

18b REV

Let's resume our study here in Revelation chapter 14. We're in the final section looking at the reaping that is accomplished first by the one like a son of man who uses the sickle and reaps the grain into the barn, one assumes. If you reap and the field is reaped, then you have to take what you have reaped and put it somewhere.

We saw the information given by John the Baptist in Matthew chapter 3 and its parallels that talk about the winnowing, the separating. Once that harvest is accomplished, inevitably, the next stop for that which is reaped is to go to the threshing floor. And you know how that works? There's mechanical mashing of that which separates the straw and the chaff from the actual wheat which is kept and gathered and stored while the rest of it is swept up and burned.

But this second reaping, another angel came out of the temple which is in heaven having a sharpsickle and another angel came out from the altar. Now how many angels have we seen total in this harvesting scenario? It's three, right? We have the son of man and the one that gave him his instruction and then these two angels. So once again, just as we saw in verses 6 through 13, we had three angels that make proclamations.

Here we have three more angels who are involved in the reaping process for a total of six angels. In chapter 15, if you look at verse 1, just a preview of coming attractions, another sign in heaven, great, marvelous, seven angels having the seven last plagues. So six followed by seven.

Two sets of three here. But once again, in reaping the grapes of wrath and in reaping the wheat, the wheat which is the good harvest comes first. Now, what does this have to do with the parable of the wheat and the tares? That's another place where harvesting and wheat and so on is discussed.

Do you remember anything about that parable? What is the order in which things are reaped there? Matthew chapter 13. I'm going to flip back there right quick. In the parable of the wheat and the tares, Jesus giving the explanation of it, you're probably familiar with the details.

Verse 36, sends the multitude away. The disciples ask him to explain. He says, He who sows the good seed is the son of man.

The field is the world. The good seeds are the sons of the kingdom. Sons of the kingdom.

Are you a son of the kingdom? Am I a son of the kingdom? Negatron. We are not. We are not sons of the kingdom.

These are Israelites. Remember, Matthew 13. Who is Jesus' audience? He's in the age of Israel.

He's speaking to Israelites. I am sent only to the lost sheep of the house of Israel. Are we lost sheep from the house of Israel? No, we're not.

Are we sons of the kingdom? No, we're not. Does the parable of the wheat and tares apply to us? No, it does not. Is it the church and false professors as most Bible interpreters understand it to be? No, it is not.

They are confused about the place of Jesus' ministry and teaching and the message of the gospels in the New Testament. You, however, are not confused because you understand that Jesus is bringing the message of the kingdom, the good news of the kingdom, to Israel all the way up until John chapter 13, halfway through. And then it's over, and he starts talking about the church.

He who sows the good seed is the son of man. The field is the world. The good seeds are the sons of the kingdom.

Now, if you're going to be a son of the kingdom, what has to exist? A kingdom. You can't very well be a son of a kingdom if the kingdom does not exist. Son of something follows it.

You're son of your father. Your father got there first. Right? You can't be a son of Belial unless Belial is already around.

So, sons of the kingdom. The tares are the sons of the wicked. And notice, one is in italics.

Sons of wickedness would be just as legitimate a translation here. The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are the angels.

Therefore, as the tares are gathered and burned in the fire, so it will be at the end of the age. Now, here's the important part. What did we just see in Revelation? Reap the good wheat.

Bring it into the barn. Son of man, white cloud. Everything's nonjudgmental in that view.

Then the grapes of wrath. Blood running as high as the horse's bridles for a distance of 1,600 furlongs or 180 miles. By the way, did anybody look in the back of their Bible and figure out how long the Valley of Megiddo is? Because all this horse's bridles business, people tend to say, well, that's the Battle of Armageddon.

How big is the Valley of Armageddon? Well, I'll give you a hint. If you go 180 miles, you're going to be clear out of Israel up in the northern part of Lebanon way past the valley. So, why does it say the blood will run? Well, we'll get there in a minute.

That was just homework. So, back to Matthew chapter 13. The enemy who sowed them is the devil.

The harvest is the end of the age, and the reapers are the angels. As the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out his angels.

They will gather out of his kingdom all things that offend. What do you have to have in order to gather all things that offend out of the kingdom? You have to have a kingdom. Does Jesus have a kingdom in the tribulation? No, he does not.

There is no throne of David. There is no kingdom. There is no throne.

There is no capital city in the tribulation. That's the Antichrist's bailiwick. So, how can Jesus be sending angels down into the tribulation to gather things out of his kingdom that offend when his kingdom is not there yet? It doesn't compute.

It does not follow. Furthermore, they gather out of his kingdom all things that offend. Those who practice lawlessness cast them into the furnace of fire.

They will be wailing and gnashing of teeth. Then the righteous will shine forth as the Son in the kingdom of the Father. Who is taken and who is left? Wicked are taken.

The righteous are left. This is end of millennium language. The kingdom exists.

The Son of Man is sitting on the throne of his kingdom. The Son of Man sends out his angels. They gather out of his kingdom.

This is toward the end of the millennial kingdom. The Gog Magog rebellion. Satan is released like a magnet.

He draws all of the people that have been chafing and grinding along, trying to stay below their radar, stay out of sight. But they resist. They reject the rule of Jesus Christ.

They reject relationship with God. They are of a mind with Satan. And all they need is the catalyst of his presence to foment their rebellion.

And there are millions of them. They surround the camp of the saints. We'll see this in the ending part of Revelation.

But, at that time, there is going to be angelic reaping going on. And Christ is going to send these angels to reap out of his kingdom all things that offend and those that practice lawlessness. Then what happens? They will cast them into the furnace of fire.

Now, what is the furnace of fire? When you see an individual in his entirety being cast into the fire, that is the lake of fire. That is the second death. That is eternal punishment.

And that does not happen until the great white throne, which happens at the end of the millennial kingdom. There is nobody thrown into the fire at the beginning of the

millennial kingdom. So this is another clue.

But, right now, at this point, you are among maybe two percent of believers in the world that understand that this parable is not talking about the church and it's not talking about the end of this age. It's talking about the end of the kingdom age. More than a thousand years hence.

They will be thrown into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun.

Where? Kingdom of the Father. The kingdom of the Son is not the kingdom of the Father. The kingdom of the Father comes after.

New heavens, new earth. There is no night. There is no sea.

There is no temple. There is no sun in the sky. What lights up the kingdom of the Father? Do you know the words to that gospel song, Peace in the Valley? The Lamb is the light.

God Himself illuminates the new heavens and the new earth. There is no ocean. There is no night.

It's in a plane beyond our comprehension. But, that is the kingdom of the Father. That's where the righteous will shine like the sun.

He who has ears to hear, let him hear. And whenever you see that little phrase, he that has ears to hear, let him hear, what does it mean? This is something you need to sit and think about. If you have an ear, hear it.

Meditate on this. It's sort of like Sila in the Psalms. Think about this.

Jesus doesn't say these things idly. When He says, if you have an ear to hear, you need to pay attention. He means, take this to heart.

Let it soak into your head and make a difference. It's important. There aren't very many of us as believers who are getting accurate information from the Word of God about the present and the future.

We are getting pretty accurate information. It's as accurate as I can discern it and communicate it. And it creates for us a responsibility.

It's one thing to goof up out of ignorance. It's another thing to be aware and goof up anyway. We really have to remember that we have ears and we need to hear.

What is the interpretation and application of this? If it's in the millennium and we're not even here, why do we need to worry about it? Why should we pay attention to it? Why do we need ears to hear this message? Principle number one, it is important to recognize

where you are in the plan of God. What promises and principles and doctrines apply and which promises, principles and doctrines do not apply. People go into the Word of God willy-nilly and say, well look, it says in the Bible, whatsoever you ask in my name, it will be done unto you.

So I can just pray anything and God has to do it. It's like the genie of the lamp and I have unlimited wishes. Why do they do that? Failure to discern where they are in history, to whom the promise is made, what are the conditions of the promise.

When you come to the Gospels, we have to remember that this is God speaking to Israel through his Son. Hebrews chapter 1, verse 1, various ways, various means, God spoke in times past, but in these latter days he has spoken to us by a Son. To whom is he speaking? What is he saying? This is common sense, isn't it? When you pick up the phone, what do we do now? We look on the back and read the caller ID, don't we? If it says Dial America, trust me, they're after your money.

Please subscribe to this magazine and we'll send 12% to a charity, but please buy a magazine. You look at the caller ID. Who is this from? Who are they trying to talk to? What is their goal? Well, that's what we have to do here.

Now, back to Revelation chapter 14. The angel comes from the altar and has power over fire. He cries out, Trample the grapes in the winepress of the wrath of God.

It's trampled outside the city and blood comes out of the winepress up to the horse's bridles for 1,600 furlongs, for 180 miles. Now, the winepress is outside the city. What is the city? Jerusalem.

Looking at the topography of Jerusalem, putting a big old winepress out there and trampling the grapes and the blood, the blood of the grapes, the blood represented by this grape juice that's being trampled here is going to flow in which direction? Downhill, right? In the viewpoint of the Bible, what's the highest point? Jerusalem. So, which direction is this going to flow? You can just take a compass, set it for 180 miles and draw a big circle around Jerusalem. All around.

There is going to be devastation and destruction for a radius of 180 miles, 1,600 furlongs. You draw that circle and that means shipping in the Mediterranean Sea. That means stuff all through Lebanon and across the Jordan and down into the Moab and Ammon area and down south in the direction of the Shephelah or the desert that separates Israel from Egypt and Saudi Arabia.

It's huge. Blood as high as the horse's bridles. What are the horse's bridles? What kind of horses do we have in the modern day? Do we ride horses? How do we get around? We still measure stuff in horsepower, but it's vehicles.

What does a bridle do for a horse? Steers it. How do you steer a car? On the old ones, tie

rods, you know, you got your McPherson strut, you got all different kinds of things under there, your front suspension, your steering mechanism. You will not be able to drive a vehicle within a 180 mile radius of Jerusalem without having to drive over bodies stacked as high as your tie rods, your axles.

In other words, there's going to be a carpet of dead bodies virtually all around the city. It's going to be a devastating and final judgment. Now, what determines people being subjected to this judgment? Why are they getting judged in this fashion, this bloody, horrific judgment? People get shocked at violence in the Bible.

I've already told you about the 42 young men who were killed by the bears, the stonings, the murders, God telling the Israelites, go in and kill the women and children, the chopping up of people, the prophet Samuel, Hagar into pieces, and so forth. And they say, well, the God of the Old Testament is violent. What testament is this book in? This would be the New Testament, wouldn't it? And it seems that when it comes to providing a picture and a graphic illustration of God's wrath and indignation at the rejection of His Son and rejection of relationship with Himself, this is how God communicates the message.

This is how seriously He takes it. Now, we think violence is horrible. We think death is just the worst thing that can possibly happen, especially violent death.

This is our Western cream puff mentality. In the ancient Near East, in the Middle East today, in the Orient today, go up there to China sometime and see what their attitude is toward human life. Some of you all may be too young to remember Tiananmen Square.

Certainly too young to remember, except some of us antique types, the early days of the Vietnam War when the Chinese were participating very energetically with the North Viet Cong and the hideous butchery that was taking place. Why? No value on human life. They're not shocked.

They're not amazed. People in the Middle East, we're shocked by what Saddam did, but you can see a huge clamor of people who would love to have him back. Why? They're not shocked.

It's not a shocking thing. There's a difference, however, in the biblical perspective, and the difference is this. God holds human life in His hands, and death is just a status with God.

It isn't necessarily a tragedy. It isn't necessarily anything other than you're either in the game or you're out of the game. God can take you out sooner.

God can take you out later. He can bring you back any time He wants. To God, it isn't any different than rebooting your video game.

Characters lose their weapons and lose their way and lose their energy and run out of gas. You say, ah, this is hopeless. Reset.

Start a new game. Fire up all your characters. They're back to full strength.

Got all their stuff. You know, we have an easy analog now in the video game world. It is even simpler for God.

He made us. He can make us again. He is appointed for man once to die.

After that, the judgment. We can come back fully intact. All of our memories, all of our spiritual baggage follows after us.

Death is not the tragedy to God in the Old Testament day that it is to us. Why? For Israel, they're all coming back. They're all coming back to go into the Millennial Kingdom and finish out their earthly sojourn with the things that God promised to them that they never attained in the Old Testament age.

The ministry of the Holy Spirit. The revelation of the Messiah and salvation through Him, through Christ. The fulfillment of all of the covenant promises.

Abrahamic, Davidic, Palestinian, Mosaic, all of them will be fulfilled in that time. So, the grapes of wrath here, it looks awful when you look at a bloody battlefield, when you look at a bloody site of destruction. But for the people who are dead, they are not sensible to that.

They were around and now they're not. So, we need to be a little bit more objective about the God of the Bible and get the message. What is the message of this judgment? God takes the answer that people give seriously when He challenges them about relationship with Himself.

It's not casual. It's not sort of a fringe option. It's at the center of existence.

What think ye of Christ? What is your attitude toward God? Do you accept Him? Do you want to live with Him forever or not? Those who do are going to be gathered to Him. Those who don't are going to be eliminated. Angelic, human, whatever it may be.

Well, this is the message told in 6's and 7's in Revelation chapter 14. Chapter 15, you see the heading there, prelude to the bowl judgments. I saw another sign in heaven, great and marvelous.

Then I saw another sign. Then I saw, that's another one of those division markers. That's why they started a new chapter here.

Seven angels having the seven last plagues for in them the wrath of God is complete. I saw something like a sea of glass mingled with fire and those who have the victory over

the beast, over His image and over His mark and over the number of His name, standing on the sea of glass having harps of God. Now, these people specifically have victory over the beast and they are standing on the glassy sea in front of God's throne.

How did they get there? I thought they were tribulational saints and they are down on the earth avoiding the mark and fighting off the beast and so on. So, how are they standing on the glassy sea? Well, we just covered it, didn't we? That was the reaping of the wheat. They have been gathered to the Messiah.

Now, is it all of them? Are all of them standing on the glassy sea? Which ones are standing there? Those who have the victory. This is the Old Testament equivalent or the tribulational equivalent of to Him that overcomes, right? These are the overcomers. These are the 144,000 types, the virgins who have not defiled themselves.

They sing the song of Moses, the servant of God and the song of the Lamb. How many times do we need it confirmed that the tribulation is the 70th week of Daniel? Believers in that period are Old Testament saints. They sing the song of Moses.

Where does the church ever sing the song of Moses? Church does not sing the song of Moses because we are not Israelites, we are not the new Israel, etc. They sing the song of Moses, the servant of God and the song of the Lamb. What is the title? What's the significance of the title, the Lamb for Jesus Christ? This is His presentation to Israel.

What's the first thing John the Baptist says when he sees Jesus? Behold the King? The King is coming? Praise God, He's coming for me? No. What does he say? Behold the Lamb of God. That's the message to Israel.

He is the fulfillment of those Old Testament sacrifices. How many lambs were sacrificed in Israel before Jesus came? Picturing His coming. The Lamb is His title as He is presented to Israel.

Now, you say, maybe. Wait a minute, Sam. Didn't we just see Him sitting on a cloud and He wasn't the Lamb? He was like a Son of Man and He had on a crown.

How come He wasn't the Lamb back at the end of chapter 14? Well, what do you think? How come He's not the Lamb there? What is the function that He fulfills? He is reaping. He is wearing a crown. This is His identity as the Son of David, as the crowned King, as the one authorized to gather to Himself His people.

Thou shalt call His name Jesus. Christmas story. Why? He shall save His people from their sins and from the judgment attendant upon those sins.

They are reaped out before the grapes are trampled. But here, we are once again looking at Him in His role as Lamb. Because now, how are they viewing Him? Are they viewing Him as the King and as the Savior? They are viewing Him as the Sacrifice, as the

Lamb of God without spot and without blemish.

Different roles. Jesus wears several different hats, just as He does with the Church. He is the Head of all things to the Church.

He is the Groom. He is the Savior. He is the Door.

He is the New and Living Way. Depending on the aspect of His work that you're looking at, He has different titles. Here, He is the Lamb.

And they sing this song of Moses. Great and marvelous are Your works, Lord God Almighty. Just and true are Your ways, O King of the Saints.

Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested. After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

It's been closed. God the Father has been inside there sending out angels, right? Now it's opened. And out of the temple came the seven angels, having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.

One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with the smoke from the glory of God and from His power, and no one was able to enter the temple until the seven plagues of the seven angels were completed. Interestingly, the seven angels are characterized by two of the same elements we saw by the one like a son of man.

White color, in this case they're white linen garments, and instead of golden crowns, they have golden bands around their chest. So, what do we conclude from this? They issue forth from the temple. What is the garb of those who are qualified to enter the earthly temple? Who is allowed to go into the temple? Only the priests.

And as was brought up during the break, there is some intimation in Scripture that there is angelic worship in heaven of a priestly nature. You remember Isaiah 14, Ezekiel 28, we talked about Satan in his pre-fall role as the guardian cherub who covers, who stopped and granted access to God's throne. There was still a wall of separation between God and His angels.

You go to Job 25.5, and it says, Job is talking, and he says, If the moon is impure, and even the stars are not pure in God's sight, how much more so man who is a worm in a magnet? One of those refrigerator magnet verses that just doesn't sell well. If you want to memorize this, Job 25.5. We'll make that our holiday verse. The moon and stars are impure in God's sight.

What do the stars universally represent in Scripture symbolically? Angelic hosts. They're impure. Does this mean, well, only some of them are impure and the rest doesn't say that.

It says the stars in general are impure. Even among the unfallen angels, there is a separation. The cherubs guard the presence of God from all.

And that temple in heaven, there are certain angels who are qualified to enter it who would be an out, and I keep wanting to say like Tommy Smothers' Ganalogous, who are analogous to the priests of Israel. A limited number were allowed access and the rest were not. These angels have been inside along with those others who emerged.

Now they come out. They are sort of priestly angels and they are dressed in the colors of the priests, white linen and gold accoutrements, gold trimming. And they have seven golden bowls full of the wrath of God.

What this tells us is that God's judgment is righteous, it is holy, and it is necessary because no one is going to be able to enter the temple until the seven plagues of the seven angels are completed. There has to be a purification before the temple can be entered again. And this is an angelic duty.

We have to ask ourselves the question, why are angels so involved in this? Another good question during the break, why does an angel tell Jesus to go do the reaping? I understand that he comes forth from the Father, but why are the angels so caught up in all of this? Well, keep in mind two things. One, trumpets are between the seals and the bulls. The seals, earthly perspective.

Trumpets, angelic perspective. Bulls, God's perspective. Nobody is going to come back into the temple until these bulls are poured out because this is God's issue with the human race, God's issue with the tribulational generation.

Now, we see angels involved. That's the meaning of this whole trumpet judgment section and the associated visions. But, why do we care? Let me ask you this.

We can look at the Old Testament saints and say, here's how God dealt with them. I can learn from that. Observe, interpret, apply.

Right? Israel wandered in the wilderness, wasted their lives. I don't want to do that. Second generation went into the land.

I do want to do that. I want my life to be fruitful. I want to be blessed by God and so on.

We get that. We learn from Israel, both past and future. We know that angels learn by watching us.

It tells us in two or three different places that angels are watching intently. Women have

to keep their heads covered on account of the angels. But, let me ask you this.

Can we learn by looking at the angels? Yes, we can. Otherwise, they wouldn't be in here. God wouldn't be telling us about them unless we could learn from them.

Right? I mean, it's a deduction. So, these angels are intermediate agents of getting God's purpose accomplished. Now, guess what? So are you.

So am I. If God told these seven angels in the temple, alright, see these bowls here? Pick them up. They're full of my wrath. March out of the temple.

Don't come back until you've emptied out these bowls. I'm going to fill this place with my glory, with lightning and smoke. And, don't come back into this temple until you have discharged the contents of these bowls.

That's essentially what's happened here, right? So, what if the seven angels lollygag? What if they set their bowl down and start doing something else? I don't know what angels do in their free time. I have no idea. I mean, we sort of take it for granted.

Well, God tells an angel to do something, they'll just do it. I mean, we don't even question. There's seven of them.

Maybe there's one that's just kind of lazy or forgetful or distracted. Maybe he sees an interesting cloud configuration and just kind of forgets what he's supposed to... I mean, we just assume that angels will always do what they're supposed to do, don't we? They are creatures with free will, just like us. Why is it we can make such confident assumptions and assertions about angels, but we can't make them about ourselves? God says things to us, the equivalent of, go forth and accomplish my purpose.

And we're just unreliable as all get out, aren't we? You can't count on any of us getting there with our bowl and dumping it out and not coming back until it's empty. There's a contrast here, isn't there? You remember the model prayer that Jesus gave the disciples? What did he pray? Say it with me. Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done on earth as it is in heaven. What does that mean? God's saying, I wish that when I told you to do something, you'd be like my seven angels.

You just march out there, dump out your bowls, before you come back. I wish you'd be like my sickle angel. I send him out there, and he goes out and reaps.

I wish you could be like my messenger angel that goes and tells my son that it's time to bring in the wheat. I wish you could be like the four angels who hold back the wind. I wish you could be like Gabriel.

I wish you could be like the population of heaven that listens when I talk and does what I say. How upset, shall we say, how angry, how wrathful does God get when people don't

do what he says? Well, skip up the page to the grapes of wrath section, 180 miles of blood. That's something we need to take into account.

Our God is a consuming fire. He is a God of love. He is a God of compassion.

He is a God of grace, mercy, long-suffering. But he is also a God of righteousness and justice. And we are to serve the Lord with fear and trembling.

Paul says, work out your deliverance in fear and trembling. It is a fearful thing to fall into the hands of the living God. And we get real casual because, well, you know, Jesus' people and isn't it all wonderful? And praise and worship and let's sing another chorus.

And people have lost sight of the righteousness and justice of God. Look at this passage. If you don't remember anything else out of Revelation 14, remember the grapes of wrath.

It's the same God. And what do you think would happen to angels who disobeyed? Well, think lake of fire. That's what's going to happen to angels that disobeyed.

What will happen to us if we fail? For our final passage tonight, turn with me. You can leave Revelation and go back to a book we covered recently, Hebrews chapter 10, verse 26. If we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.

But a certain fearful expectation of judgment. This is not Old Testament. You can show Revelation 14 and Hebrews 10 to anybody that tells you that the God of the New Testament is somehow different than the God of the Old Testament.

If we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins. A certain fearful expectation of judgment and fiery indignation which will devour the adversaries. Anyone who rejected Moses' law died without mercy on the testimony of two or three witnesses.

How much worse punishment do you suppose will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified, this is a believer, a common thing, and insulted the Spirit of Grace? God takes the treatment of the Holy Spirit seriously. Those who blaspheme Him by rejecting His message about Christ go to hell. Those who insult the Spirit of Grace can expect fiery indignation.

We know Him who said, Vengeance is mine, I will repay, says the Lord. And again, the Lord will judge His people. It is a fearful thing to fall into the hands of the living God.

This is addressed to people like you and me. This is church. This is us.

So we have to keep a balanced perspective. It ought to motivate us. It ought to

encourage us.

There is such a great deal on the line in the way we think and the way we decide. It's not just a hobby. Christianity is not a convenient hobby.

It's not sort of a self-help program when the chips are down. It is the reason for our life. It's the reason for our being.

And as we go into the holiday seasons with its distractions, with its conversations and its special times and special events, it's important to remember that every hour of every day we are writing the record that is going to determine God's pleasure or God's displeasure when the time for judgment comes. And God's displeasure is not just a mild frown followed by a big smile. Believers in the modern day take the displeasure of God far too casually, far too flippantly, and we gloss over and we ignore the judgment passages like Hebrews chapter 10, like Revelation chapter 14, like the seven letters to the churches that we studied in Revelation 2 and 3. So, as our uplifting, joyful holiday message, just remember, it is a fearful thing to fall into the hands of the living God.

There's a lot on the line. There's just as much on the positive side of the meter as there is on the negative side. We start out in the middle and we can go all the way to Overcomer, White Robe, New Name, Hidden Manna, Rule and Reign, Walk with Him in White, Eye is not seen, Ear is not heard, Hasn't entered into the heart of man the things that God has prepared for those who love Him.

That's on the positive side. The needle will swing just as far to the negative side where there is weeping and wailing and gnashing of teeth. We choose.

We swing the meter based on our decisions, minute by minute, hour by hour, but day by day. Well, we will pick up in Revelation chapter 15 and look with great speed and swiftness at the bold judgments, God's perspective on the end time judgments next time and let's close in a word of prayer. Father, thank You for the truth of Your Word.

Thank You for the rebuke and correction and instruction in righteousness that it provides for us. We pray that we will be impressionable and sensible and teachable under the ministry of Your Spirit that we can learn and grow in grace and knowledge, live our lives in a way that is pleasing in Your sight, glorifying for our Lord and Savior, Jesus Christ. We ask it in His name.

Amen.