

Revelation 06-03-17a

This is Friday the 17th of March 2006. We're continuing our study after a gap of a week, missing a week, I guess that makes a gap of two weeks, doesn't it? In Revelation chapter 20 and moving into chapter 21. Let's take a moment as we begin to prepare our hearts and ensure that God the Holy Spirit can minister the Word of God to us.

Shall we pray? Father, we are grateful for another opportunity to spend time in fellowship in the study of your Word. We thank you for the truths that are contained in it and that we have been given the privilege of understanding and applying these things in our lives. We know that it is only by grace that we are saved and that we have the potential to partake of eternal things even in this time when we are subject to the world of flesh and the forces of evil.

We thank you for the nation in which we live and we pray that we can, through our understanding of these things, use the time that remains to us to live in a way that is pleasing in your sight. We ask it in Jesus' name. Amen.

Well, we are now finished with the tribulation. The tribulation is over. The thousand years are complete.

Gog Magog rebellion has taken place. Satan has been cast into the lake of fire along with the beast and the false prophet. The rest of those who joined him in that rebellion have been incinerated.

And the great white throne judgment takes place at the end of chapter 20. The book of life was opened. The dead were judged according to their works.

I think we've established over and over again the reason that this is a judgment of works and doesn't have anything to do with sin because the work of the Lord Jesus Christ has removed the penalty in terms of judicial penalty for all sin. He is the propitiation for our sins, not for ours only, but also for the sins of the whole world, 1 John 2. Because of that, it is not a matter of being punished for sin. It is a matter of qualification for dwelling in the presence of God.

Why would this matter? Because the current universe is going to be eliminated, shut down. New heavens and new earth are coming into being. And in that new heaven and new earth, the presence of God is ubiquitous.

He is present in an active sense. And only those who are qualified to be in the presence of God are going to be able to exist in that universe. We're going to see that particularly from some of the language that is used tonight.

But for that reason, it's not enough to have somehow been excused or separated from the penalty for sin. It requires the life of God. It requires the righteousness of God.

There is a positive element that one must possess to dwell in that new environment. And the fallen angels, Satan, the beast, the false prophet, and all unbelievers lack that element. They may wish that they weren't going to be eliminated, but they don't want to live in that new universe anyway.

They've demonstrated this. The unbelievers have demonstrated it by participating with Satan in the rebellion against God at the end of the millennium. We're going to see some passages that shed some light on this from the Old Testament tonight.

So, it says, The dead were judged according to their works by the things which were written in the books. There are multiple books. There is the book of life.

It's possible. I am going to come down squarely on both sides of the fence and say that there may be millennial believers who are judged at the great white throne. They have to be judged sometime.

And this may be as good a time as any. Now, there is also the unbelievers of all ages who are judged. Then death and Hades are cast into the lake of fire.

This is the second death. The idea is that there... What is death? What is Hades? This is the destination for people who cease to exist for some reason. Death entered the world.

Why? Because of sin. You have this in Romans. Whereas by one man sin entered the world, and death by sin, so that death passed upon all men, for all have sinned.

What does this tell us? There is no more occasion for sin. Therefore, there is no more occasion for death. This judgment ends the period of time when anyone can commit a sin.

Now, when I say can, I don't mean that it isn't possible for someone... Volition is still going to be free. I see no indication in scripture that will is going to be strapped down on positive so that it's impossible to sin. But in the plan and purpose of God, the time when God sets up an experiment where sin is going to run rampant is over with.

It's concluded. It's finished. Now, this is a time that is so distant in the future, it reminds me of the distance in the past looking at creation.

You have this huge work of God that is highly complex and fascinating to speculate about, and it's all covered in essentially one chapter of Genesis. The origin of the entire material universe, and particularly life on earth, with all of its complexity and variety and the intricate weaving and design, is summarized and given in what you might call very sketchy terms in Genesis 1. This is why I think we have to approach our understanding of Genesis 1 with some caution, because it is obviously and inevitably a highly compressed and stylized account. It's not to say that I don't think it's literal, but look around and then look at Genesis 1. There's just not as much information as a

good scientist would like to see in there about, well, how did you do that? Well, it's not important to our existence.

What difference does it make? If I told you that I had studied some obscure passage in the book of Isaiah and concluded that God actually brought life about over a period of eons stretching over twelve and a half billion years or something, so what? What happens today and tomorrow and the next day in terms of our application, our seizing, laying hold of righteousness by faith so that we are qualified to live with God? And to the extent that we possess that ineffable righteousness and reflect the character and the integrity of God and the transformation that He accomplishes in our soul, to that extent we draw near to Him. And that's why there are going to be graduations in the Millennial Kingdom and there are going to be graduations in the Kingdom of the Father of overcomers and just barely met the bar and those who fell below the bar. There are going to be strata.

There's going to be differentiation. There's going to be least and great in the Kingdom. Why? Because it is not an absolute of I am saved or I am unsaved.

It is how mature, how wise, how qualified, how ready are we going to be to be in close proximity to the Lord God? Well, the end of the biblical account is much like the beginning. These last two chapters are highly compressed and highly stylized. There are huge numbers of questions that are not addressed and are not answered in these last two chapters that you might wish were there.

I asked a question a couple of weeks ago, where are the demons? Where's the judgment of the demons? We've been all the way through chapter 20 now and I didn't see a single demon get thrown into the lake of fire, did you? If a third of the angels got scraped out of the sky by the tail of the dragon, where did they go? It would seem to be a fairly big deal in terms of, I imagine angels have an interest in what happens to them. Certainly those third. What do we know from Scripture about those demons? They are expecting judgment, aren't they? The ones that inhabited the man who had the legion.

We know who you are, the Holy One of God. Have you come to torment us before the time? They know that there is an appointed time when they are going to enter into torment. That word torment, by the way, is another one we're going to be looking at tonight, Lord willing.

But that question is not really addressed. It is a matter of some interpretation and even speculation to figure out. It doesn't explicitly tell us where and when all of the Old Testament saints were raised.

We extrapolate that by looking at the representatives, the overcomers. In the same way that we have only very sketchy details about the church. We believe that they are the white-robed throng and we believe that they are represented by those priestly courses, the 24 elders, as the overcomers.

But we have a lot of things that are somewhat indistinct. Why? This is my question. Why doesn't God give us more information? Let me ask you the same question in a different way.

If it was important for us to know, would God have given us the information? I think everybody would agree the answer is yes. God has not withheld important information from us. So if He's withholding this information or not giving it out willy-nilly, what does it tell us? It's not that important.

What is given to us, by definition, so to speak, is important. So rather than trying to read between the lines and answer a lot of questions that God doesn't really specifically address, it seems to me that it's more profitable to spend our time looking at what God does say and concentrate on that. So that's a long-winded way of saying that there are going to be some questions that you ask me that I'm going to say, I don't know because I don't see it in here.

When and how did the demons get thrown in the lake of fire? I'm sure they're there. Scripture says the lake of fire has been prepared for the devil and his angels, right? And they tell Jesus, we know that there is a time coming when you're going to throw us in there. And they know that when He comes the first time, it's before that time.

They say, look, it's before the time. You're not throwing us in before the time, are you? And, of course, He doesn't. He just has them get into pigs and into the drink and then who knows where they went.

Well, we have, interestingly, other passages that do give us some side illumination on this particular period because we are about to go into, we're transitioning out of the Millennial Kingdom and into the Kingdom of the Father. Because look at chapter 21. This is where we pick up tonight.

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and there was no more sea. Wait a minute. This is one of the most huge events in the history of the universe.

It's the end of the universe. It's the beginning of a new universe. It's like another Big Bang.

And the information is given to us in one verse in Revelation. I saw a new heaven and a new earth, the first heaven and the first earth had passed away. What I think is interesting about this is that John is outside watching the dissolution of the old heaven and the old earth and he sees the new heaven and the new earth come into being.

Now, how is that done? Where do you stand while the universe is being destroyed? It's just one of those conundrums that our tiny minds can't comprehend. Well, turn with me to Isaiah chapter 25. Isaiah 25.

We have two chapters to cover in Isaiah tonight. We're going to be going fairly quickly, so we just are going to surf across the top of these waves. Isaiah chapter 25 says, Oh Lord, you are my God.

I will exalt you. I will praise your name, for you have done wonderful things. God has done wonderful things.

God is doing wonderful things, and he is going to do more. Your counsels of old are faithfulness and truth, for you have made a city a ruin, a fortified city a ruin, a palace of foreigners to be a city no more. It will never be rebuilt.

It would appear that in the course of the thousand years of the Millennial Kingdom, that there is going to be a city built. Jerusalem is there. David is ruling from there.

Tribute is being brought in and so on. But this is sort of the mirror image of the Tower of Babel, if you will, where everybody got together and said, let's build this big thing. Now you think, well, you are pulling a lot out of just one verse.

Just keep that in mind. Just consider the possibility that there is an actual capital city that is going to be constructed. And they are not going to say, let's put a big billboard up and say, this is the anti-Jerusalem.

It will just sort of happen. It will happen over time. It will grow bigger and bigger.

And people are going to sort of, the tears amongst the wheat, people who aren't happy with the rule in Jerusalem are going to sort of gravitate and move. And this is going to sort of be the L.A. versus New York. This is going to be the Babylon versus Jerusalem.

And it's just going to become popular. It's going to be the San Francisco instead of Seattle. It's going to be a liberal town instead of a conservative town.

I don't know if Seattle is conservative, is it? No? Yeah, there aren't any conservative towns. It's going to be a liberal town. Look at it.

You've made this city a ruin, a fortified city, a ruin, a palace of foreigners to be a city no more. It will never be rebuilt. Therefore, the strong people will glorify you.

The city of the terrible nations will fear you. For you have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shade from the heat. For the blast of the terrible ones is as a storm against the wall.

You remember Psalm 91? He who dwells in the secret place of the Most High abides under the shadow of the Almighty God. He is my God. He is my refuge, my fortress.

In Him I will trust. There's a great song, He hideth my soul in the cleft of the rock. It's sort of a reference back to both Moses and Elijah at different times were protected from the glory of God as it passed by and from attack, from assault.

So, the needy and the poor take refuge in God and the blast of the terrible ones just winds up crashing against the wall and you're on the other side. Have you seen the documentary about the man who went up to Alaska and built himself a little cabin and then lived up there for 35 years all by himself? Went through the winters where it's 50 below. He made the whole thing.

He had been a diesel mechanic and he was working on something one day and he got a bunch of stuff sprayed in his eyes and he was afraid he was going to go blind and he was in his 40s or early 50s. I think he was in his early 50s. He was 51.

And it really startled him because he thought, I could have gone blind here and so with whatever eyesight I have left, I want to do what I want to do with my life. And so he cashed in his chips and went up to Alaska and he just started with a bare piece of ground. And he cut the trees and he processed the logs and he carried him over to where he was going to build his little thing and then he hewed them out and he rounded them so they would fit on top of one another.

He made the doors, he made the windows, he made the hinges with an axe and an adze and a draw knife and all that kind of thing and made his roof out of moss and he caught fish and gathered berries and he filmed the whole thing. He had a wind-up camera that didn't have to have batteries or electricity and he filmed a lot of his early work. And then once he got it all finished, he just lived up there.

He lived up there until he was like 89 or something before he ever came back. He lived to be like 92. But when he got to be around 90 or 91, he thought, here comes another 50 below winter and I'm getting a little creaky around the edges so maybe I'll go back to civilization.

But the National Park Service has made his cabin some kind of a national park monument or something and they maintain it. He had permission, if he ever wanted to go back, he could live there whenever he wanted. But actually, once he quit living up there, he died.

The whole time he was up there, 35 years, he was never sick a single day. Never got sick. Never got a cold.

Never got the flu. Never got a sore throat because he didn't want anybody to catch it from him. And he was always really careful.

He said, living by yourself, it makes you a lot more cautious. Because he knew if he ever turned his canoe over, if he went out when the water was too choppy or something, that would be it. Hypothermia would get him before he could ever... So he was very careful.

And he had a great time. And of course, he didn't goof around with the bears like that other young guy that went out there trying to film the bears and be friends with them and then he got eaten. He was smarter than that and he lived to be an old man.

You talk about the wall and the storm. You wonder why I even brought that up. I know.

But 50 below. But he built this cabin and he was just toast. He built his own fireplace.

I mean, you think if you were out there in the wilderness, would you know enough to put a roof on top of a cabin that wouldn't leak? And he squirrel proofed it. Because he said the squirrels are going to just eat you out of house and home. He made a stand, a pie, like 20 feet up where he kept his food so the bears wouldn't steal his food because they can tear into anything, but they can't climb, they can't shimmy up smooth poles.

And he had this great 20 foot ladder and he would go up there and get stuff out of his locker and bring it down. They showed him. He was still up there.

Somebody visited him when he was like 87 years old. Little old guy shimmying up that ladder and getting his food out and cooking it at his own fireplace. He built the fireplace and it drew.

A lot of modern people make a fireplace and it won't draw. You know, smoke comes in the house. Anyways, quite amazing.

But the point here is you have to know where the strength is. You have to know where security is. You have to know where to take refuge in a time of storm.

And God says he is strength to the poor, strength to the needy in his distress, a refuge from the storm. It doesn't do you any good to have this great cabin with a great fireplace and a moss roof that will keep you warm in the winter if you don't get inside it, if you don't make use of it. And this is the idea for those who trust God and those who want to live with him and those who don't.

These other people are going to say, I want a different kind of fortress. And over the course of the Millennial Kingdom, I believe there is going to be another capital, another Babylon that is going to get built over the course of that time. And that's where these people are going to sort of create a kind of underground, a terrorist network, if you will.

They'll probably do it all on the internet. And it says here in verse 6, In this mountain the Lord of hosts will make for all people a feast of choice pieces, a feast of wines on the leaves, of fat things full of marrow, of well-refined wines on the leaves. And he will destroy on this mountain the surface of the covering cast over all people and the veil that is spread over all nations.

What do you think that is? What is the veil and the covering? This puzzled me for a while. But you know what this is? This is the shroud. This is death.

Because God is going to prove his point in the Millennial Kingdom, in Jerusalem, with the sacrificial system, with the worship system, with the system of government, with the overcomers who dwell in the land over the course of that thousand years. He's going to make his point. And once that judicial case is finished and is complete, then death is going to be eliminated.

When it says here that the surface of the covering cast over all people and the veil that is spread over all nations, he will swallow up death forever. That's what we have at the end of chapter 20. Death and Hades are cast into the lake of fire.

But how does he do it? It says on this mountain he will destroy. It is the worship, it is the lessons and the doctrines that are learned at the temple, Ezekiel's temple in Jerusalem, around the throne of King David who is the prince regent for the Lord Jesus Christ who rules the world in the Millennial Kingdom. Those points are made.

Those facts are established. And no one has any more argument. Every tongue has to confess, you have a point.

We're out of arguments. Our appeals have been exhausted. Did you hear about the Peterson guy? It's been a year now.

The guy that killed his wife and her unborn baby and all that, he's celebrating his first year in prison. I say celebrating because the appeals process, he's been sentenced to death. But he's in the state of California.

He's in the penitentiary overlooking the very water where he tried to sink his wife's body. But they were saying today on the news that the appeals process in California is so complex and time consuming that it is far more likely that he will die of old age than he'll ever be executed. He's on death row.

But he'll die of old age in the appeals process rather than ever be executed because that's California, the land of fruits and nuts. So the justice will be satisfied and the appeals process will be exhausted. So in this mountain, it says it in verse 6 and it says it again in verse 7, in this mountain the Lord of hosts will make this feast and in the mountain he will destroy the surface of the covering cast over people to veil.

He will swallow up death and the Lord God will wipe away tears from all faces. Now, there's been a lot of talk about no more tears, no more pain, no more death and so on. When does the no more tears thing take place? It's at the end of the millennium, not the beginning.

There are tears as long as there is death because as long as there is death, there is sin. As long as there is death, there is separation. As long as there is death and sin, there is bereavement and there is pain, there is sorrow and there is suffering.

Even in the millennium, those things will exist. Only when the last enemy has been conquered, which is death, will all tears be wiped away. Now, suppose you have a loved one who is unsaved.

In what sense can you ever reach the place where there are no more tears? It would seem to me that however long you could look over at the lake of fire and know that your loved one was over there in conscious torment, it would break you up. Here's my sister or my brother or my father or my mother or my son or my daughter in unending torment in the lake of fire with no hope of relief. And people go to Luke and go to the rich man of Lazarus and say, he's down there, you know, one drop of water on my tongue, I'm tormented in this flame.

The only way you could not have a tear in your eye over something like that would be if you were calloused over and insensate and devoid of any compassion. I don't think that is a reconcilable scenario. I don't think you can reconcile the scenario of unending conscious torment with no more tears.

What kind of eternal beings can look at other beings in conscious torment and not be saddened, not be grieved? The only way that there can be no more tears is if there is no more suffering. And how is there no more suffering? It is the obliteration, the annihilation of those people. And it is a just and fair sentence.

And there is no argument. Everyone understands the necessity. Everyone understands the inevitability that if you will not accept what is required to live with God, you can't live with God.

It's just that simple. Well, it's a strong point to make, but let's read on. He will swallow up death forever, this is 25a of Isaiah, and the Lord God will wipe away tears from all faces.

The rebuke of His people He will take away from all the earth, for the Lord has spoken. And it will be said in that day, Behold, this is our God, we have waited for Him, and He will deliver us. This is the Lord, we have waited for Him, we will be glad and rejoice in His deliverance, in His salvation.

For on this mountain the hand of the Lord will rest, and Moab shall be trampled down under Him, as straw is trampled down for the refuse heap. And He will spread out His hands in their midst, as a swimmer reaches out to swim. And He will bring down their pride, together with the trickery of their hands, the fortress of the high fort of your walls He will bring down, lay low, and bring to the ground, down to the dust.

Moab here is the traditional thorn in the side of Israel. They historically, down through the centuries, attacked, remember the woe song against Moab that we read in Ezekiel? They were always opportunistically trying to usurp and take away the land and the prosperity and the peace of Israel. Now look at chapter 26.

In that day, that day is the end of the millennial kingdom, when God lays His hand on the holy city

and those who dwell there, there is this judgment, death is eliminated, and He is going to move those people into the eternal kingdom of the Father. Look at chapter 26. In that day this song will be sung in the land of Judah.

We have a strong city. God will appoint deliverance for walls and bulwarks. Basically, if you notice there is italics there, God and for are not in the original.

If you read this without that, we have a strong city, salvation appointed as walls and bulwarks. We are moving away from the literal city of Jerusalem and what is its symbolic value? It is the strength of God, the deliverance of God, the presence of God, and when God lays His hand on the city, that city is transformed into eternal salvation and that salvation becomes the walls of the city. That salvation becomes the bulwark against the dissolution of the entire physical universe so that the righteous nation which keeps the truth may enter in.

Now, there is more than one righteous nation. Any righteous nation, all of these nations that have existed down through the millennial kingdom are going to be able to enter this new Jerusalem, this Jerusalem which is emblematic, is symbolic of salvation. It is the walls and bulwarks.

You will keep Him in perfect peace whose mind is stayed on you because He trusts in you. Trust in the Lord forever, for in Yahweh the Lord is everlasting strength. He brings down those who dwell on high, the lofty city He lays it low, He lays it low to the ground.

He brings it down to the dust, the foot shall tread it down, the feet of the poor, and the steps of the needy. Now, this anti-city, in the same way that I think we, obviously we have a literal Jerusalem, and I would suggest that we have perhaps a literal second Babylon that appears over the course of the millennial kingdom, that is certainly hinted at here, but these two cities are elevated in spiritual language, in symbolic terms, to speak of salvation and no salvation. Those who trust in something else, their own strength, in the coming of Satan out of the bottomless pit, to relieve them of the burden of God's authority and God's plan and purpose and so on.

He brings down those who dwell on high, the lofty city He lays it low, He lays it low to the ground. He brings it down to the dust, and so this echoes of that Babylon that we've seen all down through history, and that woman who rides the beast, and that whole idea of existing apart from God, a strength that is derived from something other than God, and so on. The feet of the poor and the steps of the needy are going to trot it down, because you go to the Sermon on the Mount, Matthew 13, blessed are the poor, blessed are the meek, blessed are they who hunger and thirst after righteousness, those are the ones who inherit, those are the ones who are filled, those are the ones who receive.

It is acknowledgement of our weakness, it's acknowledgement of our poverty. The letter to the Ephesian church in Revelation chapter 3, you say, I have everything I need, and you don't know that you're poor and miserable and blind and naked, you don't admit it. And if you don't acknowledge your poverty, you don't acknowledge your blindness, like the Pharisees, if you were

blind, you would have no sin, but because you say, we see, Jesus told them, your sin remains.

And so it is the poor and it is the needy, self-acknowledged. Now, there is a difference in looking at ourselves and recognizing that we don't have inherent strength, that we need God's power and we need God's provision, and this concept that's very popular, every year, every two years, some new thing comes out. We're past the prayer of Jabez, we're past experiencing God, that thing's kind of on the wane, and we're right in the midst of the big purpose-driven life and the purpose-driven church and the purpose-driven this and the purpose-driven that.

But one of the popular things today is brokenness, that we have to sort of wallow in our brokenness. And I don't think brokenness is even a very good noun. But it's very popular.

If you had seen the number of sermons that I've seen, they're all about... To me, this is like Calvinism, when they can't get out of depravity and they just go on and on for pages and pages and they dwell with no good thing and so on. God doesn't emphasize brokenness in Scripture. He emphasizes solution-ness.

He emphasizes salvation-ness. He emphasizes righteousness. That's what we focus on, not where we have come from, but where we are going.

Paul says, To the extent that we were broken, that's behind. We are a new creation in Christ. And as we look forward to the millennial kingdom and now we're looking at the kingdom of the Father, this is where we are going.

This is what we are trying to get ready for. And to turn around and look over your shoulder like Lot's wife, and say, oh, my brokenness, my depravity, my fallenness, my sinful nature, my besetting sin, my... I don't even... Bob Thieme used to talk a lot about the area of strength and area of weakness of the old sin nature. I had a real hard time with that because do you really want a strong old sin nature or a weak old sin nature? He was talking about the proactive things that you do in the energy of the flesh versus the area of weakness where you cave into temptation.

But to me, the whole thing is bad. The sin nature is not a separate little box that's got a positive and negative pole in the area of strength. I mean, the sin nature is me.

It's... I don't say old sin nature. I say Sam. I am my old sin nature.

And to treat it as this... It's like calling a problem a disease when it's not a disease. It's like saying, well, you know, my sin nature made me do that. No, I'm Sam, and I did that, and I am to blame, and I'm responsible, and I need to change.

I need to have a change of mind. The Bible doesn't say check in your old sin nature and we'll wash it for you and give it back. It says be transformed by the renewing of your mind.

Put off the old man with its lusts and put on the new man. Become something you are not. Present yourself a living sacrifice.

It doesn't say chop out your sin nature and make it a sacrifice. You can't objectify our tendencies and our failures. It's not a separate little organelle that you can excise.

So, when we look ahead to this kingdom that is coming, and it says the hand of the Lord is going to rest here like a swimmer reaching out to swim. There aren't that many references to swimming in Scripture. I find this kind of... It's kind of like cats.

There are no cats in the Bible. And there were cats everywhere in the ancient world. How come there are none in the Bible? I can't figure it out.

Plenty of dogs, but no cats. And very few references to swimming. It doesn't say anything about people swimming during the flood.

It doesn't say anything about people swimming the Jordan. But here's one of your few references. And it says that God will spread out His hands in their midst as a swimmer reaches out to swim.

And it means that God is extending His reach. And He's going to exert effort. And He will bring down their pride.

This high city is a symbol of pride. We saw this in Ezekiel when we talked about those cities up on the mountain. This is pride.

It's the original sin. So, they're going to sing this song and the righteous nation which keeps the truth is going to enter into this city. He will keep them in perfect peace.

He's going to bring down those who dwell on high. In verse 4, the lofty city He lays it low, lays it to the ground, puts it in the dust, treads it down. The feet of the poor and the steps of the needy are going to tread upon it.

The way of the just is uprightness, O Most Upright. You weigh the path of the just. Yes, in the way of your judgments, O Lord, we have waited for you.

There is this constant refrain in Scripture of being patient. You have need of endurance. You have need of patience.

After you've suffered, you inherit. These people say, Lord, we have waited. We have been faithful.

We have placed our trust in your promises and in your word. The desire of our soul is for your name and for the remembrance of you. There is no way we can fake this.

There is no way we can can it or bottle it or market it or push it at people. You either desire God's

name and the remembrance of God, or you don't. I was talking to Patty earlier today.

I read an article in my little magazine that comes from Dallas Seminary. And there is this trend that I see among a lot of people where they decide that the study of the word of God is dry and dull and they don't have any dynamics in their life. And they say, maybe we've overlooked the Holy Spirit.

Maybe the Pentecostals have got something on the ball. Maybe we're too much into this cessationist idea and we've just overlooked the Holy Spirit. And then they veer over into signs and wonders and surprised by the voice of God and Jack Deere and all this.

And there's something lacking. To me, it's stunning. If you were in Hawaii and you were complaining about the scenery and complaining about the weather, this to me is what it's like somebody who knows Greek and knows Hebrew and is a qualified seminary professor and says, I found myself all parched and dry and having no dynamics in my spiritual life because all I was doing was studying the word of God.

Ah, come on. You're in Hawaii. You're in paradise in the word of God.

How can you not be excited? How can you not have enthusiasm? How can you not be jazzed? I just don't understand that. Something is missing. And I would suggest, and I'm not trying to judge anybody and I don't want to put any of us on a pedestal either, but let's face it.

There has to be something missing. If you're in the word of God and you are not nourished and refreshed and comforted and strengthened and made alive looking at the great truths of God, the character of God, the plan and purpose of God, if that does not ring your bell, this is what is lacking. You we have waited for.

The desire of our soul is for your name and for the remembrance of you. With my soul, verse 9, I have desired you in the night. Yes, by my spirit within me I will seek you early.

For when your judgments are in the earth, the inhabitants of the world will learn righteousness. You're either pro-God, you're either an enthusiastic pursuer of God, or you're not. And if you're not, you're going to have a dead, dry thirst and nothing on this earth is going to quench it.

You're going to run to emotion, you're going to run to miraculous manifestations, you're going to run to philosophies, you're going to run to stimulations, you're going to run to all kinds of things, and it's like running from one dry hole in the desert to another. There's only one thing that refreshes the human soul and that is connection to the Creator, connection to the Almighty, and you see it right here. This is the salvation for those who are going to move into the kingdom of the Father.

And hopefully, it's the attitude of heart that we have. Desire for God's name, remembrance of Him, seeking Him early, desiring Him. You wake up in the middle of the night and say, you think

about God, you think about understanding the realities that surround this physical universe.

Well, we need to pause here and take our break. When we come back, we'll finish chapter 26 and we'll see the bearing on Revelation chapter 21.