

04.11.21

Revelation

Chapter 16 - Revealing that Which Angers God

A Pouring Out of Malicious Disdain (vs. 4-7)

Revelation 16:4-7: Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood. And I heard the angel of the waters saying, “Righteous are You, who are and who were, O Holy One, because You judged these things; for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it.” And I heard the altar saying, “Yes, O Lord God, the Almighty, true and righteous are Your judgments.”

Scripture has to always be seen through the eyes of Christ. If you're not looking through Christ, then you're not understanding what God is meaning in the Scripture, whether it's the Old Testament or the New Testament. All prophecy is the Spirit of Jesus Christ. And of course, he

says that in particular in Revelation 19. As we come to this passage, it's one of those passages, again, that make us feel at first that God is very vengeful and wrathful, but nothing could be further from the truth. And what we also see within the passage is that God is wise and He has never changed. And so, the declaration at the end of this text is that the people of God are proclaiming, "You're righteous. You're true. You know what You're doing." And we see the judgment of the wrath of God.

As we come to this, it has been showing us right from the very beginning that the wrath of God is coming from and out of the temple of God or out of the heart of God. The heart making reference to God loving and saving. And so, if His wrath is coming out, what is it coming out to do? To demonstrate His love and to save. It's hard for us to conceive that anytime we even see wrath, but God's wrath is not like the wrath of man, and that's reiterated in Scripture as well.

As we come to this, we have seen that the wrath is being poured out, and at the very beginning, if you look with me in verse 2, the first angel pours out loathsome and

malignant, sores upon man. And once again, the emphasis is that this is what man has been storing up in heaven. You're storing up things, the things that you're doing. Scripture says you can store up wrath for yourself, or you can store up for yourself treasures in heaven. But you are storing up things. And what it begins to reveal is the things that man has perceived as precious and valuable. And God ultimately reveals, "But the things that you store up are malignant and loathsome."

So, as we come to the very beginning of this and we see the pouring out of God's wrath, it is His anger over man's malignant and loathsome pursuits. And He begins to reveal that within the text. The cry is, "Oh, the lives that are ruined by man chasing after," if you look and understand the text, "his degrading and dissipating pursuits, the things that he has gone after." Man has idols he pursues after and for significance. He looks for fulfillment. He looks for, I think, sometimes superiority and control. But as he pursues after these things, all kinds of carnage and horrible things exist.

And as you look in Romans 1, God begins to reveal those things. I mean, once you begin to subvert the truth and you begin to go after the lust of your flesh, then it's not long before there's tremendous distortion and twistedness in your thinking. God gives him over to that. And the judgment really is that.

You read a passage such as 1 Corinthians 6, and it reminds us that we all used to be that way.

And Titus reminds us of that same thing in Titus 3, that you were once, too, full of hate and longing after the wrong things, and you became a malignant sore in people's lives as well as your own life, and loathsome in the things that you pursue. Your life will become destructive, not only to yourself, but to others, and hurtful and degrading if, in fact, you pursue certain things. And so, it is this judgment that is being poured out. It is, if I could put it this way, all the lives that have been ruined by chasing after man's desires and his idols.

And so, if you look within the passage, it reads this way, (Revelation 16:2) "So the first angel went and poured out his bowl on the earth; and it became a loathsome and

malignant sore on the people who had the mark of the beast and who worshiped his image."

The culmination is that he's gone after the idols of the world, and this is what he's reaping. And so, then as the second angel begins to pour out his bowl upon the sea, it is that disquieting force, tumultuous, volatile, capricious force in the world that continues to pursue after more. You know that force that drives men to go after that overwhelming force of greed and avarice and the pursuit of more? How many lives have been ruined over that? How much blood has been shed over that?

And so, as you look at verse 3,

(Revelation 16:3) "The second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died."

In other words, in the pursuit of these things, the refusal to recognize the boundaries of God and to be discontent with what man has been given. He keeps pressing the boundaries of more. And it really is an interesting picture of man just continuing to go. And what does it bring? Well, it stirs up turmoil and volatile, capricious,

overwhelming greed and avarice forces that just are destructive in people's lives. And you see the wrath, and if I could put it this way, why God is angry. So, let's put it in these words. Why is God angry? Well, God is angry because man is creating malignant and loathsome things by virtue of the things that he worships and goes after, by virtue of the idols that he loves, by virtue of going after some kind of fulfillment and some type of significance. That maybe even in it, he perceives that he's going to be superior in controlling things. But in his pursuit, he creates all this garbage and hurt and pain and sorrow. Why is God angry? Because man has not been content with the boundaries that God has given him, but always wants more. And he perceives that he's going to find satisfaction by getting more. But he never does. And so, the only thing that is created is this tumultuous sea of unrest. The wicked are like the tossing sea. It cannot be quiet. I mean, if people would just be content with what they've had... Paul will say, "I've learned to be content in whatever state I'm in." And so, you can be content with what God has given you, because it's not more that will make you happy. It's **God** that makes you happy. And so,

it's a wonderful truth, but anyway, the passage is making reference to why God is angry.

As we come into this next text and the third angel begins to reveal, what we begin to understand is that many godly people have been slaughtered just simply because man hates righteousness. He hates God for doing what is right or he hates what is right. And you wonder, "Why are so many people oftentimes martyred and killed? What would be the driving force?" Look, if you don't believe this is true, just start going out there and saying, "Homosexuality is wrong. It's wrong to kill babies." I mean, just go, get a camera, stand before the news, and start saying these things and see if you're not hated. You'll be hated because the world doesn't like the righteousness of God. See, it just doesn't like that. And so, in this particular passage, it's going to be making reference to, in verses 4 through 7, God's anger over the fact that man hates righteousness. I mean, why wouldn't God be angry about that?

And so, it begins this way in verse 4,

(Revelation 16:4) "Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood."

(Revelation 16:5) And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things."

Verse 6, here's the tie,

(Revelation 16:6) "for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it."

(Revelation 16:7) And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments."

So, as we come to the passage, what we know is it has something to do, and I appreciate Sonny bringing in this, there is a river. But the emphasis, of course, is that here somehow man has once again twisted what God has created and distorted it to such an effect that now, instead of bringing life, he is taking life, and the judgment

of God comes upon him. Why is God angry? Why is He upset? Well, the passage begins to reveal this.

Now, if you look with me in particular in verse 4, it will use a word that's already been used with the sea, but it's going to be repeated and paralleled to in verse 6, and that is the phrase "poured out". If you look in that passage, it says it. And so, what is going to happen within this particular passage is that through the third messenger, through the third angel, God's going to reveal things in what He's stating about man and what angers God about man.

If you look at the very beginning of this, it says,

(Revelation 16:4) "Then the third angel poured out his bowl into the rivers..."

Now, it's going to parallel verse 6,

(Revelation 16:6) "for they poured out the blood of saints and prophets..."

So, the pouring out is something that He wants our attention to be focused on, pouring out. Why does He want us to be pouring out? Well, the emphasis with the

pouring out is that it's making reference to man's unbridled passion. A pouring out is basically no holds barred. You're not holding anything back. You're totally pouring out and it's making reference to that. If you look in the Old Testament, this word or this phrase is used repeatedly.

But if you look with me in Jeremiah 44, we'll give you some examples. In this particular text, and without going too deep within the passage, if you remember, when we were going through Jeremiah, Jeremiah was really ministering to God's people, even though they were rejecting him and rebellious in the way that they were even going down to Egypt. Of course, they had initially said to Jeremiah, "Look, tell us anything from God. We'll obey, we'll listen." And then, of course, Jeremiah tells them something they don't want to hear, and they go, "We don't want to hear that, so we're not going to do it." So, after they say that, then they begin to tell him what they're going to do, "And we're going down to Egypt, and we're going to sacrifice to the other gods."

Well, it says this in verse 17,

(Jeremiah 44:17) "But rather we will certainly carry out every word that has proceeded from our mouths..."

In other words, "We're not going to listen to the mouth of God. We're going to listen to what we say."

"... by burning sacrifices to the queen of heaven and pouring out drink offerings to her, just as we ourselves, our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food and were well off and saw no misfortune.

(Jeremiah 44:18) But since we stopped burning sacrifices to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have met our end by the sword and by famine."

So, now in verse 19, "We're going to pour out these libations." And here again, repeated over and over again, the whole phrase "pouring out".

If you drop on down to verse 25, Jeremiah says, "I can see you have your mind made-up." And the reason he can see that, of course, is that they continue to say, "We're going to pour out."

(Jeremiah 44:25) "Thus says the LORD of hosts, the God of Israel, as follows: 'As for you and your wives, you have spoken with your mouths and fulfilled it with your hands...'"

The point is that by virtue of pouring this out, what you're basically saying is, "Don't confuse us with the facts. Our mind is made up and we're going to do that which we've decided to do." So, what we understand is that the wicked will hasten to pour out, and it's an interesting picture of not only being all in but passionately running to do this. Proverbs 1:16 says the wicked hasten to pour out blood. And it's this kind of declaration, "We're all in. We're not holding anything back." It's a total, complete, irreversible act. When you pour something out, it's already been poured out, right? No sense of crying over spilled milk. So, he basically is saying in verse 25, "I can see you've already done this. Your mind is already made up. It's already fulfilled by virtue of the hands, by virtue of what you've done." And so, man makes that decision.

This theme and understanding the comprehension of this phrase is seen in Lamentations as well but seen in a

different view in Lamentations 2. If you look there with me, you can see it within the passage of Lamentations 2:19, and God is crying for man to repent, but He's not crying for man to repent sort of. He's crying for man to repent wholly.

And it says in verse 19,

(Lamentations 2:19) “Arise, cry aloud in the night At the beginning of the night watches; Pour out your heart like water Before the presence of the Lord; Lift up your hands to Him For the life of your little ones Who are faint because of hunger...”

If nothing else, do this for your children.

And so, it begins to take on this form of this zeal which longs for something. And it's just pouring everything out.

You can see this with God in Malachi. And if you look at me in Malachi 3. We just kind of went over this with new members class, but in Malachi 3:10, where God calls upon His people,

(Malachi 3:10) "Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now

in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows."

And the point is, obviously, a pouring out.

Of course, Acts 2:17, He pours out His Spirit upon us. And as we will go on to read, the blood of Christ was poured out for us. It's just an all-in totality. It's a zeal, a passion that's being made reference to.

So, as you go back to Revelation 16, where it says at the very beginning,

(Revelation 16:4) "Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood."

There's a passion here that's going on. And this is not just a passive act. This is an act of great passion, of great heart, of all in. And it's also a demonstration of something. So, at the very beginning, what you need to understand is that this prophecy of sorts is revealing man's unbridled passion for something. And the angels are demonstrating this because your passion was for this.

And what we also understand is that the waters then become like blood, which makes reference to the fact that you've changed something that was good and beneficial and made it destructive, which is a pretty interesting transformation within the passage.

So, then it's kind of interrupted in verse 5,

(Revelation 16:5) "And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things;

(Revelation 16:6) for they poured out the blood of saints and prophets, and You have given them blood to drink..."

The passage is now forming a hyperbolic parallel in the text that begins to reveal to us, okay, the blood and water is making reference to the taking of the lives of the prophets and of the saints.

How is that paralleling? So, if you look with me and go all the way back to Deuteronomy 8, you see this whole thing of waters and springs, just in case you didn't know the purpose of it. I mean, you go in Genesis 2, and God places man in this garden, and what does he have? These rivers

that are flowing through the garden. And in Isaiah 8:6, He talks about, "Why did you reject the gentle flowing waters of Shiloh?" Remember Him talking about that? So, as you come into Deuteronomy 8, He's talking about bringing them into the promised land, and He mentions specifically springs, rivers.

So, if you look with me in Deuteronomy 8:7,

"For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills."

Well, what does that mean to you, just on a very surface level? Well, abundance, refreshment, my thirst is quenched. I mean, it's talking about good. It's springs of water. My grandfather had these places up in the mountains, and he'd take his jeep all the way back, and I don't know how he got there. But anyway, we get in this place, and there'd be this rock, and you'd see this stream going down the rock on the side of this hill. And he says, "Take a drink." And I said, "Okay." And so, he says, "There's a cup right over there." He had a cup on the side of the rock. When I took the cup out, he said, "That's the

best water you'll ever taste." And for some reason, it was for me. But you realize just the refreshment of good water. It's just an amazing thing. So, what Scripture does it always take the physical, and it parallels it with the heart. And so, what are the springs of water that He's going to be talking about?

Well, If you could just write down some of these passages, Proverbs 4:20-23, and I'm not going to go through all the verses, but it says this, he tells his son in the text, "Keep my sayings, keep them in the midst of your heart, for from it will flow springs of life." Now, the interesting point is that what he begins to convey is that the saints of God, the prophets of God, were meant to be springs of living water. We present to people, well, this is why He comes to the woman at the well. He says, "How would you like to have water that you never thirst again?" This is why He goes up in the great feast, and He says, "Come to Me. I'll give you the springs of water you'll never thirst again." So, you begin to realize that.

And Isaiah 58:11 reads this way, "Let the Lord guide you and you will be like a spring of water whose waters do not

fail." That's an interesting passage, isn't it? The only problem is that you don't want to drink the world's water, because they poisoned it.

And so, just to give you an example of this, if you look with me in Jeremiah 2, and once again, it's the distortion of everything that God has created for good. God has made these things for good. And what does man do? Well, he somehow poisons everything. So, Jeremiah 2, if you begin to read with me, in which God says, "I have I have a beef with you. I'm contending with you."

It says in verse 9,

(Jeremiah 2:9) "Therefore I will yet contend with you," ..."

And we understand that if you look at the end of verse 5 of Jeremiah 2, that man has walked after emptiness. And what has happened? He's become empty.

So, He says in 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."

Now, His point is that the world has somehow poisoned us with emptiness. They've promised us great things. But the only thing they've given us is emptiness.

And if you drop on down to verses 14 through 18, His point is that they poisoned you with slavery and bondage, "What are you doing on the road to Egypt? Are you wanting to be a slave again? Didn't I rescue you out of that?" And so, His point is, in verse 14, "Is Israel a slave? Were you ever meant to be a slave? No, you weren't meant to be, but now here you are," verse 18. "Now, what are you doing on the road to Egypt," right?

Look at the next phrase,

(Jeremiah 2:18) "But now what are you doing on the road to Egypt, To drink the waters of the Nile? ..."

Do you want to drink the waters of enslavement?

"... Or what are you doing on the road to Assyria, To drink the waters of the Euphrates?"

Are you trusting in man's wisdom, embracing his way of life? Are you drinking the poison that they're serving?

Jeremiah 5:25 will say, "Look, your sins have withheld good from you." God has declared life. He is the fountainhead of life. And yet, you have gone for the waters of the world, and it's only death. Literally, man has polluted the earth. And you see that, I'll give you another text, in Isaiah 24. Turn there with me, if you would. Isaiah 24, environmentalists are right that we've polluted the earth. It says that in verse 5. Read it with me.

(Isaiah 24:5) "The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant."

(Isaiah 24:6) Therefore, a curse devours the earth..."

It's the curse that devours the earth. It's because we have stepped away from God. Therefore, the inhabitants of the earth are burned and there are few men left.

What have we invented?

(Isaiah 24:10) The city of chaos..."

That's the only thing we've invented.

And instead of bringing happiness, look at verse 11, "... All joy turns to gloom..." I mean, desolation is the only thing that's really left. I was always amazed when we lived in Burbank and we'd sometimes go down to Hollywood and Vine. It was one of the most disturbing places to visit, and yet the world shows it as this glimmering, wonderful place that exists. It's a city of chaos, and people don't know what they're doing, and there's a lot of hurt there. The point is that what man was meant to do was be a source of refreshment. God has so ordained that we would be a life-giving source to people. And yet, what man does is he pollutes and he devours things.

James talks about this in James 3. You might want to write down some of the text. Verses 9 through 11, you're familiar with the fact that he begins to talk about, "How is it out of the mouth you can say good things and out of the same mouth you curse people?" He says, "Now, is it possible that sweet water can come out of a spring and poisonous water too?" He goes, "These things ought not to be." His point is that it becomes deceitful. And what we understand is that man has distorted the truth. And by

virtue of this, he has poisoned the water. And this is kind of the picture that is given.

Hebrews 6:7-8 talks about the rain that comes down from the heavens that God brings, and He says it's for the purpose of bringing forth fruit, but in some it produces what? Thorns and thistles. Not only has man distorted the truth, but we've used God's blessings to hurt others. Man, instead of growing something that is beneficial to somebody, we grew thorns. We go, "Thank you for the rain. We grew thorns with the rain."

And in Matthew 25:42, not only have we been hurtful with the things that God has given us, which were for the purpose of blessing, but we've withheld good from people. Matthew 25:42 reads, "I was thirsty, and you gave me nothing to drink." And what we have is man trying to control. I mean, we've used the waters, we've used rivers to control people for years. And we poisoned them so that it can't yield any benefit.

Matthew 23 begins to talk about those Pharisees, which, I mean, look, the religious leaders, their whole responsibility was to refresh people and to give them new

life by the word of God. And what have they done? Well, on the outside, according to verse 27, they appear to be helpful.

And it says in verse 28,

(Matthew 23:28) “So you, too, outwardly appear righteous...”

Peter, we'll call them in 2 Peter 2:17, "springs without water". So, they look like they provide something of some value.

"... but inwardly you are full of hypocrisy and lawlessness."

He goes on, he says, "And look, you decorate the tombs of prophets and godly men, and you say, 'Wow, they were really godly.'" He says, "Because you know this to be true, because you know what godliness is, and yet you have acted in a different way, you've become a curse."

And it says this in verse 34,

(Matthew 23:34) “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you

will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,

(Matthew 23:35) so that upon you may fall the guilt of all the righteous blood shed..."

"Shed" is actually the words "poured out".

"... on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

(Matthew 23:36) Truly I say to you, all these things will come upon this generation."

The evidence is clear that here God had sent fresh water; they turned the fresh water into blood. And you see that in in Revelation 11, you have the two witnesses, and then they come and they kill the two witnesses for proclaiming the message of life. The river of life is flowing before their very presence, and they want to slaughter. Why is God angry? See, that's the question. And the answer is, because man has turned that which was life into death. And he has not only shaken his fist at God, but he has hated everything that is life-giving.

It took a while to explain that. But if you go back to Revelation 16, if you'll look with me at this last point into verse 5. So, man has an unbridled passion. What is that unbridled passion? Well, it's described as pouring out. What is that? He wants to kill, he wants to destroy anything and everything that proclaims what is right or God's ways. So, he wants to kill the saints, and the prophets, verse 8, right? What does it also reveal? Well, what it reveals is that he'll distort; he'll twist anything that's good and bring bad about it. So, God is angry over this.

Now, if you look with me in verse 5, it's a key text, (Revelation 16:5) "And I heard the angel of the waters saying, "Righteous are You, who are and who were...""

Now, stop there. Why is he interjecting this at this point? And the answer is clear if you understand the passage. Because he is establishing that God's rules, God's ways never change. They never change. They're always true. The fact that he declares them true is saying that they're faithful. They never shift. There's no shadow or variance of shifting with God. That man wants to somehow change

that which God has ordained for good. That's what man wants to do, right? So, he takes the fresh water and poisons it. And you know what he says? "I've won." But he hasn't won. Because God is the sovereign God who has ordained certain things. And so, the passage reads, "You're the Holy One, because You discerned these things. You know these things. You know what's happening. And You had decided long ago what was to be.

Watch the passage.

(Revelation 16:6) "For they poured out the blood of saints and prophets, and You have given them blood to drink..."

Now, the way the NAS describes it, "they deserve it"; also, they are worthy of it, or this is their payment.

Now, if you go on in verse 7, it reads,

(Revelation 16:7) "And I heard the altar saying..."

Now, you go into Leviticus 4:18, 25, 30, 34, and over and over again, it mentions the blood being poured out around the altar. Why do you think God had them doing that in the Old Testament? Because the blood around the

altar was going to cry out. And the blood of the altar was the blood of sacrifice. So, somehow, the blood is going to be a proclamation from the altar, from the place of sacrifice that God has ordained it ever to be. Of course, Hebrews makes reference to the fact that even the blood of Abel cries now.

But as you look in the passage,

"And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous..."

So, it's an affirmation of the fact that God is faithful and He's righteous and His decisions are appropriate. Now, the question you have to ask yourself is, "Okay, so what is there about this that is worthy of celebrating?" Because it doesn't seem too celebratory in the passage.

If you look with me in Luke 22, Jesus brings His disciples together around Him during the time of the communion. And he realized that God has called Him to this time in which He's going to explain to them His sacrifice to them.

(Luke 22:15) "And He said to them, "I have earnestly desired to eat this Passover with you before I suffer..."

And then you drop on down,

(Luke 22:19) "And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

(Luke 22:20) And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

Do you see the phrase, "poured out"? Here again, the emphasis is what? That God's all in. God's sacrifice for us has ever and always been all in. We're the ones that are holding back, but He's the one that is just pouring out His blood for us. That's His heart. And I read passages like Titus 3:6, "whom God poured out upon us richly through Jesus Christ our Savior"; I read passages like Romans 5:5, "The love of God has been poured out within our hearts through the Holy Spirit which has been given to us." The pouring out aspect is God's love for us. Now, what's interesting is that this is really the epitome of man's hatred for righteousness in that He's crucifying Christ. And yet, though man would take the rain of God... think about

this... man will take the rainn of God that comes down from the heavens, and he'll create thorns, and put them on his head. When Christ is on the cross, and He cries out, "I am thirsty," what does man offer him? Poison. Yet, on that cross, what is being poured out is the love of God. I don't know if you comprehend what's being said in the text, but God is revealing His love in the midst of their hate, and He had ordained it all along; that water should be a symbol of refreshment and cleansing, and so it will be. God's pursuit has not changed. His plans have not been thwarted. His righteousness has not been moved. God will transform that hatred into love and into the refreshment that God will provide so that according to John 19:34, His love and sacrifice would produce literally a cleansing power. And when you see in John 19 the fact that the guy puts the spear in the side of Christ, not only water comes out, not only blood comes out, but the water, the cleansing effect of Christ. And John says, "I tell you the truth, I saw it. Water came out, too. He brought a cleansing power." And is it imaginable that in the midst of all the hate, of all the destruction, of all the villainous thoughts that man has towards righteousness, that God

could produce refreshment, life? I mean, it's one of the reasons why He tells His disciples, He says, "Drink My blood." The very thing that they're saying that "We've beat them," God says, "It's exactly what I was ordained to do." So powerful would this be and so much that it would take hold of. In fact, when you and I take communion, you know what we're doing. We're saying we want that life-giving force in us that can literally transform the hatred and the distortion of my life into something refreshing and beneficial. I want that to take place in my life. We're identifying with Christ. I mean, we take the Spirit of God and what does He do? He transforms my heart.

To such a point that Paul will write... Well, you've got to read it with me. 2 Timothy 4. Watch. Paul writes, "The time of my departure has come," right? He tells Timothy, he says, "You've got to preach the word." Well, what is he saying? You've got to give people the living water. They'll never thirst again.

(2 Timothy 4:5) "But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry."

(2 Timothy 4:6) For I am already being poured out as a drink offering..."

You think Paul's upset?

No, his phrase is,

"... and the time of my departure has come."

But he's not finished.

He goes on, and he says in verse 18,

(2 Timothy 4:18) "The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever..."

The blood of the saints became the life of the message; that God in His miraculous working is going to take what man meant to destroy and use it to bring life. And this is why the saints in heaven are going, "You knew exactly what to do. You would transform their poisonous ventures into something that would be life-giving." And certainly, He does it on the cross, doesn't He? He does it in our lives. And it's a transforming power that God does in us that gives us that new life. I mean, it virtually tells the world, "You can't win. If you kill us, praise God, we get

to go to heaven. And if you don't, praise God, we get to live and proclaim the springs of living water, through the blood or through the water. God is praised and we win." And so, the saints go, "You knew exactly what You were doing all along."

We read God's anger and clearly right off the bat you see the wrath of God, and you say to yourself, "So, nothing good can come." No, nothing good can come from the anger of man. Because the anger of man can't produce righteousness. But the wrath of God produces salvation. And if you don't believe that is true, go to the cross. Because that's exactly what it did. Do you think God was happy with man for crucifying the Righteous One? No. But God, through His anger, would hate that sin and use it to save that man. And it's the graciousness of God.

Closing Prayer:

Father, we give You thanks for Your lovingkindness to us and for Your power that is righteous and true. You're the Holy One. Your plan has never changed. You are the God of the past and You are the God of the present. You will

not change in the future. You have always been Savior. It's what You do. And despite what man does and the pursuits that he has that clearly bring anger to You, it does not change who You are. You still save. It is for this that we give You thanks.

With your heads bowed and your eyes closed, there are things that happen in your life. Your perception is, "Well, maybe God is angry with me. Maybe there's something I've done wrong." And you're probably right. You've done a lot of things wrong. And I've done a lot of things wrong. But praise God, when God is angry over the things that we do, it sets Him in a realm of rescuing. And that's what He longs to do. That's who He's ever been. God is the same yesterday, today, and forever. We rejoice in His holiness. There's nobody like Him. Things happen to us and we become reactionaries. Things happen to God and He remains the same. That means that if you confess your sins, He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness. God is longing to be gracious to you. He has never ceased this longing. All you have to do is come to Him, all who are weary and heavy

laden. I know the world is full of poison and distortion,
but He can change it into refreshment in life.