

10.11.20

Revelation

Chapter 12 - Revealing Why God is so Passionate

The Women Lovingly Cared For (vs.1)

The Child Sorely Longed For (vs.2)

Revelation 12:1-6: A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. Then the woman fled into the wilderness where she had a place prepared by God, so that there she would

be nourished for one thousand two hundred and sixty days.

Chapter 12 starts off with the conjunction, “and”. I don't know if we'll get much further than that. For you to describe God, many would describe Him in different ways. He is omnipresent. There is no place that He's not. The psalmist says, “Where could I go from Your presence? If I go to the highest heavens, if I go to Sheol, You're there. Light and darkness is alike to You. Even darkness is light.” He is omnipresent. We understand, according to Scripture, that He's omnipotent. There's no one greater than Him. He is the all-powerful one. All-powerful. All power comes from Him. So that there's no one more powerful than God. Scripture tells us that He's omniscient. That is to say that He knows all things. There is no one wiser than Him. I've often thought it was an interesting phenomenon that when we get to heaven, God will still never learn anything new. He has not learned anything new now. He has not learned anything

new in the past which brings us to His immutability, for He is unchanging. He is the same yesterday, today, and forever. So, all those prayers where you're trying to let God know what's going on, He already knew it, before there was yet one thing that ever happened. The greatness of God is unfathomable to understand. The wisdom of God; there's clearly no one like Him. The psalmist says in Psalm 19 that His word is comprehensively flawless. Is there anything else or anybody else you can say that about? The angels declare night and day, never stop saying, "There's nobody like You. There's nobody like You," as they declare holy. Yet, we know very little about God. In fact, the way that John puts it is, "No man has at any time fully comprehended who God is. But the only begotten from the bosom of the Father, He has explained Him." And the fact that we might understand or maybe even begin to comprehend in some remote, small, minute way that He is great and powerful and all-wise, and there's no place that He's not, and that He's an eternal existent one that never changes. I don't think it was until Christ came that we began to fathom that He is love. It's hard to comprehend God as

love, because of all of His other great attributes. And yet, 1 John tells us, God is love.

I think of a passage in Song of Songs, and really one of those books that just really isn't read too much. As far as guys are concerned, it's way too romantic. And I don't know why women don't read it as much. But the book is telling us something about God. It's telling us that God is a romantic. And that's hard to fathom, that God is a romantic. What we're going to see in the Book of Revelation is that God is a romantic, and what moves Him is His love. That's hard to imagine.

There's a passage in the Song of Songs, and it's of the woman crying out to her fiancé. And it reads this way, (Song of Songs 8:6) “Put me like a seal over your heart, Like a seal on your arm.

For love is as strong as death,
Jealousy is as severe as Sheol;
Its flashes are flashes of fire,
The very flame of the LORD.”

I don't know what you hear in there, but what I hear is passion. And what I hear is passion that is as powerful as

death, that is as, in some translations, as jealous as Sheol and inflexible. It's like, once you make a commitment, that's it. It's forever. And it's that passion that burns like fire.

We come off of Revelation 11, the house of God is open, and the temple of God is opened. The Holy of Holies is opened. The heart of God is revealed. And as you begin to see this picture, flashes begin to come out. Fire begins to stir. Thunder begins to happen. And everything begins to quake.

The earthquake, we didn't go into a lot of detail last week, but the emphasis, of course, obviously, of that is seen in the Book of Hebrews, where it says everything that can be shaken will be, so that which remains will be eternal. There is something in the heart of God that says, "I don't want partial. I don't want temporary. I want eternal." And when God asks us if we love Him, He wants to hear back, "Yes, forever I'll love You." Because that's what He said to us. And really, is it possible to love somebody partially? Is it possible to love somebody temporarily? Is that really

love? Can that be love? When you see the flashes coming out and you hear the thunder, it is the passion of God that's moving everything. And what Revelation wants us to see in pictures is what God is like, how He feels about things. As we started off at the very beginning of Revelation, what I hoped to explain was that pictures generate emotions. So that God is really demonstrating, through pictures in Revelation, His heart and His plan for His people and the things that He sees. And He's revealing things that have been hidden. You go, "I don't get it. I don't get it. I don't get it." God says, "I'll draw you a picture." And that's exactly what He does in the Book of Revelation. You don't want to overcomplicate the picture. If you do, you lose sight of what He's drawing you. Somebody can draw you a picture of a heart and tell you that they love you, and you go, "Why did you do the line that way?" You can get so involved in dissecting what God has done, that you lose sight of the passion that's behind it all.

At the very beginning of Revelation, what He displays to us is that this is a message that's given to the people that

He loves the most, the church. And He demonstrates that. And we realize that God has come to deliver us from the domain of darkness. So, how do you picture that? Well, you put a lot of light in there and you reveal that first of all, Christ is light and that He's calling His church to be light. If you look with me in Revelation 1, we'll see that.

In Revelation 1, it says,

(Revelation 1:4) "John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,"

(Revelation 1:5) "and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us..."

See, that's what it's about. "To Him who loves us," who has a passion for us.

"... and released us from our sins by His blood—

(Revelation 1:6) and He has made us to be a kingdom, priests to His God and Father—to Him be the glory..."

In other words, He's called us to not only be saved, but to be a light to the world that they might be saved. So, it shouldn't surprise you when you see the picture of Christ.

Well, if you look in verse 16,

(Revelation 1:16) “In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.”

And it shouldn't surprise you that when you see the churches, what are they?

Well, verse 20,

(Revelation 1:20) “As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”

The Scripture tells us right off the bat that we're like a city set on a hill to be light. And this world is full of oppression. It's full of depression. It's full of darkness. And Christ has come to set us free, to give us hope, to give us love, and something to look forward to in our lives. So,

the picture throughout is He lives ever to deliver us from the domain of darkness. And as Ephesians 5:8 so aptly puts it, that He is transforming us, who at one time we were darkness, into vessels of light. He's actually made us to be proclaimers of that light so that God so loved.

How does He do that? Well, as you look at the next chapters that follow, He begins to literally pull the darkness out of the churches. Because they've got to be light. We've got to save the world from this darkness, from this oppression. So, what's the darkness that He begins to mention? Well, if you look at the seven churches, just really quick, the darkness of legalism that comes in the church at Ephesus, right? Legalism. That's telling people that you do something because you have to. And God says it'll kill you every time. People just simply doing something because they have to will never bring about a change in their life. They'll always have a sense of rebellion inside of them. You can be harsh and hostile towards them. I mean, you've got to have standards within the church, and we're going to see that as it goes on. But your ultimate goal is restoration. It can't

be suppression. It can't be condescending. It has to be restoration. Nevertheless, the church at Ephesus was fighting this.

The church of Smyrna was fighting the darkness of fear. Fear will shut out the light. When the world sees the church running, they're going, "What light? Who saves? We don't get it. It doesn't look like anybody saves." So, to the church at Smyrna, He says, "You can't be afraid. I know you're getting ready to die. You cannot be afraid. You have not the option to fear." Because to be absent from the body is to be present with the Lord. Is that true? I believe that to be true. That's the light. That's the hope. If you're dying and you're in fear, what hope are you sending the people that are left? There is no sense of legitimacy to what you've been saying all along.

To the church of Pergamum, there's the darkness of avarice. A church is making money off of selling this whole thing of Jesus. Believe me, it started way back then. It's been going on strong even to this day. But there's nothing that makes the light so dark as people selling the message. That's why Paul will say, "We're not like many

peddling the word of God. But we come through sincerity of Christ.” Paul will say in 2 Corinthians 4:4, the god of this world has blinded the minds of the unbelieving through this venue, through selling this truth.

We understand that there's a darkness of tolerance and compromise with the church of Thyatira. “Well, let's just overlook sin.” Look, once the church doesn't define right and wrong, they stop being a light. At that moment, they cease existing as a light.

There's a darkness of performance that the church of Sardis was guilty of. I know you have a name for yourself. Good for you. But you've done nothing for the Word of God. And so many people focus on some sense of popularity as prominence within the world. “If we just get our name out there, then we've really accomplished something from the kingdom.” Not true. Just not true. And it'll make the light dark by virtue of pursuing those things.

The church of Philadelphia was going to have to wrestle with the darkness of exclusivity. You know, you have these little groups that they're more important than

others and have kind of an esoteric mindset that “we’re better than you.” Thankfully, I haven’t ever seen it within our body, but if you’ve ever been in a church where that exists, that’s so oppressing.

And we see it at the very beginning of the church of Corinth. You know, some say, “I’m of Apollos,” some say, “I’m of Paul,” or “Cephas.” You can see the divisiveness in it. And last but not least, I think one of the greatest things that come into cloud, that comes into the church, is the darkness of self-sufficiency. The perception that if we have enough money in the offering plate, we can do anything we want to do. We can save the world. We can fix everything. And He goes, “You think that you have it all because you have it all, but you have nothing. You’re naked, you’re blind, and you’re poor. Because you think that these things bring about change, you can’t proclaim Me as the one and only Light.” And the church becomes darkened.

The picture of the seven churches is a lampstand. And you can almost see, in fact, He says to the church at Ephesus, “Your light’s about to go out.” And God has placed a

picture in your mind. He's placed a picture in your head in the Book of Revelation. And He's revealing to you how He sees what we're doing and what we should be doing within the book.

You come to Chapter 4 within Revelation and you see the fact that there's a few going into heaven and you have to ask yourself, "Who's there?" And you see the twenty-four elders and you see these creatures that represent all of creation and they come together in this prominent place and what are they doing? Well, they're saying, "Okay, this is the One that there's nobody like. He's the creator of all things, and He does all things well." Now, what Revelation is revealing, and the picture that is given to us, is that He's the only one that can calm the sea. And of course, as Revelation is going to give reference to, that the sea's in turmoil. The wicked are like the tossing sea, and it can't be still; that God will calm it. And the day is coming when all will be at peace. So, the picture, it's almost like he goes from the earth, and he goes, "Look at the darkness that's infiltrating the churches. You can't let that happen." Because as he goes into the heavens and he takes the

camera into the heavens and he goes, "Look, you've got to tell them about this, that God's the one that changes everything. You've got to tell them this." So that the perception from this point is, "So, how do I tell them that God's going to rescue them?" And he goes, "Okay, that's the next picture." What's the greatest power in all of the universe? What's the greatest power? Just think, greatest power. Meteor? No. Galaxy? No. A Lamb, as if slain, is the greatest power in all of the universe. I never would have guessed that one had He not given me the picture. Because no one else, not the greatest of creation that's in the heavens, the greatest of angelic beings, nor of the twenty-four elders, could come and grab that title to creation, but the Lamb does. And all of heaven begins to go, "Worthy is the Lamb." That's the message that the church has to share. That's the picture that needs to be in your head. Because if that picture's not in your head, you're going to think it's you. You're going to think it's your power. You're going to think it's maybe, as Colossians says, some people worship the angels. You're going to think it's any number of things other than Christ, the Lamb of God, who takes away the sins of the world.

You're going to put your hope in something else. But you and I are not ashamed of the gospel. We believe it is the power of God that changes everything. But you've got to see that in the heavens. You've got to hear heaven. You've got to watch the heavens bow their knee to the Lamb as if slain. From then on, He begins exposing the things of the earth. And to me, as he breaks the seals and as the Lamb takes back, it's very revealing how man tries to go about rescuing. And of course, he starts off with the four apocalyptic horses, and the initial thought is that, "Wow, the white horse is coming right out of the gates, and man's going to fix everything." And God goes, "Watch." And what's interesting to me is, as you watch, what you're seeing is man's good intention that's ruled in his heart by a destructive nature. Man has all these good intentions, and he comes out in a white horse, and "I'm going to save your life, and I'm going to do this for you, I'm going to do this for you." And then you realize he's killing us with his good intentions. Everything that he's doing is slaughtering us. So, from then on, it's nothing really but slaughter. But Scripture wants you to know that it starts off with the good intentions of man that bring

about the destruction to the world. Because it's man taking control, and "I think I can do this, and I think I can help." And before long, he's not even thinking about good intentions; he's just destroying everything. And so, the Book of Revelation begins to unveil all these things.

Well, what's the response of the heavens? What's the response of the angelic beings? The angelic beings go, "Earth has got to go." And so, the attacks of the heavenlies, the seven trumpets, begin to come upon the earth, and you begin to realize the judgment of the heavens is upon the earth, and wow, are they angry. In fact, they're coming out of the pits. Don't forget, Satan himself is a judge in the sense of a prosecuting attorney. And Revelation 12 will say he accuses the brethren night and day. That's what he does. Whether it's Job that he comes before God and says, "What about this guy?" Or whether it's Joshua in Zechariah 3. Satan is on the scene accusing, and rightly so. Because if you remember, Joshua's garments were filthy. They were filthy. You want to know why Satan is so dangerous? Because you're guilty. That's why he's so dangerous. The great accuser

can accuse you because you're guilty. So, you need a Savior.

So, all the way through, what we begin to see are these nefarious, malevolent forces that are out to get us. You get this far and you go, "We're in trouble." And you come to Revelation 11 and, well, you go to Chapter 10, and you go, well, it all depends on what perspective you have. Remember, you have this great Being, and if you come from heaven's view, where you see the rainbow and you see the light of God and you see the grace of God's message, but you are on the earth and you're looking up, all you see is judgment. So, it depends on what perspective you're looking at as you begin to see these things. That's Revelation 10. Interesting picture, isn't it?

So, you come to Chapter 11, and God sends His two witnesses, and what does He call them? Okay, they're like lamps, right? Just like the church is to proclaim. What do you think they're proclaiming? The hope of Christ. Well, men would embrace the hope of Christ, right? They want them dead. And they rejoice over the fact that they are dead. We are in trouble. The world has not responded

well to the kindness of God. They have embraced the ingenuity of man, and it's become destructive, and yet we can't seem to let it go. It's no wonder the heavens are shaking. And as God begins to reveal His glory, those on earth are enraged. They hate Him for it. All they can think of is, I mean, you ask people, "So, what's going to happen at the end of the day?" "Oh, God's going to come. He's going to wipe everybody out." Okay, you didn't read Revelation. Because Revelation reveals we're wiping ourselves out. Unless God were to come and save us, we would completely self-destruct, not unlike the days of Noah. So, what we begin to see is, yes, God is stirred in the heavens, but the question is, what is He stirred about? Is He just such an angry God that He just wants to strike you with a lightning bolt? Is that what those lightning bolts are? Or is it like the Song of Songs, a passion of a God that loves you so much, that longs to rescue you? So, this Revelation chapter 12 is the answer to that question. That's the "and," the conjunction. Because at the very beginning of Chapter 12, he starts off and ties us with that last verse of Revelation 11 in which we're seeing the heart of God and the lightning and the

thunder. The voices of the heavens begin to cry out, and we go, "There's somebody stirred up there." And God says, "It's Me. It's Me." And you go, "What are You stirred about?" And He goes, "Because I love you so much." Now, see, you wouldn't have guessed that. And immediately, He paints this picture of this woman.

You know, there's a great verse in Jeremiah 31:3, if I can just quote it to you,

"... "I have loved you with an everlasting love...""

Deuteronomy 32:6 will read, "Like a father I was to you." And He begins to describe Himself in that particular text. "I carried you in the wilderness. I protected you. I guided you. I even caught you when you fell. I was like an eagle. I saw you fall out. I caught you. I was a rock to you, always dependable, something that you could trust in."

In Ezekiel 16, He refers to His people in Jerusalem specifically as, "My daughter. I saw you like this infant squirming in blood on the desert sand, and I picked you up. And I said, 'You're mine. I'm going to take you home.' And I clothed you, and I took care of you, and I bathed you. You became beautiful, and then you left Me."

In Hosea 11:1, He refers to Israel as, “My son, My son.” Hosea 3, “I am your husband. You are My wife.” And the description within that particular book in Hosea 3, “Though you leave and even sell yourself into prostitution, I'll come back and buy you back. That's how much I love you.” I mean, it's an amazing picture. “Like a bridegroom rejoices over his bride,” Scripture says in Isaiah, “I will rejoice over you.”

“Put me like a seal,” Song of Songs reads, as we read earlier, “over your heart. For love is as strong as death, as inflexible as Sheol. It flashes, as flashes the fire, the very flame, of the Lord.” It's describing love. It's describing a passion for somebody. It's describing somebody that is clearly invested in.

And if you look at the beginning of Chapter 12, (Revelation 12:1) “A great sign appeared...”

It's not just a sign. It's a picture of a child, of a loved one that resembles something to the parent. So, it's not like it's just a picture of a sign, but a progeny of such.

But if you look with me, it says,

“A great sign appeared in heaven: a woman clothed with the sun...”

Now, I don't know if you remember Revelation 1, we just went through it. But Christ's face was like the face of the sun. She was clothed with the sun. So, what does that mean? Affections. Well, what does Scripture say? “Cause Your face to shine upon me.” Isn't that what it says? So, it's a picture of affections that envelop, that clothe her. It's the favor of God. The favor of God was the clothing of this beautiful woman that God loved.

The picture goes on,

“... and the moon under her feet...”

What a magnificent picture that is, of course, in particular to the children of Israel in which God had established the moon specifically to declare the feasts. They follow not only the lunar calendar, but their feasts are directly correlated to the phases of the moon. It is God's way of saying, “The moon is subject to you. I've declared the feast. The moon must obey this and subject itself to you so as to provide for you the success and prosperity that I have ordained for you. It's going to be under your feet.

You'll rule it. I'll take care of you." It's God demonstrating, "There's nobody that I love more than you, and I'm going to make sure you're okay." He surrounds her with His favor. He provides for her and causes her to reign over the things that He gives.

"... and on her head a crown..."

A great wreath, a great crown that not only was a crown of dignity, but a crown of diadems that began to show twelve in all. And God begins to declare not only the twelve tribes, but I believe He is also pointing to the twelve apostles. What God is saying is that "To you, perhaps church is just a formality; maybe it's something that you do on a Sunday. But to Me, it's a relationship. And it's very important to Me. And I look at you and you can't begin to think how passionate I feel about you and how I long to just clothe you with My favor. You just can't imagine that." Now, out of love, according to Scripture, always comes forth children. The world gets it backwards, "Let's have a child and let's figure out if we love each other." But God says, "No, the children should come out of the love." And they're a birth of that relationship.

And so, the very next thing that you see in verse 2 is, (Revelation 12:2) "and she was with child; and she cried out, being in labor..."

This didn't happen easily. God was going to bring forth redemption. If you go all the way back to the garden of Eden, of course, Adam and Eve sinned, and it was the woman that initiated [sin]. God says, "Because of this, pain of childbirth is going to happen, but from you, woman, from you, is going to come a Redeemer, from you. So, all the pain will be worth something." And so, from that day forward, not only the people of God, but specifically the children of Israel, always longed to have a child because their hope was, "Maybe it's me. Maybe I'm going to bring the Messiah. Maybe I'll be the one." And there was a longing for this. But man is not able to produce something that has to be created by the divine act.

There's a passage in Isaiah 26, if you read it with me. I love the fact in verse 3, of course, once again, hard not to read,

(Isaiah 26:3) “The steadfast of mind You will keep in perfect peace,

Because he trusts in You.”

But it's obvious that the Lord has a zeal for His people.

He states that in verse 11,

(Isaiah 26:11) “O LORD, Your hand is lifted up yet they do not see it.

They see Your zeal for the people and are put to shame...”

(Isaiah 26:12) “LORD, You will establish peace for us, Since You have also performed for us all our works.”

And yet,

(Isaiah 26:14) “The dead will not live, the departed spirits will not rise;

Therefore You have punished and destroyed them, And You have wiped out all remembrance of them.

(Isaiah 26:15) You have increased the nation, O LORD, You have increased the nation, You are glorified; You have extended all the borders of the land.

(Isaiah 26:16) O LORD, they sought You in distress;
They could only whisper a prayer,
Your chastening was upon them.”

Mark it well,

(Isaiah 26:17) “As the pregnant woman approaches the
time to give birth,
She writhes and cries out in her labor pains,
Thus were we before You, O LORD.

(Isaiah 26:18) We were pregnant, we writhed in labor,
We gave birth, as it seems, only to wind.
We could not accomplish deliverance for the earth,
Nor were inhabitants of the world born.

(Isaiah 26:19) Your dead will live;
Their corpses will rise.
You who lie in the dust, awake and shout for joy,
For your dew is as the dew of the dawn,
And the earth will give birth to the departed spirits.

(Isaiah 26:20) Come, my people, enter into your rooms
And close your doors behind you;

Hide for a little while

Until indignation runs its course.”

The picture in Revelation 12 is that those people that God loves so dearly, God longs to give them eternal life, but it's not going to come through them, and it's going to be a difficult process. And they're going to try to accomplish it through the Law, but it's not going to happen. They'll only give birth to the wind, to “Vanity, vanity, all is vanity,” as Ecclesiastes will say. But a child is going to be born. A Son will be given.

Now, as the story goes, and we'll take out time and go through these paragraphs in a more detailed way, the woman has a child, but a dragon tries to kill the child. We see the lightning bolts, we hear the thunder, we feel the ground shaking, and we go, “What's God mad about?” What do you think He's mad about? If someone were trying to kill your child, what would you be mad about? If someone tried to murder your bride, what would you be mad about? The anger of God is not hatred. The anger of God is love.

The best picture that I can give to you is found in Hosea 11, if you look there with me.

Hosea 11 starts off,

(Hosea 11:1) “When Israel was a youth I loved him...”

Do you see that? “In spite of this, My people were bent, and in spite of the fact that I loved them so much, I gave them so much....”

It says in verse 7,

(Hosea 11:7) “So My people are bent on turning from Me.
Though they call them to the One on high,
None at all exalts Him.”

“You've turned away from Me.”

And yet, if you read with me in verse 8, what's the cry of God's heart? See, this is the passion of God. It's like a seal over God's heart. His love is as strong as death. It's as inflexible as Sheol. “I'm not moving from this. I'm not going to not love you.”

(Hosea 11:8) “How can I give you up, O Ephraim?
How can I surrender you, O Israel?
How can I make you like Admah?

How can I treat you like Zeboiim?

My heart is turned over within Me..."

Watch the end of verse 8. You want to see what the lightning bolts are?

"... All My compassions are kindled."

"Oh, You're mad." "No, you didn't hear Me."

Read the next verse,

(Hosea 11:9) "I will not execute My fierce anger;
I will not destroy Ephraim again.

For I am God and not man, the Holy One in your midst,
And I will not come in wrath."

"I'm going to save you." The picture that is given at the end of Chapter 11 is the heart of God being stirred. Man's natural inclination is to think that God's coming to get him. But God's going to reveal, "No, that's the serpent. I'm coming to save you." And we're going to see that wonderful picture. That's why Revelation interrupts the events that are happening with this picture, because He's got to put this picture in our heads. Before He goes through the seven bowls of wrath, before you are

acquainted with the wrath of God that is coming, you have to understand that God remembers mercy in the realm of wrath, and that's how He acts. But He's saving you. And what a great picture it is.

Closing Prayer:

Father, we give You thanks for this Book of Revelation that unveils for us things in which are oftentimes hidden in the eyes of a sinful man. It's our nature to perceive You as the bad guy, the heavy, the one that really just wants to destroy us, but that's the destroyer. That's not You. Though You have all power, though You have all majesty, though You're the perfection of glory, You are also love. And as strong as this love is, it will not let You not love us, for it's who You are. You will never leave us. You have loved us with an everlasting love. It is this that will bring You into our presence. And in spite of the way that we've treated Your creation, in spite of the way that we have treated one another. You know those who are Yours, and You're coming for those that You love so much. You just want to wrap Your favor around us. You want to give us

the moon. You want to give us redemption. And we're going to watch this picture unfold, and we're going to see a capsulizing of what this whole thing from Adam to Revelation has been about. And it surprises us that it's just about You loving us.

Your heads bowed and Your eyes closed. We all have misperceptions of God. And unfortunately, a lot of distortion and twisting of Revelation has caused an even more blurred, obscured picture. But you hear the heart of God. Scales are coming off the eyes. If this is true, because nobody loves you more than Him; if this is true, maybe you should be looking for Him.