

Rev 26-02-01b

We're ready to pick up our study here in Revelation, chapter eight and nine. And we're noting what God has done by way of establishing a pattern that is for our benefit. God never disciplines, he never judges without the opportunity to repent.

And this is a truth we can embrace and hold close to our heart that if we are failing in some area, if we are falling short in some way, we're not suddenly going to have disaster befall us without the opportunity to be made aware. This is the convicting ministry of God's Holy Spirit. And if we are sensitive at all, if we care at all about where we stand with the Lord, if we have a desire to be pleasing in his sight and to reflect his glory in our lives and to prepare for service now and in the future, God will communicate with us.

He's our heavenly father, whom the Lord loves, he chastens. He scourges the sons that he receives. And we benefit from that.

And we're grateful that God warns us and God gives us the opportunity to turn, to change our mind and to, by his grace and in his power, free ourselves and depart from iniquity and enter into that place of abiding in the vine, bearing much fruit, righteousness by faith. There is no reason we can't do that because it is accomplished in God's power, by God's grace, in God's strength. Jesus said, without me, you can do nothing.

But with him, Paul says, I can do all things. I can do all things through Christ who strengthens me. Christ strengthens us.

So when warning music begins to play, we like to identify this when we're watching various kinds of entertainment and we heard some foreboding melancholy strains the other day in something we were viewing and Patty said, what do you call that kind of music? And ever since they were little, Elizabeth and Rebecca have called that warning music. That means what's coming is not good. So we want to respond.

We want to be sensitive. We want to be repentant. And this is what happens when you don't.

So looking at these plagues of Egypt as one example of the pattern, you find that there is a correspondence here in the book of Exodus versus the book of Revelation, whether it is the trouble of the descendants of Jacob, the cry of God's people comes up because they are afflicted and oppressed in Egypt. And you find this Exodus reflected later on in Isaiah chapter 60 verse 14 or Jeremiah 30 verses five through eight. I'll read you Jeremiah 30 verses five through eight as just an example.

I won't have time to read all of these, but this is representative of the repeating pattern, the ongoing communication of this. These are the words that the Lord spoke concerning Israel and Judah in Jeremiah 30 verse four. "For thus says the Lord, we have heard a voice of trembling, of fear and not of peace.

Ask now and see whether a man is ever in labor with child. So why do I see every man with his hands on his loins like a woman in labor and all faces turned pale? Alas, for that day is great so that none is like it. And it is the time of Jacob's trouble, but he shall be saved out of it.

For it shall come to pass in that day, says the Lord, that I will break his yoke from your neck and will burst your bonds. Foreigners shall no more enslave them, but they shall serve the Lord their God and David their King, whom I will raise up for them. There's one of your specific millennial kingdom promises." And it goes on, "Therefore do not fear, O my servant Jacob." And this pattern repeats in our own lives.

We may be oppressed. It can be circumstantial. It can be physical.

It can be health-wise. It can be relationship-wise. It can be economic.

It can be social. It can be from any... It can be demonic oppression, which we're about to take a close look at. But the promises of God, when our lives begin to resemble one of these patterns, God's grace and God's provision, God's presence and God's power are also manifest and evident.

And even in the Old Testament, when we see these promises to Israel, this is God's promise that when His people have a life that begins to match this pattern, this is His response. This is His course of action, His promised presence and power. So that is an example of these.

Cries to God are heard. Flip over to Jeremiah 31, verses 18 through 20. I have surely heard, God says, Ephraim bemoaning himself.

This is quoting Ephraim. You have chastised me and I was chastised like an untrained bull. Restore me and I will return, for you are the Lord my God.

Surely after my turning, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, yes, even humiliated, because I bore the reproach of my youth.

This is the mistakes of youth. This is the young man we saw in the first 10 or 12 chapters of Proverbs who doesn't heed lady wisdom crying out in the streets and instead is taken in by the crafty heart, the failures and the sins of youth. So I was ashamed and humiliated because I bore the reproach of my youth.

Then God resumed speaking in verse 20. Is Ephraim my dear son? Is he a pleasant child? Though I spoke against him, I earnestly remember him still. Therefore my heart yearns for him.

I will surely have mercy on him, says the Lord. What a wonderful passage. We don't say, well, that was Israel, but it's not me.

It's a part of the prophetic pattern. These things were written for our instruction. And as we see the judgments of God falling in these repeating threefold patterns, whether it is in Exodus, on Egypt, remember there is a mixed multitude that comes out of Egypt with Israel because there

were Egyptians that got the message.

And they said, truly, there is a God in Israel, that this God of Jacob is the real deal. And I want to be numbered among his people. I am going to join myself to Israel.

I am going to leave the land of Egypt. And there was an enormous multitude that came out with Israel. So this continues and I can give you 16 points of correspondence with references.

Let me just list these quickly. I'm only going to do it once. We're able to revisit via recordings some of these things.

So I apologize for going quickly, but we have a lot to cover. But the first one is Jacob's trouble, the affliction. This was Isaiah chapter 60, verse 14 and Jeremiah 30, verses five through eight, which we read.

And if you don't get any of the others, just remember Jeremiah 30 and then number two, the cry to God, which is heard in Jeremiah 31, verses 18 through 20. But the similarities to the Exodus account and our Revelation account continue. The third is God will command the oppressors to let his people go.

And you find this not only in the Exodus, but Isaiah chapter 43 and verse six. Isaiah 43, six, I'll read that to you real quickly. I say to the earth, give them up and to the South, do not keep them back.

Bring my sons from afar and my daughters from the ends of the earth. Everyone who is called by my name, whom I have created for my glory. I have formed him.

Yes, I have made him. Bring out the blind people who have eyes and the deaf who have ears. Let all the nations be gathered together and let the people be assembled.

Who among them can declare this and show us former things? Let them bring out their witnesses that they may be justified or let them hear and say it is truth. This is verse 10 of Isaiah 43. You are my witnesses, says the Lord and my servant whom I have chosen that you may know and believe me and understand that I am he.

Before me, there was no God formed, nor shall there be after me. I, even I am the Lord and beside me, there is no other. We're going to see this satanic and demonic attempt to invoke and represent other gods, other objects of worship.

These were the gods of Egypt. And as you know, when you go through the plagues, you can see that so many of those plagues are a finger in the eye of an Egyptian god, where you have a God of light, God makes it dark. You have a God of the Nile, God turns the Nile to blood and so on.

And there's a fascinating study you can do, which I think we did when we did Exodus back in the day. So that is the third. God commands the oppressors to let them go.

And some of these are a little more, there's more traction than others. But remember, how many witnesses are there to Egypt as this confrontation takes place? Who stands before Pharaoh? Moses and Aaron. As Elizabeth pointed out, there is the rod of Aaron.

And there is the hand of Moses, and there is the hand of God represented in those three. But there are two witnesses. Well, coming up in Revelation, we're gonna see in chapter 11, the two witnesses to the Gentile, pagan, unbelieving, rebellious world.

And there are lying signs and wonders. We're gonna see this in Revelation chapter 13, verses 14 and 15, where the beast and the false prophet are going to deceive the world with these lying signs. And you remember in Egypt, the magicians of Pharaoh were able to reproduce some of the earlier plagues, rod turned to snakes and some of the other things.

But then they ran out of magic. They ran out of pseudo power. But that's the fifth point.

The enemies of God will also perform lying signs and wonders. And the sixth, there are sore judgments from God. And you're back to Jeremiah chapter 25, where in verses 15 and 18, and 16, Jeremiah 25, 16 says, they will drink and stagger and go mad because of the sword that I will send among them.

So I took the cup from the Lord's hand and made all the nations drink to whom the Lord had sent me. And it begins, of course, in verse 15. The Lord God said to Jeremiah, take this wine cup of fury from my hand and cause all the nations to whom I send you to drink it.

So during the time of these judgments in the seventh, God will protect his people. And you have this throughout the revelation, Revelation chapter seven, verse four, the sealing of the 144,000. You have it in chapter 12, verse six, and in verses 14 through 16 of chapter 12.

The hand of God protects those who he chooses to preserve through these judgments. Of course, the eighth, water turned to blood. You saw this in the Exodus.

It's also in Revelation 8, 8, Revelation 11, 6, Revelation 16, 4, and 5. Satanic frogs. We're gonna see this come up in Revelation 16. Frogs associated with satanic presence and power.

The plague of locusts we're about to look at here in Revelation chapter nine, verses two through 11. Boils and pains, Revelation chapter 16, verse two. Hail stones from heaven.

We've just seen it, Revelation chapter eight, verse seven. Darkness, Isaiah chapter 60. Again, we saw this in the first one.

Jacob's trouble, Isaiah 60, verse 14. The darkness, Isaiah 60, verse two. And again, in Revelation chapter 16, verse 10.

Hardened hearts. We're gonna see this upcoming in Revelation 9, 20, and 21. Despite all these things, people did not repent.

That was the case in Egypt as well. Death to multitudes of peoples coming up in our chapter nine, verse 15. And finally, Israel will be delivered.

This is Zechariah 14, verses three and four. And of course, Paul mentioned this in Romans 11, verse 26. Israel will be saved.

So what a tremendous foreshadowing and establishment of the pattern in the Exodus that gets repeated in the judgments that we find before us. Secondly, I want to talk about the mention here when we get in Revelation, we're back to Revelation now, chapter eight, when the third angel sounds in verse 10. A great star from heaven burning like a torch, it fell on a third of the rivers and on the springs of water.

The name of the star is Wormwood. The name of the star is Wormwood. This in Greek is absintheon, A-P-S-I-N-T-H-I-O-N.

I had a brief experience when I was a young Marine. Somebody said, oh, I'm drinking something alcoholic and terrible. And it was called absinthe.

And I tasted it and it was awful, as with many things. I think brandy and other things just taste awful. You know, people that throw back shots of whiskey on the rocks and you see people that try this the first time in movies and TV shows and such, and they're coughing and spitting and their face is turning red.

It's not like a great steaming cup of coffee. It's not like a wonderful cold glass of orange juice. It's nasty.

And so this particular kind of liquor called absinthe, people don't drink it for the taste because it tastes awful. But it comes from this Greek word that is translated Wormwood, absintheon or absinthe. And in Hebrew, this is La'anah, L-A-N-A-H, La'anah.

And this is thought to refer to a plant that is called scientifically Artemisia. And so it is either A.absintheon or A.herba alba. And it is used as a metaphor to talk about anything that's very bitter.

There is also, in English, when you talk about Wormwood, this refers to a dark green oil that is produced by this plant. And it was used to kill intestinal worms. It's a harsh remedy.

It is a mild poison, but it can kill these intestinal worms. So this is what we have here in Revelation 8, verses 10 and 11. Let me give you some background for this Wormwood.

I believe, as I said in the first session, that this star is a metaphorical allusion to Satan himself. This is the shining star, the Lucifer, that is fallen from heaven. And this devastation is not just physical.

I think there will be a physical correspondence to this as a part of the prophetic pattern, but I think this is a spiritual truth. And this great star that is fallen from heaven, burning like a torch,

falls on a third of the rivers and on the springs of water. The name of the star is Wormwood.

A third of the waters become Wormwood. Many men died from the water because it was made bitter. We're in the trumpets.

We look at this from a spiritual perspective. What could this mean? Well, if you look up La Ana in the lexicon and in the concordance, you find that this is used nine times in the Old Testament. And it only occurs once in the New.

So we have a total of seven references and 10 usages of this word in scripture. Coincidentally, I think. But Wormwood is referred to Old Testament and New 10 times.

And there are seven passages because two of the Old Testament passages mention it twice in the same verse. So you have another seven and 10. But for example, the first use in the Old Testament is Deuteronomy 29.18. Deuteronomy 29.18. If you look at Deuteronomy 28, the preceding chapter, this is a summary of the blessings on obedience and the curses on disobedience.

And when you look beginning at verse 15 of Deuteronomy 28, if you do not obey the voice of the Lord your God to observe carefully all his commandments and his statutes, which I command you today, here are the curses that will come upon you and overtake you. Consequences of failure to repent. That's kind of our theme here in Revelation in this section, isn't it? We're going to conclude this chapter nine in Revelation, they did not repent.

If you, O Israel, do not repent, 28.16 of Deuteronomy, cursed you will be in the city, cursed in the country, cursed is your basket and your kneading bowl. Cursed is the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks. You will be cursed when you come in, you will be cursed when you go out.

The Lord will send on you cursing, confusion and rebuke in all that you set your hand to do until you are destroyed and until you perish quickly because of the wickedness of your doings in which you have forsaken me. The Lord will make plague cling to you until he has consumed you from the land which you are going to possess. The Lord will strike you with consumption, with fever, with inflammation, with severe burning fever, with a sword, with scorching, with mildew.

They shall pursue you until you perish and your heavens which are over your head shall be bronze and the earth which is under you shall be iron. The Lord will change the rain of your land to powder and dust. From the heaven it shall come down on you until you are destroyed.

From the heaven it shall come down on you. The Lord will cause you to be defeated before your enemies. I'm at verse 25 now.

You shall go out one way against them and flee seven ways before them and you shall become troublesome to all the kingdoms of the earth. Your carcasses shall be food for the birds of the air and the beasts of the earth and no one shall frighten them away. The Lord will strike you

with the boils of Egypt, with tumors, with the scab and with the itch from which you cannot be healed.

The Lord will strike you with madness and blindness and confusion of heart and you shall grope at noonday as a blind man gropes in darkness. You shall not prosper in your ways. You shall be only oppressed and plundered continually and no one shall save you.

You'll betroth a wife, another man will lay with her. You'll build a house, you will not dwell in it. You'll plant a vineyard, you won't gather its grapes.

Your ox will be slaughtered before your eyes but you won't eat of it. Your donkey will be violently taken away from before you and it will not be restored to you. Your sheep will be given to your enemies.

You will have no one to rescue them. Your sons and your daughters will be given to another people. Your eyes shall look and fail with longing for them all the day long.

There will be no strength in your hand. A nation whom you have not known will eat the fruit of your land and the produce of your labor and you will be oppressed and crushed continually. So you shall be driven mad because of the sight which your eyes see.

The Lord will strike you in the knees and on the legs with severe boils which cannot be healed and from the sole of your foot to the top of your head." This is a no kidding warning. The whole idea is God is saying, don't make me do this. All you have to do is turn at my reproof.

He led with blessings in the first part of the chapter. But what we're looking for is in the next chapter in Deuteronomy 29, God is renewing the covenant. We say, well, God made a covenant with Israel at Mount Sinai.

Notice in Deuteronomy 28, this is Deuteronomas, the second giving of the law, the second rehearsal of covenant with God. So these are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab besides the covenant which he made with them at Horeb. Moses called all Israel and said to them, you've seen what the Lord did before your eyes in the land of Egypt, to Pharaoh and all his servants and to all his land.

This is what we talked about in the first session. The great trials which your eyes have seen, the signs and these great wonders. How do we see these signs and wonders? We weren't present the way Israel was, but we see them in the book of Exodus.

We see them in the judgments on Israel in the days of 721 BC, the Assyrians and 586 BC, which is actually the third wave, 605, 598 and 586 BC, the three waves of the Babylonians, the three increasing levels of judgment. This pattern of three that Daniel was a victim of, that Ezekiel lived under, that captivity and the aftermath. The great trials your eyes have seen.

This is Deuteronomy 29, five. I led you 40 years in the wilderness. Your clothes have not worn out on you.

Your sandals have not worn out on your feet. You have not eaten bread nor drunk wine or similar drink so that you may know that I am the Lord, your God. They couldn't plant grapes and ferment wine.

They couldn't raise wheat crops or barley crops and harvest them and separate the wheat from the chaff and make flour and bake bread. They lived on manna and God gave them water to drink. He made bitter springs pure and he brought water forth from the rock and so on.

When you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle and we conquered them. We took their land and gave it as an inheritance to the Reubenites, the Gedites and the half tribe of Manasseh. Therefore, keep the words of this covenant and do them that you may prosper in all that you do." That two and a half tribes, of course, is the Transjordan.

That's on the Eastern side of the Jordan where they settled and they didn't cross over with Joshua to dwell. They came over to fight and then they returned to the Transjordan. Verse 10, all of you stand today before the Lord your God, your leaders and your tribes and your elders and your officers, all the men of Israel, your little ones and your wives, also the stranger who is in your camp from the one who cuts your wood to the one who draws your water so that you may enter into covenant with the Lord your God and into his oath, which the Lord your God makes with you today so that he may establish you today as a people for himself and that he may be God for you and to you, just as he has spoken to you and just as he has sworn to your fathers, Abraham, Isaac and Jacob.

I make this covenant and this oath not with you alone, but with him who stands here with us today before the Lord our God, as well as with him who is not here with us today. For you know that we dwelt in the land of Egypt and we came through the nations which you passed by. You saw their abominations and their idols which were among them, wood and stone and silver and gold.

Pay attention now, we're coming to our link to Revelation chapter eight and nine. You saw the abominations of the nations that you passed through, false gods of wood and stone and silver and gold, so that there may not be among you man or woman or family or tribe whose heart turns away today from the Lord, our God, to go and serve the gods of these nations and that there may not be among you a root bearing bitterness or wormwood. Everything that we've covered in the last five minutes is leading up to this verse.

The emphatic, severe warning, the invitation to blessing, the harshness of the curse, if you depart from the living God with whom you have entered into covenant relationship. And it culminates that there may not be among you man or woman or family or tribe, this is Deuteronomy 29, 18, whose heart turns away from the Lord, our God, to go and serve the gods

of these nations and that there may not be among you a root bearing bitterness or wormwood, la'anah. And so it may not happen when he hears the words of this curse that he blesses himself in his heart, saying, I shall have peace, even though I follow the dictates of my own heart.

I can do what I wanna do and I'll have peace anyway, as though the drunkard could be included with the sober. The heart is deceitful above all things and desperately wicked. Who can fathom it? Jeremiah 17, nine.

Who can tell when his heart is deceiving him? There is a way that seems right to a man. The ends thereof are the ways of death. You cannot trust that little voice inside that says, I am right.

If you look at what's going on in the world today, and you look at people who are violently responding to things that they don't like, they are assured in their heart of hearts and in the very bowels of their being that they are righteous when they spit on law enforcement, when they violently attack, when they dox and they throw frozen bottles of water at people who are enforcing the laws of the land in accordance with the democratic outcome of recent elections. These people who cry that this one or that one is a threat to democracy are themselves hypocritically violating democracy by refusing to comply with what the majority has voted for and what the legislature has passed by way of laws and what the executive branch is enforcing by way of laws. I bring this up, not because I wanna make a political comment.

This behavior should scare you the way it scares me. We are all made out of the same mud and we all believe that we are right and we've got reasons. And that little conscience excuses us.

And if we think that our cause is righteous, our purpose is righteous, the outcome that we would like to see is righteous, then anything done in the service of that, we automatically conclude is also righteous. If I think as a woman, which I'm not, but if a woman thinks this is not a good time to have a child because career, relationship, so I will have an abortion and the abortion is okay because this is in the service of an ultimate good. So I can declare aborting a human life that God is in the process of creating and bringing into the world.

I will kill it because this is in the service of a good cause. And if there's someone who opposes me, I will declare them evil. I will declare them minions of the worst of evils that have been represented in the historical past.

This should scare us. This is the kind of heart we're going to see reflected in Revelation 9, verses 20 and 21. Mankind, the rest who are not killed by these plagues did not repent of the works of their hands, that they should not worship demons and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. Notice here, idolatry. They're not literally setting up little silver idols.

This is metaphorical language. Wormwood, in our chapter, chapter eight, this star comes down

and comes to heaven and turns the waters. What is the metaphor throughout scripture and especially in the last few chapters of Revelation? The water of life.

Oh, let him who is thirsty, Jesus says, come to the waters and drink, and out of his belly will flow rivers of living water. There is the river of life that flows out from under God's throne. And this water is benefit.

It is the life of God. It is the sustaining grace of God. Bitter water, poisonous water comes from the enemy.

The wormwood is bitter water. This shining star that falls from heaven and makes a third of all of the water poison and people die from drinking it. I think this is an actual physical calamity that will take place during the tribulation period, but it is even more emphatically spiritual poison, alternative truth, given as water of life actually water of death.

And it is satanic in its origin. That's why in the Old Testament usages, beginning here in Deuteronomy 29, wormwood is associated with forsaking God, rejecting God and embracing idolatry, false worship, false God, placing your faith in that which is not God and can never be God or replace God. Serving the gods of the nations, that is Deuteronomy.

There's another use in Proverbs chapter five. My son, pay attention to my wisdom. Lend your ear to my understanding.

This truth of God is our water of life so that you may preserve discretion and your lips may keep knowledge. The lips of an immoral woman drip honey and her mouth is smoother than oil. This is the seduction of self-gratification.

Her mouth is smoother than oil, but in the end, she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death. Her steps lay hold of Sheol.

Lest you ponder her path of life, her ways are unstable. You have no idea. You do not know.

Therefore, hear me now, my children. Do not depart from the words of my mouth. Remove your way far from her.

Do not go near the door of her house, lest you give your honor to others and your years to the cruel one. Lest aliens be filled with your wealth and your labors go to the house of a foreigner. Echoes of Deuteronomy chapter 28.

Forsaking God and his truth and the water of life is the way of death and the way of wormwood. You will drink and imbibe that which is poison. That's what the wormwood star ultimately represents.

And we don't have to wait to see the tribulation and wonder if we're gonna be in it or watch from heaven. This is a threat now. This is a threat today.

The internet is filled with poisonous communication that presents itself as truth, that wants us to think and imbibe and embrace concepts, claims, perspectives that are not biblical, are not God's truth, are not God's way, and will disable us, will poison us, and will kill our spiritual life if we are not super careful. Don't drink the bitter water. Don't be poisoned and killed by it.

It is satanic in its origin. The trumpets are talking about satanic activity, fallen angel activity, demonic activity. There are some who distinguish between fallen angels in general and demons in particular.

I'm not sure you can make that distinction. But the name of the star is wormwood, and a third is destroyed by it. And notice, many men died from the water because it was made bitter, and water is the source of life, and the source of life is cut off.

When the fourth angel sounds, and you can look up the other references to wormwood, it is never a good thing. Let me just give you one more out of the nine in the Old Testament. This is Lamentations chapter three.

I am the man who has seen affliction. You know, Jeremiah wrote the Lamentations, and he is watching Judah be judged by God and go into captivity. He's issuing the final warnings, and he is lamenting the lack of repentance of the people, and they are gonna go under judgment for lack of repentance.

I am the man who has seen affliction by the rod of his wrath. He has led me and made me walk in the darkness and not in light. He has turned his hand against me time and time again throughout the day.

He has aged my flesh and my skin and broken my bones. He has besieged me and surrounded me with bitterness and woe. He has set me in dark places like the dead of long ago.

He has hedged me in so I cannot get out. He has made my chain heavy. Even when I cry and shout, he shuts out my prayer.

He has blocked my ways with hewn stone. Notice the actions of people. Hewn stone, this is what people do.

He has made my paths crooked. He has bent to me a bear lying in wait like a lion in ambush. He has turned aside my ways and torn me in pieces.

He has made me desolate. He has bent his bow and set me up as a target for the arrow. He has caused the arrows of his quiver to pierce my loins.

I've become the ridicule of all my people, their taunting song all day long. He has filled me with bitterness. He has made me drink wormwood.

Jeremiah here is representative. It's like King Herod in the gospels, representative of the people of Judah. His individual lament here is representative of the people of Judah.

Why did God do all of these things? Is God capricious, unpredictable, likely to fly off the handle and suddenly be filled with burning wrath? Why does God do these things? Read Deuteronomy chapter 28. Read Deuteronomy chapter 29. Look at the references to wormwood in the Proverbs.

All of these things existed in Jeremiah's day. And the people to whom this is communicated know the reason that God sends these judgments. Whom the Lord loves, he chastens.

And it is designed by way of warning to turn us and cause us to change our ways. This is the upshot. That's why looking at the trumpets, it's so important to realize not only are there earthly obstacles, earthly consequences, and earthly judgments, there are spiritual consequences and spiritual judgments.

And we can be out from under the protection of God and suffer demonic oppression, demonic and satanic consequences of forsaking God's way and God's word, God's wisdom. Turning aside, we can be filled with bitterness and wormwood and gall, and it's our own fault. But the source of it can be from the earth, seal judgments.

It can be from demonic oppression. The cleft of the rock is no longer available to us. We have walked away from it.

We've walked out and are suffering the slings and arrows of the enemy. Satan roams the earth seeking whom he may devour. And if we have made ourselves a tasty morsel and are out from under God's protection by choice, we have only ourselves to blame, as you see at the end of Revelation chapter nine.

So how important is it for us to understand the context and the prophetic references that hark back to so much? We've seen this in the past. When you have an Old Testament quote in the New Testament, that's op-sit, go see, confer, go back and read the whole passage in context because it's written for our instruction. These judgments are filled with references back.

This is a zip file that we are expanding and bringing the fulsome content before our eyes. And this is the intent of the Lord Jesus in sending us this letter, in giving us this information. We can look at Israel's experience in the past.

We can look at the world's experience in the tribulation, but ultimately we have to turn the corner into how should I then live? What does this mean to me? I do not want to be opposed in my bread basket and in my field. I don't want to be defeated when I go out and when I come in. I don't want the curses of Deuteronomy chapter 28 to be fulfilled in my life.

I want to be in the first part of the chapter. God leads with promise, but if we don't respond, here is the result. Read the first part of Deuteronomy chapter 28.

That's motivation. This is our hope. Hope is the motivation.

I have the hope of God's blessing. I can have the expectation of God's judgment if I do not respond. This is never more clear than it is here in Revelation.

When the world is confronted, the world is warned the way Egypt was warned and did not respond. And they suffered both globally, locally, and personally. Pretty much in that order.

Time after time after time, in an ascending order of intensity. Turn you at my reproof, God says. Why will you die, O house of Israel? Why make me do the curses? Let me do the blessings.

We should examine ourselves. Do not trust that little voice that says, but I'm right. We know if we're right or not when the Holy Spirit ministers the word of God to our soul and convicts us of sin and of righteousness.

Isn't it interesting that part of the convicting ministry is to convict us of what is right, as well as what is wrong, in John 14 and following. So we should be those who by faith and patience inherit the promises, not those who fall back unto perdition, unto loss. And it's pretty graphic.

It's pretty sobering to see these accounts. What are we gonna do with it? That's the question. Well, we're gonna pick up on Wednesday with a further investigation from this perspective that the Lord Jesus gives us in this section of the revelation.

And what a wonderful shining of light on what has sometimes been obscure we're going to see. But we'll close here in a word of prayer. Father, thank you for the truth of your word.

Thank you that you have not left us orphans. The Lord Jesus comes to us as the living word. He represents it.

He communicates it. He embodies it. And he enables us to embody it as his body, as we absorb and seek to understand and apply these truths from your word.

We pray that God, the Holy Spirit will find us pliable, teachable, amenable, guideable, so that we can truly represent the Lord Jesus and shine his lights in the midst of a crooked and perverse generation, so that others will see the light of your grace and be drawn to you. And we have the privilege of showing the way. We ask it in Jesus' name, amen.