

08.16.20

Revelation

Chapter 10 - A Bittersweet Message from Heaven Gracious Word - Grievous Reaction (vs. 8-11)

Revelation 10:8-11: Then the voice which I heard from heaven, I heard again speaking with me, and saying, “Go, take the book which is open in the hand of the angel who stands on the sea and on the land.” So I went to the angel, telling him to give me the little book. And he said to me, “Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” I took the little book out of the angel’s hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. And they said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.”

The setting of this chapter is in the midst of the revelation of the horrific things that have infiltrated this earth. Of course, as you look in particular in Chapter 8 and Chapter

9, the malevolent beings that are coming out and inflicting such horrible things upon people, just hard to grasp and hard to even imagine. Nevertheless, in the midst of all this, God interrupts that to display a greater power. And the imagery that He gives us is one of a message that is of the greatest consequence. How would you paint that picture? And the way that He paints the picture is a message or messenger, a great angel, stands on both the land and the sea. And his face is like the sun, and over his face is a rainbow. And you begin to see his great power in his legs and the fire that is coming from his legs as they are touching the land and the sea. As you see this graphic picture, it's easy to get engrossed in the grandeur and the power of this being. Nevertheless, the emphasis will not be upon that picture, but upon the little book. And it will be the little book in the hand of this great messenger that will become the focus of the text. We begin to realize that God chooses, as has been clearly repeated over and over again, the weak and the foolish things to confound the wise. And God is displaying a greater power that is unrecognizable by men. In fact, the

gospel has always been the power of God unrecognized by men.

Paul will make an interesting statement in Romans 1:16, he'll say, "Do not be ashamed of the gospel. I am not." His statement almost beckons us to ask the question, why would somebody be ashamed of good news?

Nevertheless, the good news of God has never been big news to men, nor has it been perceived as that which is significant, really, in any way. In fact, we have oftentimes joked lately about it being almost non-essential. However, it is of the greater consequence of anything that you and I have ever or could ever know. It is the gospel of God. And though we perceive it as nothing or as insignificant, it does not mean that it has any less influence. It is that point that He brings out, and one of the reasons why the book is little, not only is it little because of how it's perceived, but it's little because of what garb God has put it in. And God has ordained, interestingly enough, as we're going to look in the passage, for that book to actually be ingested.

Paul will make an interesting declaration to the Corinthians. He says, “You are our letter, not written on tablets of stone, but on the heart.” And you realize that the word of God is the living word of God, and it was never meant, as we have oftentimes referenced, to be dead orthodoxy, but it has been meant to be lived out. It is a living and active word of God in our lives. And once it is ingested, it becomes a part of our lives, and we become, as it were, the testimony of Scripture lived out in the world. That's the way it was meant to be.

As we come to this passage, you're going to see a tremendous contrast. And the contrast is that you have this great power and yet this little book. In fact, the diminutive is used over and over again.

If you look in Revelation 10:2, “and he had in his hand a little book...”

If you go a little bit further, he makes reference to the little book again in verse 9,

(Revelation 10:9) “So I went to the angel, telling him to give me the little book...”

Of course, the sound from heaven is, “You need to go get this book.” And once again, the emphasis becomes focused on the little book.

If you look in verse 10,

(Revelation 10:10) “I took the little book out of the angel’s hand...”

The passage is revealing some powerful and wonderful things.

If you look with me in an Old Testament text in Isaiah 26 and just keep your finger in Revelation here. But if you look with me in Isaiah 26, it makes an interesting statement, and it displays the wonderful power of God. And one of the things, if you're familiar with Chapter 24, 25, 26, and 27 of Isaiah; if you put it in the context, basically what he's saying is the world has its stability. The world has its cities. The world has built its fortresses to protect itself. And so, city, by its very nature, is a definition of man protecting himself. And he perceives the bigger his city, of course, the more successful he is, the more secure he is, and nothing could be further from the truth. But God says in Chapter 26 of Isaiah at the very

beginning, "I'm your city. I'm your fortress. I'm the one that's going to protect you."

And the statement, if you look at the very beginning of it, (Isaiah 26:1) "In that day this song will be sung in the land of Judah:

"We have a strong city;

He sets up walls and ramparts for security.

(Isaiah 26:2) Open the gates, that the righteous nation may enter,

The one that remains faithful.

(Isaiah 26:3) The steadfast of mind..."

Of course, most of the time we quote it out of the King James, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusts in Thee." And the point of the passage is that our trust is in the Lord, therefore we have our protection. We don't have to go to all these other sources. Man does not perceive the gracious hand of God as protection. He sees it as non-essential and non-entity. That, "What, you just trust in God, that's it? That's it? There's got to be something

more.” So that the grace of God is really seen in the diminutive. A little thing. Grace is a little thing. God's power in your life is a little thing. Because it's just Him being nice, but He really doesn't change anything.

So, the statement, if you drop on down to verse 10, is, (Isaiah 26:10) “Though the wicked is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And does not perceive the majesty of the LORD.”

This in some way summarizes man's perception of the message. You have this angelic being that is all-powerful as such, which is describing the message. He's describing the message. This message can change heaven and earth. It's on the sea and on the land that no one is away from this message. So, you see the legs, and the only thing that man sees is the fire coming from the legs, the judgment of God. They cannot see His intent to be gracious. They see that as a non-thing. It's out of their sight. It's out of their sight, the glory of the Lord and His majesty with the face shining as the sun. The only thing they see is the judgment of God, and they perceive that what's in His

hand, that little book, is really insignificant. Now, that's the picture that is painted for us as we come into the passage. What is going to be asked is that the prophet, John, at this juncture, take this book and eat it. And you'll hear from heaven, not from the angel, but from heaven saying, "Take this book from the message, and I want it to become a part of your life." Now, within the text, what's going to happen is that we're going to see the response and the reaction of John in this message. And that's a very significant thing within the passage. But just to reiterate, Scripture has always displayed the small and the foolish message to the world so that they would not trust in the power that they see but hear the message of the heart. So that, for instance, if you just take a really quick jet tour through the Old Testament, God chooses an old man and an old woman to have a baby, and He's going to say, "You're going to be a great nation." Now, nothing about that makes sense. "I mean, we're about 100 years old now. We don't have a kid. Not one." And yet Sarah's called a princess of many nations. So, how is it going to happen? There's nothing visual that you can grasp within that concept. So, God will take an enslaved people. I

mean, they're the ones enslaved in Egypt. And He says, "I'm going to rescue and show My power through you." And so, He takes them out, and He parts waters, and He feeds them in the middle of a desert. There is nothing powerful or seemingly significant in a shepherd boy compared to a Goliath. There's nothing great about Bethlehem in comparison to Rome. But God will choose the weak and the foolish things in every single case. I mean, you can literally bank on it. He'll come into the world, and He'll start pulling out fishermen. Fishermen. And He'll say, "The message is in your hands." Now, You've got a message that has a consequence of eternity in it, and You're going to hand it over to fishermen? Nothing seems to really make sense. So, by the time, of course, you come to Revelation, what is the one power in all of the heavens, in all of the universe, that God is going to turn over to win the battle? It's a Lamb as if slain, and nothing about the message seems big.

But that's what Paul will say in particular in 1 Corinthians 2, if I could just quote you the text, that God's wisdom is in a mystery. In fact, the passage talks about in Revelation

10, the mystery of this message will finally be unveiled. But to the world, it is a mysterious thing, this gospel, because it seems so insignificant. And they're looking at you people, and they go, "Really? You believe that? Really? You really think that God's going to protect you? Come on. You've got to be nuts. You would rather give up things that you could have? For what? It doesn't make any sense. I mean, God couldn't be present in a little church. He only goes to those big cathedrals. We know that."

Listen to what it says in 1 Corinthians 2:7,

"God's wisdom in a mystery, the hidden wisdom..."

The passage explains that God purposely did this. It's not like God comes around, and goes, "Oh man, I should have made it more obvious." God purposely did that.

In fact, the statement is in 1 Corinthians 1:18,

"For the word of the cross is foolishness to those who are perishing..."

He goes on to say in 1 Corinthians 1:21,

“... the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.”

The point is that God purposely chose a foolish message, uses the diminutive, a little message that seems so insignificant. And so, you'll preach something like this, “That God so loves you that if you believe that, if you believe that He died for your sins, you could have everlasting life. You will not perish.” And they go, “It's got to be more complicated than that.” “No, it's true. You just believe this.” But the world goes, “Okay, that's not going to happen.” Because when you look at the message, well, 2 Corinthians 11:3, what does it say? “... your minds will be led astray from the simplicity and purity of devotion to Christ.” What's complicated about it? There's nothing complicated about it. That's why it looks so insignificant. That's why it looks so bizarre to people. They're going, “That's just a little book. What's the big deal?” And interestingly enough, of course, the word “book” within the text is “*biblion*,” where we get our word “Bible”. It's just a little message. And as you go through, you begin to

realize that this message literally erases superiority. It erases privilege. I mean, Jew nor Greek nor bond nor free, male or female. It doesn't matter. And of course, that in and of itself makes it seem not... “You mean you don't have to belong to a club or something to be a part of this thing? You don't have to jump through some hoops? I mean, is this in any way a competitive rivalry and you kind of win your way into heaven?” “No, anybody can come.” “Okay, there must not be anything important about that. What about lineage and pedigree? It has anything to do with that?” “No, it doesn't matter where you're from. It can't be manipulated, it can't be stolen, it can't be cajoled, it can't be bribed. It has nothing to do with any of your power, your prowess, or your ability, or your talent. Anybody can come.” “Oh, then that's very insignificant.” I mean, though it is the good news, it has never been seen by the world as big news. But it is the greatest word of the greatest consequence of anything that man could ever imagine. What would it profit a man if he gains a whole world and he lose his own soul? What would it profit a man? What would it profit a man?

So, as we come to the passage, you begin to see this magnificent truth. And really, when I consider all the truths of Scripture, they are very simplistic and calling for that obedience. And if you'll just do this, now, when God tells you to do what He tells you to do, I mean, for instance, 1 Peter 3 says, "Okay, wives, you want to win your husband to the Lord?" "Yeah." "Okay, so this is what you do. You don't say anything. By your gentle and quiet spirit, be submissive and do it as unto the Lord." "Okay. There's not a great position there for me?" "No. Pretty much be quiet." "Husbands, you want to see your wife change? How about sacrificing for her every day of your life? See if that doesn't change things." "Whoa, whoa, whoa, whoa. I thought if I want her to submit, I need to boss her around. Hit her around a little bit." "Nope, not going to work. You be sacrificial to her and that'll change her. That'll purify her. Watch it." That's exactly what Christ did for us on the cross. I mean, you want to change your mental composition? I mean, one of the big problems, of course, in the days that we live in is emotional problems, and everybody's taking pills for it. You want to fix your emotional problems? I got a fix for

you. It's found in Romans 12, serve one another. Serve in the body of Christ, and it will transform your mind. "Yeah, serving, I'm not into that serving stuff, because that doesn't look big. It looks more important to take pills and get drunk than it does..." Really? See, the point is that we've never seen the message as significant. And that's the reason why we don't do it.

And so, to me, the graphic picture is such an amazing thing, but it says within the passage, he holds his right hand to heaven, and it says in verse 6,

(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."

And you begin to hear, "Good, the mystery's going to be revealed." He goes, "Yeah, the mystery's going to be revealed. The thunderous voices are going to declare, "We win!" And once the world hears that, they're going to go, "I get it." But God says, "Don't say it yet, because we're still giving them an opportunity to come." Because

once again, the message was never meant for you to come because you saw it as big. It was meant for you to come because you heard the love of God in it. So, God purposely took all the big out so that you would hear the gentle and quiet Spirit say, "I love you. Is that enough for you to come to Me? Because that's the only reason I want you to come to Me. I don't want you to come to Me because you're threatened. I mean, we did that thing in the mountain with the Law and everything. It didn't work. It doesn't work with you guys. It doesn't change your heart just because you're threatened. You're still going to do what you're going to do under the covers of stealth someplace else. But what is going to change you is if you understand just how much I really love you and how much I really care. And if you'll come to Me by that, your life will be changed." So, the significance of it has to remain until the end of time. And it'll be at the end of time that He releases the voices, and the thunderous voices declare, "We win." "But wait," He says, "Seal up the book."

It says,

(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.”

I like the way that Paul puts it to Timothy in 1 Timothy 3:16, he says, “Great is the mystery of our gospel. Great is the mystery of godliness.” Because when you think about it, I mean, what is it that causes somebody to change? What would cause people to give up things for the invisible? “You're giving that up? For what?” “You have no idea.” “No, you're right, I have no idea.” Great is the mystery of godliness. What would cause a person who all their life had embraced a particular sin and gained some sort of satisfaction from it, and then the next day go, “I don't want to have anything to do with this anymore.” What would cause them to do that? That's a mystery. And great is the mystery of our gospel. Yeah, it's perceived as little, but man, it has great consequences.

So, we come to the passage, and we begin to read about the consequences. Now, just to reiterate this, if you'll just look at a couple of passages and then we'll move on. But

in Hebrews 2, it begins by telling us that there was a message that had been given and that was the law of God by the angels in the Old Testament. But there is a greater message and that is the message of God's grace.

It reads this way if you pick up with me in Hebrews 2, (Hebrews 2:1) “For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.”

In other words, he just gave the contrast in Chapter 1 that the angels came and gave a message, but now a greater message has come because it was given by His Son. So, because of this, we need to pay close attention.

For he says in verse 2,

(Hebrews 2:2) “For if the word spoken through angels...”

I.e. the Law of the Old Testament.

“... proved unalterable, and every transgression and disobedience received a just penalty,

(Hebrews 2:3) how will we escape if we neglect so great a salvation? ...”

Now, this is the thing that people go, “I can get the whole Law thing because the mountain was moving, fire was breathing out of the mountain. Okay, that's a big deal.” But Christ comes and is born in a manger, and we see just grace, just grace, just grace. And we go, “Okay, it can't be that important.”

“How shall we escape if we neglect so great a salvation?” He immediately puts the great contrast within the text, that which we had perceived to be great is really, in comparison, not great at all compared to the grace of God. But because Christ was so loving and so caring, it has no real consequence if we reject it.

The same thing you'll see in Hebrews 6, if you look with me.

(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.”

It sounds to me like it's worse if you go against the grace of God. Because like the parable goes, that wasn't just a slave that God sent to you. That was His Son. And you killed His Son. We perceive, “Well, it's not a big deal.”

Chapter 10, if you look at Hebrews, he'll reiterate the same emphasis.

It says,

(Hebrews 10:26) “For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

(Hebrews 10:27) but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

(Hebrews 10:28) Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.

(Hebrews 10:29) How much severer...

You guys see the contrast here?

“How much severer punishment do you think he will deserve who has trampled under foot the Son of God...”

“Oh, it's just grace.” Yeah, it is grace. But it's not just grace. It is the greatest message. And that's why it's so mysterious to the world, because they perceive it as insignificant. Don't be fooled anymore by the Lamb of God that was slain. Don't be fooled. He's going to reign over the universe. And this little book is the message.

So, as we pick up in Revelation 10, what is now asked is that he takes the book from the hand of the messenger, or the message, and he now ingests this message. It's an interesting picture, and one that has been given to us before, by the way.

He says,

(Revelation 10:8) “Then the voice which I heard from heaven...”

Which is clearly God declaring.

“... I heard again speaking with me, and saying, “Go, take the book which is open in the hand...””

Which is another thing that I need to emphasize. The book has never been closed. “Oh, I didn't know this about God.” The book's never been closed. The grace of God, the love of God has always been manifested throughout all mankind ever and ever more. It's never been closed. You just regarded it as insignificant, and that's why you don't know about it.

But it goes on and says,

(Revelation 10:9) “So I went to the angel, telling him to give me the little book...”

Emphasizing once again the smallness of it.

And he said to me, “Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.””

It's almost reversed. It just goes to the mouth and the stomach.

There's a couple of passages in the Old Testament that make reference to this and will help us understand this a

little bit better. One is found in Jeremiah, which we've been in the Book of Jeremiah, and you probably actually remember the text. Probably not. But Jeremiah 15, if you'll look with me, as Jeremiah is talking with God, and of course, He's called him to give the message, he declares in Jeremiah 15:15,

“You who know, O LORD,
Remember me, take notice of me,
And take vengeance for me on my persecutors...”

Now, he's being persecuted. Why? Because he's proclaiming the message.

“... Do not, in view of Your patience, take me away;
Know that for Your sake I endure reproach.

(Jeremiah 15:16) Your words were found and I ate them...”

“They became a part of my life. They became how I think. They were the very things that motivated my actions.”
Food gets into your system, and it gives you energy.
What's energizing him? The words of God are energizing

him. It became so much a part of his life that the things that he does were literally energized by the words of God.

“Your words were found and I ate them,
And Your words became for me a joy...”

You taste the sweetness of them on your lips?

“... a joy and the delight of my heart;
For I have been called by Your name,
O LORD God of hosts.”

So, because of that,

(Jeremiah 15:17) “I did not sit in the circle of
merrymakers,
Nor did I exult.

Because of Your hand upon me I sat alone,
For You filled me with indignation.

(Jeremiah 15:18) Why has my pain been perpetual
And my wound incurable, refusing to be healed?
Will You indeed be to me like a deceptive stream
With water that is unreliable?”

What is he talking about? Well, what he's talking about is the reaction to the message. The message to him was a

wonderful message. But as he begins to proclaim it, the bitterness that comes from the reaction of those who hear it. Well, it was so upsetting to Timothy that he had to take a little wine for his stomach. Paul says, “I know you're going to be dealing with some problems. You're going to be telling the truth. You're going to be proclaiming the wonderful words of life, but there are going to be people that are up against you.” You ever had that sinking feeling after you shared the wonderful words of life, and you just knew that people were just going to respond horribly to it? You get this sinking feeling in the stomach, and you just go, “Man, I wish that wouldn't happen.” God said, “It's exactly what's going to happen. It's exactly what's going to happen.”

In Ezekiel, if you look with me, Ezekiel 2, just come to the end of the chapter,

(Ezekiel 2:8) “Now you, son of man...”

Talking to Ezekiel.

“... listen to what I am speaking to you; do not be rebellious like that rebellious house. Open your mouth and eat what I am giving you.”

(Ezekiel 2:9) Then I looked, and behold, a hand was extended to me; and lo, a scroll was in it.

(Ezekiel 2:10) When He spread it out before me, it was written on the front and back...

Not unlike the little book in Revelation.

“... and written on it were lamentations, mourning and woe.”

(Ezekiel 3:1) “Then He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.”

(Ezekiel 3:2) So I opened my mouth, and He fed me this scroll.

(Ezekiel 3:3) He said to me, “Son of man, feed your stomach and fill your body with this scroll which I am giving you.” Then I ate it, and it was sweet as honey in my mouth.

(Ezekiel 3:4) Then He said to me, “Son of man, go to the house of Israel and speak with My words to them.

(Ezekiel 3:5) For you are not being sent to a people of unintelligible speech or difficult language, but to the house of Israel,

(Ezekiel 3:6) nor to many peoples of unintelligible speech or difficult language, whose words you cannot understand. But I have sent you to them who should listen to you;

(Ezekiel 3:7) yet the house of Israel will not be willing to listen to you, since they are not willing to listen to Me. Surely the whole house of Israel is stubborn and obstinate.

(Ezekiel 3:8) Behold, I have made your face as hard as their faces and your forehead as hard as their foreheads.

(Ezekiel 3:9) Like emery harder than flint I have made your forehead. Do not be afraid of them or be dismayed before them, though they are a rebellious house."

(Ezekiel 3:10) Moreover, He said to me, "Son of man, take into your heart all My words which I will speak to you and listen closely.

(Ezekiel 3:11) Go to the exiles..."

And of course, he goes to them. And of course, he goes to a bitter, rebellious welcome.

As you come to Revelation 10, the same thing is happening. So, this is not a new prophetic graphic picture. It is that which God had called all His prophets to do. And that is, you become the message. “The message needs to become so much a part of you that they see that you're intense about the things that I'm intense about. They can see that you love the things that I love, and that you're willing to give up and sacrifice like I was willing to give up and sacrifice.” And so, Hosea will have to marry this woman that's going to be a harlot and have to buy her back. And Ezekiel's going to have to lay on his side over a year and then on this other side many more days. And then different ones are going to have to do different things. I mean, Ezekiel's going to lose his wife, and Jeremiah's not going to be able to get married. But it's all so that they can become a part of that message. Therefore, they literally become the mouthpiece of God. But in so doing, they also feel the response as God feels the response. When God tells you to go out and share,

and I don't know if you've ever witnessed this in your own life, but you go out and share, a lot of times people just get really upset at you, and it begins to be divisive.

There's an initial reaction in all of us that says, "Maybe I shouldn't have said something." But then God says, "No, you have to keep saying it." And to us, it's like an aroma of life, as Paul will say, "But to them, it's like they smell death every time I say it." So, we understand that the reaction is going to bring that bitterness.

And so, the passage reads this way, if you go back to Revelation 10, in which he takes it, and it's obviously sweet in his mouth, but verse 10 it reads,

(Revelation 10:10) "I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter."

Now, he goes on and says, "Okay, so this is what's going to happen.

What's going to happen is,

(Revelation 10:11) “... “You must prophesy again concerning many peoples and nations and tongues and kings.””

“And you're going to proclaim things that are saving. There is the message of the Light of the world and the rainbow of the hope of God, but they're not going to see that. The only thing they're going to see is the judgment of God upon them. And they're not going to perceive the grace of God because they don't see it as significant. The ramifications of their reactions are going to be so bitter that it's going to be hard for you to take, but you keep proclaiming that message.” And it's the one thing that I see repeated over and over again, especially in the Book of Ezekiel. You have an obligation to proclaim the message. It's sort of like Paul, when it comes to the end of his life, and he goes, “The time of my departure has come. Now, here's the deal, Timothy. Things are going to proceed from bad to worse. In the last days, perilous times are going to come. And I'm going to tell you, men are going to accumulate for themselves teachers in accordance with their own desires. They're not going to

listen to you anymore.” Now, at that juncture, you know the next thing I would have thought Paul would have said? I would have thought he would have said something like this, “So, don't even bother.” But he doesn't. He says, “Preach the word. Be ready in season, out of season. Reprove, rebuke, and exhort in sound doctrine.” “But nobody's listening.” You keep proclaiming those wonderful words of life. No matter how they respond to it. Look, it's going to make you sick. Join the club. Man of sorrow, acquainted with grief, was our Savior. Why? Because He didn't have fullness of joy within Himself? Oh, no. Because of how people would respond to God's grace to them. It's baffling to me. Is it not baffling to you? That the thing of the greatest consequence in all of the universe, and man perceives it as nothing, and he'll argue with it. He'll debate with it. He'll fight over it. He'll hate you because of this.

Jesus warns the disciples, and we'll close with this text, in Matthew 10.

He said to them in Matthew 10:16,

“Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.

(Matthew 10:17) But beware of men, for they will hand you over to the courts and scourge you in their synagogues;

(Matthew 10:18) and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

(Matthew 10:19) But when they hand you over, do not worry about how or what you are to say...”

Because it's a part of your life. You see, Peter says, “Sanctify Christ as Lord of your life.” Let's put it another way. Take the words and eat them. Make them a part of your life. Once they're a part of your life, when time comes to say something, guess what? You'll know exactly what to say. Because Christ means the world to you, and you'll just share your heart with them.

“But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say.

(Matthew 10:20) For it is not you who speak, but it is the Spirit of your Father who speaks in you.

(Matthew 10:21) Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

(Matthew 10:22) You will be hated by all because of My name, but it is the one who has endured to the end who will be saved."

Does this sound like it's going to be easy? Wonderful words of life, sweet as honey. But the bitterness that comes when we share it oftentimes. What an interesting picture that Revelation reveals to us of this message.

Closing Prayer:

Father, we give You thanks for Your word and for the reminder of just how powerful Your word is. It must generate a response. And yet, the grief in our hearts is to see so many respond with hostility. How could it be that a message of Your love for us would in this way be accepted? Nevertheless, we will not be quiet. We will not

hold back. We will not be ashamed because we believe that this little book, this little message, this frail Lamb is the power of God unto salvation. You did that on purpose, didn't You? That we would not run to the powerful, but that we would run to the loving. And it worked. We heard Your voice and we came. You pray for that discerning ear and that understanding of the Spirit that is able to save your soul.