great expanse, rich in resources, and he doesn't feel like he should have any limitations. So, it's a line to cross. It's a limit to break. It's a boundary to ignore. It's a barrier to conquer. You say, “Well, there's an ocean there.” He goes, “Yeah, but just think of all the stuff I can get.” He goes beyond and he literally perceives, according to Deuteronomy 30:11, the sea is where man goes to attain things beyond his normal reach, and that's one of the pictures. Job actually defines the sea as a boundary that God has given. It says that God has literally enclosed the sea as a boundary. God has given the sea doors, and He says, “You can't go any further.”

The way it reads is,

(Job 38:8) “... (God) enclosed the sea with doors...”

(Job 38:10) “And I placed boundaries on it...”

Jeremiah 5:22 reads, “Do I not even set boundaries for the sea?”

So, God literally uses the sea to affix boundaries, and He did that specifically even for His people.

If you were to look at the boundaries of Israel, well, let me just read it to you. It's found in Exodus 23:31, it reads this way,

“I will fix your boundary from the Red Sea to the sea of the Philistines...”

That sounds like He's actually using the sea as a boundary.

Of course, Psalm 74:17 says God is the One who established all boundaries of the earth. The perception of man is that God establishes boundaries for the sake of depriving him but Acts 17 tells us that the reason that God gives boundaries is to direct us. So, that's quite an interesting difference when you consider it, because the way that man sees it in his rebellious heart is that God's

trying to deprive him. So, his desire is to defy the limits of God and the limits that God places on him. Perhaps socioeconomics, or perhaps the boundaries of his geography. Man thinks, “I shouldn't have these boundaries.” And God says, “I've given those boundaries to not only protect you, but to direct you to Me.” And that's that wonderful passage in Acts 17, that the boundaries that God has placed on us is that we would cry to Him, that we would see Him, that we would find Him, and it certainly is a wonderful thing.

Hosea talks against people that remove boundaries, and Hosea reads,

(Hosea 5:10) “The princes of Judah have become like those who move a boundary;  
On them I will pour out My wrath like water.”

That's an interesting description as well.

Jude talks about, in Jude 1:6,

“And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.”

So, there were even angels that went beyond the boundaries that God gave them. Once again, it was for the purpose of God rescuing. That's why 1 Corinthians 7 says, "In the condition that you came to Christ, just stay, remain in the condition that you are, because I've given you these boundaries. How do you think I brought you?"

"I just received the Lord. Where should I go?" He goes, "Where did you find the Lord?" "Right here." "Ok. That's a good place to stay, because that's where you found Him."

Man has a tendency to try to look beyond and try to control. So, the indictment really, in the indictment against the sea, is man perceiving that he shouldn't have boundaries and limitations, and any boundary in his way is just an obstacle. I.e. The mountain. So, the mountain is thrown into the sea and really discarded, and God is declaring a judgment upon the world because of that.

1 Timothy 6:6 tells us that godliness actually is a means a great gain when accompanied with contentment, right? And Paul will say in Philippians 4, "I've actually learned to be content and whatever circumstance I'm in." You know, you can go out continually looking, but you're never going

to be satisfied looking in those places and the sea is that interesting picture of that and it's an indictment of the sea. The sea was there for the purpose of declaring God's richness of life. The sea was teeming with life and God was displaying that. But man perceives it as a boundary and a limitation to ignore and to go beyond, and it's the heart of man. So, God is declaring an indictment against that.

As we now come to the third angel in verse 10,  
(Revelation 8:10) “The third angel sounded, and a great star fell from heaven, burning like a torch...”

Now, what seems to be clear in this particular phrase is that there is not only a star falling and the emphasis of course being a star in which God has established the stars, for what purpose Well, if you go back at the very beginning in Genesis, for the direction, for signs, for things like this. So, what we're seeing is a sign or a direction ignored, and it's an indictment against ignoring. So, the star is being thrown down, and of course, the picture not only was that a star fell from heaven, but the phrase is “burning like a torch”. Which just to remind you,

that's almost the exact description that's given of John the Baptist. Here again, the point of prophets or leaders were like a light that are shining on your path and what it's showing is a discarding of that which gives direction, that which gives light. It's a discard of that and it's being thrown into, if you look,

“... and it fell on a third of the rivers and on the springs of waters.”

So, something is misleading us. Where something should have been pointing to something that was going to bring us life and goodness, something obviously has gone awry. So, the star has fallen into the earth, and it goes on to say, (Revelation 8:11) “The name of the star is called Wormwood...”

Which makes reference of course, to the bitter springs. It also has this connotation of green and muddy waters. So, there's a picture of that as well as bitterness as well as poisonous. It's supposed to offer refreshments, supposed to offer springs of life, and what is it? It's just death. So, it's an interesting picture.

“The name of the star is called Wormwood; and a third of the waters became wormwood, and many men died from the waters, because they were made bitter.”

“Bitter” is going to be the keyword that makes reference to what is the indictment of this particular trumpet that has blown in this particular passage. What we see is God declaring to us that there was a lot of misuse, as was the seas, as were the ground. So, a misuse of the rivers of the springs. The passage talks about third of the rivers, verse 10, and on the springs of water. So, those are the ones that we'll be dealing with.

Amos 5:24 reads that God has directed us to living waters, and the passage reads this way,

(Amos 5:24) “But let justice roll down like waters  
And righteousness like an ever-flowing stream.”

That's a wonderful picture of what should be flowing and what we should be embracing. Unfortunately, as we've been in the Book of Jeremiah, if you'll turn with me to Jeremiah 2, man is going for the wrong waters. Here again, it's one of the great indictments, and if I were to

declare to you what the indictment is in this particular case, it's the rejection of living waters.

You have the first indictment, which is the misappropriation and misuse of all that God has given us. The second indictment is the defiance of greed, which doesn't recognize any limitations or boundaries. But this declaration is you have rejected the goodness of God. How could you reject the goodness of God? What would you say that this would produce? How bitter it is that you would reject God. How bitter it is. So, it is in Jeremiah 2, that we see this maybe explained a little bit better in which the declaration at the very beginning of the chapter is that God was so gracious to His people, and He goes, "That you didn't partake of My goodness, is really that which holds you more culpable in the indictment because I was good to you and you knew what it was to receive good. But you've rejected that."

He actually says, if you look with me,

(Jeremiah 2:3) "Israel was holy to the LORD,  
The first of His harvest.

All who ate of it became guilty..."

In other words, you partook of God's goodness. That made you guilty.

“... Evil came upon them,” declares the LORD.”

Then, the question that arises in verse 5 is, “What did I do that wasn't fair with your father's?”

(Jeremiah 2:5) “... “What injustice did your fathers find in Me,

That they went far from Me

And walked after emptiness and became empty?”

Unfortunately, they didn't ever ask themselves, “Well, where's God?” They weren't seeking Him, even though He had brought them up from the land of Egypt.

Then in verse 7,

(Jeremiah 2:7) “I brought you into the fruitful land  
To eat its fruit and its good things...”

So, here's the picture of good things.

(Jeremiah 2:8) “The priests did not say, ‘Where is the LORD?’ ...”

Then if you drop on down to verse 13,

(Jeremiah 2:13) “For My people have committed two evils:

They have forsaken Me,

The fountain of living waters,

To hew for themselves cisterns,

Broken cisterns

That can hold no water.”

“I gave you everything in abundance that you would ever need, and the joy that I gave you, this is what makes you guilty.”

It's only appropriate that we make this parallel, if you turn with me to Hebrews 6,

(Hebrews 6:4) “For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

(Hebrews 6:5) and have tasted the good word of God and the powers of the age to come,

(Hebrews 6:6) and then have fallen away, it is impossible to renew them again to repentance, since they again

crucify to themselves the Son of God and put Him to open shame.

(Hebrews 6:7) For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;

(Hebrews 6:8) but if it yields thorns and thistles...

You have the blessings of God and the only thing you yielded were thorns and thistles? You partake of God's grace and His refreshment, and it's impossible to renew somebody like that back. So, the picture here of the passage is that you've forsaken the "living waters" and you partook of the "living waters." You knew what it was like to see the grace of God.

So, go back in Jeremiah 2. He goes on and says to them, "So, you've done this to yourself."

(Jeremiah 2:17) "Have you not done this to yourself..."

By what? Once again, the repetitive theme, you forsook the Lord. You have forsaken the One who gives good. Praise God from whom all blessings flow. Blessings flow from Him.

“Have you not done this to yourself  
By your forsaking the LORD your God  
When He led you in the way?

(Jeremiah 2:18) But now what are you doing on the road  
to Egypt...”

Here's the point. You're going to another river. Now, don't think for one moment that the world doesn't have their rivers. They have these places that they declare to you will be places of refreshment, places of life, places of abundance, places of success. The question here isn't whether or not there are going to be other rivers. The question is, which river will you choose?

“But now what are you doing on the road to Egypt,  
To drink the waters of the Nile?  
Or what are you doing on the road to Assyria,  
To drink the waters of the Euphrates?”

You clearly have two different rivers that are added in addition to the flowing waters of God, as He's already stated within the passage.

(Jeremiah 2:19) “Your own wickedness will correct you,  
And your apostasies will reprove you;  
Know therefore and see that it is evil and bitter  
For you to forsake the LORD your God...”

Where does the bitterness come from? Where does the wormwood come from? It's a rejection of that which is good from God. He's the source. If you reject Him as the source, then all sorts of dread will come.

(Isaiah 8:6) “Inasmuch as these people have rejected the  
gently flowing waters of Shiloah...”

Now, “Shiloah” is probably another word for a place of rest. So, it's like Jesus said, “Come unto Me all who were weary and heavy laden. I'll give you rest.” Are you going to reject Him, the gently flowing rivers of Shiloah? For what? Well, the hustling, bustling waters of Egypt, or of Babylon, Euphrates.

He goes on and says,

(Isaiah 8:7) “Now therefore, behold, the Lord is about to  
bring on them the strong and abundant waters of the  
Euphrates...”

Interesting that He would say it that way.

In fact, He goes on to say in verse 8, “You'll be up to your neck in them.” So, it's an interesting picture.

Embrace the ways of treacherous man with his oppressive demands and his physical and emotional demands that he puts on you and you're going to be drowning in their waters. The world pushes their performance and the academic drive. They push financial success. I mean, all these things are very, very important to them, but it will drown you. It literally will overtake you. Wrong spring, wrong waters that you're going to, and that's one of the reasons why I love the Gospel of John so much.

If you turn with me to John 7, which Jesus at the time of the Feast of the Tabernacles, Feast of the Booths in which He should clearly be declaring Himself King of the earth, because that's what was going to happen in the prophecy of the Feast of the Tabernacles; that God would come and tabernacle or dwell with us and He would claim the earth as His own. So, Zechariah 14 reiterates this and what a wonderful picture it would be in Christ taking the earth to Himself. His brothers walk up to Him, and they go, “Ok,

it's the Feast of Tabernacles. It's time for You to be in charge." And of course, had He been in charge at that time, no one there would have been in the kingdom of heaven. So, it was certainly God's grace that would not take that position yet until He fulfilled the Feast of the Passover, which would be the Lamb being slain, and then later on, and the day is coming, when we're going to celebrate this Feast of Tabernacles together with the Lord.

All that being the same, if you drop on down towards the last of this celebration, Jesus stands up in their midst and He cries out this,

(John 7:37) "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink."

(John 7:38) He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

(John 7:39) But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified."

Different river than the flow of the world that takes you in and sweeps you down and begins to say, "You need to be like all of us." And you have to resist those waters, because if you don't, you're going to become bitter. The indictment is against you've chosen the wrong waters. You've gone to the wrong springs, and because of this, you're going to suffer bitterness, and it's a declaration to the church. Now, do we believe that something similar to this is actually going to happen in the time of tribulation? I do believe so, but the point to the church is, don't go to the other sources.

We understand that the time of the tribulation is 7 years; we understand that through Daniel; we understand that through Matthew; we understand that through Revelation. There are a number of points about this. What's interesting to me is that when you look at Daniel 9, and he begins to talk about the 70 weeks of His people, that He talks about the final 7 years... What's interesting about this is if you understand what He's talking about, that there's going to be an interruption. There's like 483 years, and then there's only 7 more years that are going

to finalize and bring it to a complete 490 years. There's an interruption, and that interruption is a time of the Gentiles. More specifically, it's a time of even the church. The time of the tribulation takes us into again the time of the Jews. Of course, we know that He specifically mentions the 144,000 in the midst of the tribulation, but the reason I mentioned this is that the Jews were operating and will operate to the very end under law. So, the reason why you're seeing the indictment of angelic forces in the tribulation is, why? Because we're under law. We're finishing out the final week of God's people.

Just to set you straight on this, if you look with me in the Book of James, which was clearly given as a choice to man, and one that you ought to consider too, because you actually have a choice whether you want to be under the law or whether you want to be under grace.

(James 2:8) "If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well."

He's saying, "Good for you, because I don't know of anybody that can do that." I mean, that's the bottom line,

right? I mean, that's a great law, right? "Love your neighbor as yourself." Really? You've done that to everybody? There's nobody that you left out on this one? That you actually loved everyone as much as yourself? Yeah, I don't think so. But he goes, "Hey, you'd be doing good if you did that."

(James 2:9) "But if you show partiality, you are committing sin..."

It's very interesting to me that the whole dynamics, how certain people at certain times become more important than other people. I have a tendency, and we all have tendency to discard certain people just because they irritate us. But if you would just stop and think, "At one time, that was somebody's baby." I don't know. That just changes the whole dynamic to me. I go, "Well, somebody really loved that person at one time."

"But if you show partiality, you are committing sin and are convicted by the law as transgressors."

Have you ever shown partiality? Have you ever loved someone more than someone else? Ok, so we're in trouble. That's the point, we're in trouble.

(James 2:10) “For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

(James 2:11) For He who said, “DO NOT COMMIT ADULTERY,” also said, “DO NOT COMMIT MURDER.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.”

In other words, the whole thing is messed up.

(James 2:12) “So speak and so act as those who are to be judged by the law of liberty.

(James 2:13) For judgment...”

And that's what you're seeing, by the way, in Revelation.

“... judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.”

So, one of the reasons why you don't see the church in the tribulation, it is the time of the Jews, their final week in which God has declaring the Law, and He's saying, “We're going to finish out this Law thing and you're going to see where it's going to take you, but I'm going to save You in the midst of it.” But it's an interesting picture, and you're seeing the forces of the heavens with this

indictment, and you go, “Wow, why isn't that happening now?” Because you're here. The church is here. Well, what does Romans 8:1 say? “There is therefore now no condemnation to those who are in Christ Jesus.” So, how wonderful that is. But as 2 Thessalonians 2 says that there's going to be a taking out of that which is holding back the evil and once that happens, then lawlessness will be treated with the lawful ones in the heavens, and that's why we're seeing such an intense destruction.

So, Jesus is declaring within this passage, in John 7, “You could choose living waters, or you can choose the bitter waters.”

There's a passage in Psalm 46. Just a couple of others and we'll close. But Psalm 46, which is a favorite of my brother-in-law, who likes to sing this quite frequently at our house, sometimes at night.

It begins by reading this way,

(Psalm 46:1) “God is our refuge and strength,  
A very present help in trouble.”

(Psalm 46:2) Therefore we will not fear, though the earth should change...

Interesting picture, isn't it?

"... And though the mountains slip into the heart of the sea."

It almost feels like I'm in Revelation.

(Psalm 46:3) "Though its waters roar and foam,  
Though the mountains quake at its swelling pride."

(Psalm 46:4) There is a river whose streams make glad the city of God,  
The holy dwelling places of the Most High.

(Psalm 46:5) God is in the midst of her, she will not be moved;

God will help her when morning dawns.

(Psalm 46:6) The nations made an uproar, the kingdoms tottered;

He raised His voice, the earth melted.

(Psalm 46:7) The LORD of hosts is with us;  
The God of Jacob is our stronghold.

(Psalm 46:8) Come, behold the works of the LORD,  
Who has wrought desolations in the earth.

(Psalm 46:9) He makes wars to cease to the end of the  
earth;

He breaks the bow and cuts the spear in two;

He burns the chariots with fire.

(Psalm 46:10) Cease striving...

Sounds like the gentle flowing waters of Shiloah.

“Cease striving and know that I am God;

I will be exalted among the nations, I will be exalted in the  
earth.”

(Psalm 46:11) “The LORD of hosts is with us;

The God of Jacob is our stronghold.”

The river is good. It's flowing. It refreshes; it quenches; it causes growth; it gives life. Praise God from whom all blessings flow. You bank on the wrong river, and it's just going to be bitter and it's a great, great lesson.

The final text that I want you to read is found in Revelation, of course, and if you look with me as we come

to the end of the book. I always like to kind of read the end just to make sure it turns out ok.

(Revelation 22:1) “Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,

(Revelation 22:2) in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

(Revelation 22:3) There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him;

(Revelation 22:4) they will see His face, and His name will be on their foreheads.

(Revelation 22:5) And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.”

Thirsty? Jesus says, “Come to the waters and you’ll never be thirsty again.”

## **Closing Prayer:**

Father, we give You thanks for the living waters of Jesus Christ, and we realize that the bitterness in our lives has come because we've gone to the wrong water source. We now turn to You this day. We come to the gentle flowing waters of the God of rest. All of our burdens and all of our cares, we're going to cast them upon You, because we know that You care for us, and the greatest indictment against this old world is because they would reject the gentle flowing waters. Why would they do that? We will not. We will not in this church, and it would be the very reason why we will remain calm in the midst of storm because we have been refreshed by true life.

Your head's bowed and your eyes closed. We're asking you to come to Christ. It's about coming to Christ. There is no peace, there is no rest, there is no hope, there is no refreshment, there's no rejuvenation, there's really no success without Him. Come to Him today. Don't bank on the wrong waters.