

The Hour of Judgement Has Come

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[0 : 00] Good morning. Good morning. Still morning, right? Take out your Bibles with me, please, and turn to the last book of the Bible, Revelation of Jesus Christ, chapter 14.

We would expect, and it would be human wisdom to do a message on Thanksgiving. Wouldn't that seem appropriate?

And yet we are committed to walk through the book of Revelation and take each passage as God has given it to us.

Therefore, we come to a subject today that I would not have chosen for this day in 10 years, maybe not 1,000.

So we are looking at verses 6 through 13 this morning. It's part of a number, well, part of three snapshots or three glimpses into the end time.

[1 : 16] And this is the middle one where there are three proclamations by three loud angels that are warnings, that are messages that are really about ultimate issues, ultimate issues, eternal issues.

And so these are important messages. So let us read it, and then we'll pray, and then we'll dig in. So if you're able, please stand as I read from the book of Revelation, chapter 14, beginning at verse 6.

John says, Then I saw another angel flying directly overhead with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people.

And he said with a loud voice, Fear God and give him glory, because the hour of his judgment has come.

And worship him who made heaven and earth, the sea and the springs of water. Another angel, a second, followed, saying, Fallen, fallen is Babylon the great.

[2 : 46] She who made all nations drink the wine of the passion of her sexual immorality. And another angel, a third, followed them, saying with a loud voice, If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of his anger.

And he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image and whoever receives the mark of its name.

Here is the endurance of the saints, those who keep the commandments of God and their faith in Jesus.

And I heard a voice from heaven saying, Write this, Blessed are the dead who die in the Lord from now on. Blessed indeed, says the Spirit, that they may rest from their labors, for their deeds follow them.

[4 : 32] So it reads, let us pray. Father, grant us, as always, your Spirit to illumine us, to teach us, to remind us, to open our eyes.

Father, we are looking at a passage that is frankly terrifying. And so grant us, Lord, your word, your wisdom, your insight.

We pray in Christ's name. Amen. Amen. Please be seated. Amen. Amen. So, verse 6 talks about an eternal gospel, and that got me curious.

Not heard it referred to as an eternal gospel before. You know, it's the gospel. It's the gospel of Jesus. Now he's saying it's an eternal gospel. It's eternal good news. So it got me thinking, what else is eternal?

What else does the Bible describe as eternal? Eternal. What is it that lasts forever, that never ends? You know, the gospel never ends.

[5 : 53] What else in Scripture is described as eternal? Any ideas? Kingdom, the eternal kingdom. What else? What's eternal? What does the Bible say is eternal? Eternal damnation.

Eternal damnation. Destruction, yeah. This passage refers to that. Eternal life. Eternal life.

Yeah, we're given eternal life. Eternal kingdom. Eternal kingdom. Who's eternal? God is eternal. Yeah, there we go. God is eternal.

The Scripture describes the Father as eternal, the Son of God as eternal, and the Spirit as eternal. God's things are eternal.

His glory, His dominion are eternal. What about the believer? We mentioned eternal life. We also have salvation is mentioned as eternal. Redemption is eternal.

[6 : 50] The new body is eternal. Looking forward to that. Our inheritance in heaven is eternal. Our comfort is eternal.

But it also mentions other things that are eternal, like judgment is eternal. Fire that is eternal. Fire that is eternal. Fire that is eternal.

Destruction that is eternal. Never ending. And our passage refers to that as well. Revelation 14 shows us the blessings of eternal rest, we saw at the end, verse 13, for those who have faith in Jesus.

But it also shows us a judgment that is forever, and a non-rest, a restlessness, for those who refuse God, or choose another God.

These are ultimate issues. This is about eternity that is at stake.

[7 : 59] Revelation 4, this passage today, answers the question we've been asking for some time. The question that the souls under the altar, remember in chapter Revelation 6, asked, how long, O Lord, before you judge, you avenge, what has been wrongly done to us?

How long? And Lord's message then was, rest, wait a little longer. Right? Now it's answering that question. Now, we're getting a glimpse at the future aspect when God's judgment comes.

This is the last warning, in a sense. These are the last warnings. And we're getting a glimpse into it, so it's not last for us, it's now, but there will be a time of ultimate judgment.

Now, I want to remind you where we are in Revelation. We've been looking at chapters 12 through 14. They come as a unit. They are cycles of visions here, perhaps seven, I don't know, it depends on how you divide the text.

Some, some scholars see seven one way, some see seven another way. You know, if you look for seven, you can find it, you know, so I don't know if there's seven or 14, it doesn't matter. There's cycles of vision.

[9 : 19] So we see, we saw in chapter 12, there was John saw, right? He saw a sign in heaven, and it, which was a woman, right? Clothed with the sun, and 12 stars on her head, and she's giving birth, and she gives birth to the Messiah.

Right? So she's not just Mary, she's every woman of Israel from Eve on, and she becomes the woman who births the Messiah.

The Messiah then is caught up to heaven, out of the dragon's snare. The dragon sought to kill this baby. Could not do it.

Couldn't kill him all the time he lived, until the time when Jesus gave up his life. But then, so we see this war between Satan and Jesus, and then Satan and the woman, and then Satan and the church.

So it's showing us from the time, from the birth of Christ on, chapter 12. Chapter 13 is just an extension of chapter 12, because at the end of chapter 12, we see the dragon standing on the sand of the sea.

[10 : 31] And the next verse in chapter 13 shows us that out of the sea comes the first beast, the first servant of Satan.

So a sea beast. And then in the second half of chapter 13, we see a land beast. So chapter 12 gives us the historical view, the unveiling behind the scenes of history, that Satan is at war with God, with Christ, with the church.

What he, chapter 13 shows us and unveils to us, is that how Satan does that is he works through earthly people. So we hear of this sea beast, which is not, is a symbolic of, remember, we have the seven churches who are in Asia Minor.

So for them, the first beast comes from the sea, across the sea, like Rome, comes to Asia Minor. And that first beast is, in the first century, Rome.

The rulers of Rome, for 500 years, rulers of Rome. Right? Who essentially attack the church and require worship from everyone.

[11 : 49] And then that beast works through a land beast, which is described as a much smaller, just two horns, and kind of looks like a lamb, and is very religious oriented.

Wants worship. Wants people to worship the first beast. So we have a, we have world, in the first century, the first beast is the world rulers, the Caesars, at that time.

And then the second beast, the land beast, that serves the first one, are the false prophets. Or at that time, in the first century, the imperial cult. That forced people to worship Caesar.

You will go to the feast, you will participate in the activities, or you do not get a place in the marketplace. You will be able to buy and sell if you identify with Caesar.

If you will say, like the Jews said when they crucified Jesus, we have no king but Caesar. Did they really mean that? No. But they were complying in order to get Jesus killed.

[12 : 56] So it doesn't have to be sincere worship of the beast, but compliance. So that you can have security, and live, and prosper. This is what's portrayed here.

So, in chapters 12 and 13, we have this historic view from the time of Jesus to the end. Now we skip, in chapter 14, to three glimpses, three portraits of the end.

So in chapter 14, one through five, we saw this picture of the saints who are on Mount Zion. We just talked about Mount Zion. The heavenly Jerusalem. We have the saints in heaven.

Safe. Secure. Okay. Now we come to a second vision, verses 6 through 13. And here we have three proclamations.

Three different angels. I saw an angel, another angel, and another angel. Each of them speaks with a loud voice, and each of them has a message. And they're all messages about ultimate destiny.

[14 : 04] Message one, fear God, worship him, for the hour of his judgment has come. Message two, fallen, fallen is Babylon the great, the one who caused all the world to drink her wine of immorality.

Message three, whoever worships the beast, takes its image, identifies with that, whether it be Caesar, whether it be whatever that beast is today.

Whoever identifies with that, aligns itself with that, shall be, what? Tormented. with fire and brimstone.

Scary stuff. So ultimate, ultimate stuff. So, we're looking at that second portrait today. The three proclamations of the end.

These are eternal and ultimate issues of identity. identity. I call it issues of identity because your destiny is determined by who you identify with.

[15 : 22] Who or where do you find your identity? Do you find your identity in God as the image of God that you are created to be?

The image that Jesus, as we come to Jesus, is being reformed to that image of God? Right? Is that your identity or is your identity in something else?

Because something else is not God. And that's what this is all about. So what are these ultimate issues? There's two.

There have to be two because I always do two, right? I always do two things because it fits on my paper that way and it's my way. I used to do three. Now I'm trying to cut back.

So you say you should be doing three because there's three messages, right? So that's three. Would have done that before. Now I'm just doing two. So two issues. But really it comes down to two issues. Two issues.

[16 : 24] One is an issue of choice. Choice of identity. We see in verses six through eight the first two messages are about choice of identity.

And then the second issue verses nine through 13 are about the consequences of that choice. Okay. So two issues here. Who do you choose? Who do you serve?

Where's your identity? And secondly what's the cost? What's the consequence of that choice? So first issue how then just put it the way that it's being put here in verses six through eight.

How have you responded to God your creator? How have you responded to God your creator? That's the ultimate issue. That's the question at the end.

You will be held accountable. We will all be held accountable for what we know. What has been revealed to us and what has been revealed to every person is God's existence existence and his role as creator.

[17 : 36] Now to many of us we've had more revelation than that but everyone will be judged according to that. So how have you responded to God your creator? That's the issue that's brought up here in verse six and seven.

Worship him who made heaven and earth the sea and the springs of water. Worship him that creator. the one that you're ultimately responsible the one that gave you life.

Have you responded to him? So this comes in three parts verses six through eight three parts verse six and seven are about the call so we have this first angel comes right flying in midheaven so the question is you know what's going on with the angel?

Is that literal? Is it at the end of time is an angel going to come and fly in midheaven and who's he talking to? He's talking to those who dwell in the earth and then that's further clarified by what?

The end of verse six clarified by who's the one who dwell in the earth? Well to every nation and tribe and language of people. In other words this is a message that goes to everybody. This is universal.

[18 : 42] So is this literally an angel flying in the air all the way around the world preaching the gospel to everybody? Well it's probably symbolic probably representative and angels often represent men.

They are angels are messengers so perhaps they are this angel is simply representative of the church that gives its witness all over the world. Perhaps I don't know or God could do anything could be an angel at the end I don't know with a very loud voice for everyone to hear but it says that he proclaims an eternal gospel an eternal message of good news eternal so in other words this good news is never changing it is eternal it never ends this gospel which means if it's eternal it means it's the same gospel that came from Genesis 1 all the way through Revelation 22 it is the gospel of the Old Testament and the New Testament and you might say wait a minute what gospel was there in the Old Testament I thought that was bad news in the Old Testament right no the gospel has been there from the beginning Paul tells us in Romans that the gospel started with

Abraham right the offer of justification by faith alone in Christ alone came in the offer to Abraham he believed and it was reckoned to him as righteousness he was given righteousness by faith so yes all the way from the beginning it's plan A all long God didn't change it well Jesus came and corrected everything all right God the scary stuff didn't work so now we do nice stuff with Jesus right no God was very gracious in the Old Testament so we're saved by gospel means we're saved by come on you reformation people saved by grace alone through faith alone in Christ alone to glory of God alone based on the scriptures alone got all the solas in there so the call so this isn't a gospel we expect we see you know the gospel we know is you know that we're saved by grace alone through faith alone in Christ alone right it is a message of salvation and what's his message verse 7 he said in a loud voice he's proclaiming an eternal gospel fear God and give him glory because the hour of his judgment has come and worship him who made heaven and earth the sea and all the springs of water that's the gospel how is that the gospel fear God give him glory well okay

God does God deserve the glory yeah he's he is many things he's good we gave thanks to him today he's good he's right he's just he's faithful fear God that means take him seriously it might mean tremble it might mean respect and awe fear is the word phobia so it could mean absolute dread but we see you know I think a right sense of fear when we see Peter in the boat with Jesus right and Jesus calms the storm and it said Peter was what phobia who are you not like dread but wow wow who is this this is no mere man right so that kind of take him seriously give him the attention and the honor that he deserves worship him give him thanks so fear

God give him glory worship this God when Jesus came preaching in Matthew 4 he preached the gospel he said repent and believe in the gospel why for the kingdom of heaven is at hand there's a reason just like here fear God give him glory worship him because the hour of his judgment has come repent believe the gospel for his kingdom is at hand and his kingdom means ultimate issues are at stake it's the gospel so why fear and worship right well because he says because the hour of judgment has come when is that judgment by the way well in this picture it's it's imminent it's here but again we're given a glimpse into future it can come at any time can it not are we waiting for anything well it depends on your theology but are we waiting for anything really according to Jesus in Matthew 24 are we waiting for anything because in

[23 : 43] Matthew 24 he said it's going to be like days of noah people are going to be partying everything seems normal and then boom be like lightning striking it will not be expected you can't count the days they all hate oh it's close well it always seems a bit close doesn't it can happen at any time so in the end this the hour of judgment has come God in the end will hold everyone accountable to what though what are we accountable for well you will be accountable to what you know and how you've responded to God so what does he say right at the end of verse seven fear God give him glory because the hour of his judgment has come in what way well worship him who what made heaven and earth the sea and the springs of water worship him as creator you are accountable to him as the creator as the giver of life he and you all know that this is the first ultimate issue how have you responded to God as creator everyone faces that everyone knows he is the giver of life he provides food he provides rain right

God gives rain on the just and the unjust he provides food of the earth he makes he creates a world that reproduces itself and continues to produce fruit and vegetable and all those things as we are good stewards of it right this is not evolution this is that's foolishness that's simply a theory to suppress the truth of God and to make it somehow justifiable to reject God God calls it foolishness we know that so issue number how have you responded to your creator and then as God reveals more truth to you there becomes the Jesus issue have you responded to Jesus now realize not everybody in the world has heard of Jesus so they're not responsible for that until they hear of it but they are responsible for how they respond to the creator so now verse 8 adds something interesting so we got this gospel we got this response to respond we got the judgment that's coming and then verse 8 the second angel simply announces fallen fallen is Babylon the great she who made all nations drink the wine of the passion of her sexual immorality period it's like that who's

Babylon first time mentioned in the book of Revelation who's this Babylon and she's called a she she so obviously it's a symbolic reference code name Babylon so but notice how she's described she's the one who made all nations drink the wine of the passion of her immorality in other words she is the source and cause and seducer and manipulator and enticer toward evil or whatever you want to call it toward abandoning God drinking the wine of her passion of immorality she's the corrupter she's the one who seduces the world she entices people to adopt substitutionary gods she starts with good things what is sin by the way sin is the taking of what

God has created as good and taking it outside the bounds in which he's created it for right food is good if I overuse food not so good wine is good but if I indulge in wine all the time I am overusing I've taken it beyond the bounds of its goodness God created marriage and sex sex is good but if I take it outside the bounds God created it I cause problems right that's sin is simply over a line it's taking something good right so what does the serpent tempt Eve with has God really said can't eat from every tree what's he holding back on you isn't everything God created good didn't he say that when he created everything he said it's very good so even the tree that he said don't eat from is good tree isn't it why does

God say he can't have that one so see taking good beyond its bounds that's all sin is so worship is good but if I worship not the one that deserves worship but something else and I've made something good corrupted so that's I think the idea of wine here he uses a picture of wine she makes the nations drink the wine of the passion of her immorality so wine wine's a good thing isn't it wine's good Jesus brought the good wine to the wedding didn't he right he didn't bring the diluted down wine he brought the good wine it's like yeah it's good God created it's good but it can be used for wrong purposes so she uses wine to intoxicate and get people drunk or clouded in their thinking right to make poor choices so who is this

[29 : 54] Babylon well Babylon historically was you know goes all the way back to tower of Babel that's the same area where later the kingdom of Babylon was established but remember when Israel went into captivity where did they go Babylon for 70 years captive to Babylon why because 70 was the number of times they skipped the Sabbath year and they are now going to justifiably pay for those 70 years that they ignored God's command so for 70 years they're in Babylon Babylon is their enemy Babylon is their captor Babylon is their master okay that's the symbol of Babylon now it becomes a code word for the enemy for the one who captivates you the one who carries you away the one who becomes your master it's a code word chapter 17 we're going to hear more about

Babylon chapter 17 and 18 it's really going to go into how she has fallen how she's judged she is called in chapter 17 to the mother of all prostitutes she's a woman she's a representative picture of the mother of all prostitutes who lures kings and nations and peoples to drink her wine and become intoxicated and mad by it which leads to immorality or idolatry or whatever so this word Babylon is a code word that simply is a symbol for all world systems that are anti God in the first century that first beast was Rome the Caesars right the second beast was the false prophets or the priest system that enforced the calling of people to worship Caesar so what is it today who's the first beast who is that world ruler or rulers who are manipulating things at

Satan's bidding they may not say it's Satan but he is behind it and then who are they using that cause us to worship false things right it's not going to look in the 20th century are we in the 21st century now did we do that we did that okay so it doesn't look the same as the first century first century was more literal like they had to go into temples and bow down and you know had idols and images today what's the image it's not obvious now right idols are different an idol is simply anything that we that we depend on that we look for security value right we trust to make us secure anything that could be my work my family my it doesn't have to be a it's a thing it could be a belief system so today the world who are the world leaders directing these things well we could probably point to some not just one and then they're working through other agencies other political economic media factors right that get the message out and enforce the world view that is ultimately anti-god it's not at face value anti-god but it is subtle it is redefining values it is redefining what matters it's redefining what's good for you right this is the beast in our world so

Babylon is the one so-called woman behind it that makes this happen so let me just get practical what does the gospel have to do with judgment because that kind of surprises us you know here's the eternal gospel before the judgment is at hand what does the gospel have to do with judgment so let's go back to the gospel right gospel is four words gospel is God man Christ Christ response remedy reply faith response so who's God the gospel has to start with God because here it is the message is fear God give him glory why worship him because that's the ultimate issue is God so the gospel starts with God not you starts with God so who is God God defined himself to Moses in Exodus 34 remember said let me see your glory

I'll pass by and he declared his glory he says the Lord the Lord is merciful gracious slow to anger forgiving faithful abounding in love but will not let the guilty escape judgment we like all the first traits I love God I love a God that's merciful gracious slow to anger right forgiving and faithful and loving but if we define God as he defines himself he's not God with all those traits unless he's also holy and righteous right and just because God to be a real God must hold us accountable if he's truly holy and righteous so that's

[36 : 08] God so we got a problem with the definition of God he's merciful and forgiving and all those great things but he's also just and holy then we come to right so that's God then man who's man not God right I'm not I have versions of the because I'm in his image I have some of those qualities but not like he does I can be forgiving I can be good I can be faithful I can be just I want to call people on there right we have that get that from God so I'm not that so I got a problem if he's going to hold me accountable for me then I how do I get the forgiving part so that's the third part of the gospel right God man man's in trouble that's the bad news what's the good news Jesus God so loved the sinners of the world that he sent his only son to do what to tell him how to live yeah he did that but that's not why he can't to save his people from their sins call him

Jesus he's a savior he will lay down his life in their place he will take he will take the justice of God for you he will take what you deserve he will drink the cup that we're supposed to drink remember Jesus in the garden said let this what pass cup he drank the cup of God's judgment communion we talk about that cup you drink the cup too I drank you get to get the fruit of the cup I did the work of the cup right so that's our gospel so how do we enter into that well we believe we trust we respond we say yes I don't just pray a prayer I entrust my life to that he opens my eyes and awakens me so what does the gospel have to do with judgment everything it's about ultimate issues here here's how

Paul describes the connection between the gospel and God's wrath Romans chapter 1 he says I am not ashamed of the gospel for it is the power of God for salvation to everyone who believes so there you got God salvation faith to the Jew first and also to the Greek for in it in the gospel the righteousness of God is revealed from faith to faith in other words a personal righteousness to us a gift of righteousness where we grow as it is!

the righteous shall live by faith the righteous do not live by obedience they live by faith that issues in obedience then he goes on and he says this that's the gospel why is the gospel because the wrath of God is revealed from heaven against what against ungodliness and unrighteousness of men how does he define men's unrighteousness unrighteousness!

of men who by their unrighteousness! do what? suppress the truth there we go that's the first step they suppress the truth what does he mean by that for what can be known about God what do you know what can be known about God is plain to them not hidden because God has shown it to them they not only observe it but God calls them causes them to see it see it's passive and active it's plain to them it's there but he also has shown it he has made a connection between them and the evidence so now they're accountable it's not just oh I wasn't paying!

[40 : 27] attention he has shown it to them whatever that looked like where they're sitting out at camp at night looking at the stars and going oh you know we all have those moments right oh what is this all about this is bigger than me this is sitting at the ocean and look at the powerful way I don't know how you impact with!

but we all impact are impacted by it or trees in our mountains here whatever lake stream I don't know what gets you I get caught up in a lot of it so it's a plain to them because God has shown it to them how does he explain that for his invisible attributes his invisible attributes namely his eternal power and divine nature have been clearly perceived everybody sees that it is God not a force but a God all powerful God ever since the creation of the world in the things that have been made so they are without what excuse

Stephen Hawking is going to stand before God one day and what's he going to say oops no he's going to say I saw it I hated it I ignored it he has to no matter what he says today whatever he's written in his books hmm for although they knew God they did not honor him as God or give thanks to him but they became futile in their thinking and their foolish hearts were darkened so this is described as the wrath of God that is revealed from heaven and as you read through the rest of Romans 1 it describes wrath not as an active force coming against somebody but rather as a passive withdrawal isn't it because they suppress the truth what does

God do he gives them over in other words he pulls back then they exchange the truth not that they suppress truth then they exchange the truth for a lie so they have a substitute God that they worship and God gives them over again in other words pulls back a little further his wrath is not an aggressive attack it is rather a withdrawal!

that's what you choose that's what you get I will pull back my grace I will not restrain evil to come upon you not mine I'm just gonna I'm not gonna protect you that's kind of scary that's a scarier wrath isn't it you want to be by yourself I'll let you be by yourself so what's the gospel the gospel is God's salvation to a believer to the one who lives by faith his righteousness is a gift to those!

[43 : 59] who trust and then we see that God considers unrighteous is not some blatant sin not some list of do not do's but what's the root sin is suppressing truth of God's existence that's unrighteous that's wrong that's the first issue of our accountability to somehow see God and push it away God the God who is the creator who deserves honor who deserves thanks who deserves all our attention he is worthy but we want to make something else worthy anything but him that's what's natural to us so the first issue is how have you responded to

God then the second issue verses 9 to 13 are the consequences well if we choose that if we're like Babylon if we listen to Babylon we drink her wine and we're influenced and seduced so that we can justify our disbelief in God what are the consequences because yeah Babylon or the harlot is the one that the devil uses to seduce us yeah but we're still we still make the choice we still make the choice so what's the consequence so verses 9 on he says if anyone right verse 9 another third angel if anyone worships the beast or its image receives a mark on his forehead or his hand if he's drunk the wine of Babylon then he will also drink the wine of God's wrath so God's wrath is poured out in full strength into the cup of his anger there's a cup there's a cup that

Jesus drank so how you respond so this is the second issue the consequence is however you respond to God determines your ultimate destiny it's that simple however you respond to God determines your ultimate destiny so if you respond to him with fear and glory and worship and reverence and trust and love and thanks you will have what the spirit describes as rest from your labors a blessed dying in the Lord but if your response to God is to refuse him to ignore him to suppress him then God's justice requires what you deserve and that's justice you're accountable for your choices ultimately so verse nine starts with who anyone the third angel starts with the third angel so we got the third message right here's the third message of ultimate so if anyone worships the beast so the basis of the choice consequence is coming but the basis of the choice is those who refuse

God for allegiance with false gods so those so he defines as if anyone worships the beast right worship doesn't have to mean I go into a temple or go into a church and I bow down it just can mean I align with that I adopt that system of beliefs I I'm loyal to that right doesn't mean it has to be even genuine but I worship as God this idol this beast this image of earthly security so again an idol worship as God anything where I seek security identity value hope that's my substitute God so in the first century as I said the symbolic beast was Rome the Caesars right so they're worshipping Caesar probably not from the depths of their heart but if they knew what's good for them

I will conform I will conform you know Pax Romana peace of Rome you will comply we want peace and if you don't comply there will be consequence you'll be cut off you might be killed so we hear of Antipas in chapter two right who would not bow to Caesar and was killed so we have we have those who are killed in the first century for this very thing right and then we hear the message of these first century churches stay faithful keep the word hold on to Jesus if you die you die you die because I got lots of gifts for you when you die if you want eternal security you don't conform to earthly security if you want earthly security you give up eternal security it's your choice it's your ultimate choice so what's the consequence verse 10 verse 10 whoever drinks right worships the beast whoever drinks her wine verse 10 will also drink the wine of

[49 : 41] God's wrath if you drink now the word for drinking her wine back in verse 7 no verse 8 drinking the wine of her passion notice the word passion there can mean wrath and the root word for wrath means heat so it's a burning so wrath is kind of that burning anger right so heat so there it describes this what in the next verse is called wrath he describes it as passion drinks the wine of her passion drinks the wine of her heat right drinks the wine of her heat that leads to sexual immorality will also drink the wine of God's heat just keep the word consistent drinks the wine of God's heat his wrath his heat which is described however poured full strength into the cup of his anger now there's the other word for wrath the anger is a settled disposition he will be tormented oh boy this is just terrifying images here in verse 10 to be honest

I don't like this this is why I said this is not a subject I would have chosen to speak on a Sunday before Thanksgiving but this is truth and this is essential truth this is God's truth so I need to hear it so he describes this verse 10 drink the wine of God's wrath pour it out in the strength and the cup of his anger what happens if you worship the beast what happens if you drink the wine what happens is you will be tormented with fire and sulfur which is another word for brimstone in the presence of the holy angels and the presence of the lamb and the torment the smoke the residual the effect of their torment goes up forever and ever and never ends and they have no rest who to clarify these worshipers of the beast and its image whoever receives the mark of his name in other words whoever is identifying aligning with this false

God torment we've had that word before remember remember that was it the fifth trumpet that sent out the scorpion locust people not people demons you know that weren't allowed to kill but they stung and it had a torment for five months and the torment was they wanted to die but couldn't so it's a mental anguish same word mental anguish an emotional not so much physical but they wanted to die and they couldn't die there's this anguish misery that's what this is but here it says they're they're tormented with what with fire and brimstone what is that is that a physical thing now remember this we're talking about eternity so their bodies are already buried their physical earthly bodies are buried so everyone who is buried will be resurrected right some to life some to judgment so they're resurrected with what some kind of body spiritual body like believers get a spiritual body something that's never described as the believer's body but so anyway they're resurrected to this judgment so they are tormented okay that's a mental language we know that with fire and sulfur what is that those are symbols fire think of all the things fire represents in the bible think of all the things that are described with fire in the bible so what what does fire symbolize james says the tongue is a fire what does it mean is it really a fire coming out no what is the how is the tongue not like a fire what does the tongue do that that is like a fire destroys hurts right it's like poison sets a whole forest on fire by one little spark one little word right we can hurt people right damage so fire can be destructive consuming we just read our

God is a consuming fire fire is a symbol of God we see the pillar of fire we see a burning bush that doesn't consume yet it shows that purity we see the vision in chapter 1 of revelation Jesus has eyes of fire right so it can mean a holy kind of picture what else is fire hell is fire huh cleansing fire to believers becomes purifying and cleansing we go through fiery trials to be purged and cleansed right our faith gets purified by fire Peter said right it gets refined it takes all the impurities out of it so we go through those fiery trials which are hard but that causes us to grow we learn we get pruned we get matured we get oh okay

I gotta watch that one right so that's fire fire can be destructive it can be purifying it can be God's presence it can be positive and negative sulfur what is sulfur well if you add sulfur to fire it intensifies the heat fire and brimstone same brimstone as sulfur it intensifies the heat so there's the symbol the symbol is fire that is either purifying or consuming or purging I don't know what that fire is doing to these individuals in the parable in Luke 16 remember that parable that Jesus told about the rich man and Lazarus remember that how Lazarus was a poor man you know begging for food during his life and the rich man lived in his luxury and then they both died right and then in the afterlife they're sitting so that Lazarus is a believer so he's he's in Abraham's bosom where he's comforted and good he's got his good things now and the rich man is across this

[57 : 00] Jesus describes a great chasm where they can't cross but they can see and hear and so the rich man's on the other side he's suffering in agony he's tormented it's like hmm interesting same words torment anguish is that what it's like is that what hell is like it's more of a mental anguish a misery verse 11 describes it as no rest no rest a constant restlessness no comfort no rest no peace and then look at this to add to that here's what it said he says they're tormented with fire and sulfur in the presence of who holy angels and the lamb I always thought of hell as eternal punishment as separated from God but that's what I want if I hate

God I don't want to see him I don't want to be anywhere near him I want to be you know you read the C.S. Lewis book that's like oh yeah they hate heaven they don't want to be there they want to be away from it but here it says they're tormented in the presence of the lamb what is that is that simply a constant reminder like the rich man seeing Lazarus right he sees oh Lazarus is good oh just Abraham could you tell Lazarus just take a drop of water put it on my tongue that's all I ask no can't cross no so that conscious vision a constant knowledge of what I refused is that whatever it means it's terrifying and here's the reason of this language apocalyptic literature is not meant to give us the exact details of every little thing it's meant to give us images pictures that will startle us that will awaken us that will stab our conscience that's what it's meant to do it's not necessarily the detail of what that fire and sulfur look like or how they experience that but it's that there will be unending torment and whatever it is it's terrifying and it hopefully is motivating to cause somebody to go okay hang on maybe I need to rethink this if that's really ultimate that's really true then maybe

I need to listen to the first angel who said fear God give him glory worship him because I owe that to him I owe him that so the application what does this mean for believers verse 12 and 13 and interesting he always adds an application does this apply to believers I thought this was all about unbelievers this is all messages for the earth dwellers and you know right this is for the people that choose the bad side what about so here he says verse 12 here's the application here is the endurance of the saints what does all this mean endure the endurance of the saints what does the endurance of the saints look like well it looks like keeping the commandments of God and faith in Jesus so in other words faithfulness to what God has called me to do by my faith in Jesus that's how you tie those two together by the way it's not keep commands check off the list and then trust in

Jesus it's I can do those things what God calls me to only by my faith and abiding and trusting and relying on Jesus that's how I'll do those I want to do those because I got a new heart right I want to do those but I can't on my own but by faith I can't so in other words what's the message and then he says here's the motive here's the reward I heard a voice verse 13 from heaven saying right blessed are the dead who die in the Lord by the way it's literally it is blessed are the dead who are dying in the Lord not just those who will die but those who are dying we're already dying we die daily Paul says every time we lay down our life every time we give our bodies a living sacrifice to the Lord we're dying blessed are those who are dying in the Lord right your death will be blessed and then the spirit how often times do we see hear the spirit speak of

I mean he's always quiet he's always talking to us but here he says yes yes indeed they're blessed that they're that they may rest from their labors for their deeds follow them so there's the reward blessed death rest and refreshment forever so how do we respond to all this what's why are we told this you know why are we told here's endurance so all this stuff about judgment last warning and ultimate issues we're like we're believers we're good right we're safe I trust Jesus I'm good I just said my death is blessed I'll have eternal rest I'm looking forward to that but how does that relate to the judgments though so we know yeah well and I think there's a tendency that we have to say that's what they get and I need to tell them that so here's what Paul says in Romans 2 so we looked at

[63 : 45] Romans 1 earlier here's Romans 2 here's the follow up here's the application okay to the church how do we respond to this topic shall we as Christians judge others see that's what they get no you don't think so no it's like Jesus said I did not come to condemn I did not come to condemn I came to save now that's our job too our job is not to condemn we're not the judge but here's what Paul says in Romans 2 therefore you have no excuse oh man every one of you who judges for in passing judgment on another you condemn yourself because you the judge practice the very same things you got to call out others on the same things that you've right we know that the judgment of God rightly falls on those who practice such things in other words who practice what things immorality and all that stuff no who practice judging others judgment of God rightly falls on those who practice such things do you suppose a man you who judge those who practice such things and yet do them yourself that you will escape the judgment of God or do you presume do you presume on the riches of his kindness and forbearance and patience not knowing that God's kindness is meant to lead you to repentance yes but because of your hard and impenitent heart that's suppressing the truth because you keep pushing

God away because of your hard and impenitent heart you are storing up wrath for yourself not others you're storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed he will render to each one according to his works two different applications to those who by patience and well doing seek for glory and honor and immortality he will give eternal life but for those who are self seeking and do not obey the truth but obey unrighteousness there is wrath and fury or wrath and heat so let's let me just end with these verses from Galatians 6 this is kind of a summary I think if you get nothing else there is a summary of the whole ultimate matters thing

Paul says in Galatians 6 do not be deceived God is not mocked for whatever one sows that he will also reap people do not get away with stuff no one will get away with anything whatever one sows that will he also reap for if the one sows to his own flesh will from the flesh reap corruption but the one who sows to the spirit will from the spirit reap eternal life so let us not grow weary of doing good for in due season we will reap we will reap if we do not give up let us pray father we thank you for your word grant us lord the wisdom to capture this message in its big sense in the impact that was intended grant us wisdom with the details grant us lord grace and how we receive this message as as those who are believers help us to receive it as i deserve that i deserve that i deserve that yet god has saved me let us not receive it as that's what they deserve that's what they deserve and grant us lord to be motivated by this as well to know that our friends our loved ones those that come across our path need to hear this grant us the courage the words the actions that point to you we pray in christ's name amen amen please stand let's close with the song that i should have played last week every tribe every tongue every nation

Thank you.