

# Revelation 15-16

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[ 0 : 00 ] Open up your words together as we get to the book of Revelation. We're going to read two chapters in the book of Revelation this morning, and you'll see it why. The first chapter, chapter 15, is only eight verses, and then we'll get into chapter 16.

So this morning, we'll read the Scripture, and then we'll do the introduction, so you'll have an opportunity to sit down. We'll be in Revelation chapter 15, and then we'll also read chapter 16. And in the introduction, I will let you know why we read these together.

So if you are there, and if you are ready, let it be known by saying amen. Amen. Okay. Pages are still turning, but that's okay. You'll catch up with us, right? Just jump on where you can.

Revelation 15 says, Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished. I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name standing on the sea of glass holding harps of God.

And they sang the song of Moses, the bondservant of God, and the song of the Lamb, saying, Great and marvelous are your works, O Lord God the Almighty. Righteous and true are your ways, King of the nations.

[ 1 : 07 ] Who will not fear, O Lord, and glorify your name? For you alone are holy, for all the nations will come and worship before you, for your righteous acts have been revealed. After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes.

Then one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God, who lives forever and ever. And the temple was filled with smoke from the glory of God and from his power, and no one was able to enter the temple until the seven plagues of the seven angels were finished.

Then I heard a loud voice from the temple saying to the seven angels, Go and pour out on the earth the seven bowls of the wrath of God. So the first angel went and poured out his bowl on the earth, and it became a loathsome and malignant sore on the people who had the mark of the beast and who worshipped his image.

And the second angel poured out his bowl into the sea, and it became blood like that of a dead man, and every living thing in the sea died. Then the third angel poured out his bowl into the rivers and the springs of water, and they became blood.

And I heard the angel of the water saying, Righteous are you who are and who were, O holy one, because you judged these things. For they poured out the blood of saints and prophets, and you have given them blood to drink.

[ 2 : 26 ] They deserve it. And I heard the altar saying, Yes, O Lord God, the Almighty, true and righteous are your judgments. Verse 8. The fourth angel poured out his bowl upon the sun, and it was given to it to scorch men with fire.

And men were scorched with fierce heat, and they blasphemed the name of God who has the power over these plagues. And they did not repent so as to give him glory. Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened, and they gnawed their tongues because of pain.

And they blasphemed the God of heaven because of their pains and their sores, and they did not repent of their deeds. The sixth angel poured out his bowl in the great river of the Euphrates, and its water was dried up so that the way would be prepared for the kings from the east.

And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs. For they are spirits of demons performing signs, which go out to the kings of the whole world to gather them together for the war of

the great day of God the Almighty.

Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked, and men will not see his shame. And they gathered them together to the place which in Hebrew is called Har Magadon.

[ 3 : 36 ] Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, It is done. And there were flashes of lightning and sounds and peals of thunder, and there was a great earthquake, such as there had not been since man came to be upon the earth.

So great an earthquake was it, and so mighty. The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God to give her the cup of the wine of his fierce wrath.

And every island fled away, and the mountains were not found. And huge hailstones, about 100 pounds each, came down from heaven upon men. And men blasphemed God because of the plagues of the hell, because its plague was extremely severe.

Let's pray. Lord, thank you for this day. God, give us wisdom and discernment to understand your word. Lord, give us a life to apply it, to live it for your glory. In Jesus' name we pray. Amen. You may be seated.

Thank you for your patience. As you remain standing during our time of prayer, and also during our time of reading. Revelation 15 and 16 is a subject of scripture in which I sought to divide, but the more I prayed about it, the more I looked at it, the more I saw that we probably needed to read it together as one unit.

[ 4 : 48 ] And the reason being is because these things happen in rapid succession, which means that once they start, there is no pause. They just continue to go. It is this outpouring. If we had to title the message, it would be the final outpouring of wrath.

It is the final outpouring of wrath. And as something begins to spill over and there is no stopping it, this is exactly what happens here. Once God begins to pour out his wrath upon sinful man, there is no stopping it.

Up to this point, there have been God's judgments. There have been his temporary judgments, or his, I don't want to say temporary judgment, his momentary judgments for man's rejection, what is called the tribulation period.

Do you remember from our study so far into the book of Revelation, the church is gone, the church is in heaven. Those who live on the earth now, some of them are coming to Christ through the witness of the 144,000, some because of the testimony of the two witnesses, and some because they find scripture and they open up the word and they see the word of God.

But what we see is people coming to Christ during the tribulation and paying the ultimate price because of that decision, many of them dying a martyr's death, except for the 144,000 sealed witnesses.

[ 6 : 02 ] We have seen the opening of the seven seals. The seventh seal contained the seven trumpets. The seven trumpets began to sound, and at the seventh trumpet, we've seen the seven bowls.

So literally what we see is that seventh seal contains all of the full measure of God's wrath. Once the bowls begin to be poured out, there's no stopping it.

This is God's judgment for man's sin. This is that great day of judgment, not the day of judgment where they stand before the throne. That comes later on.

But this is the outpouring, the full measure of God's outpouring. And I believe we could look at Revelation 15 and see it in all of its glory and then look at Revelation 16 and see it in all of its truth. But I believe we need to see the glory of Revelation 15 with the truth of Revelation 16 so that we can get a full picture of this final outpouring. And I just want you to see three things when we see this picture here because we have the tendency at times to magnify greatly the love of God, and we should because the Bible tells us that God is love, right?

[ 7 : 09 ] That he is a loving and kind God. He is a good God. But the Bible also magnifies the wrath or the judgment of God. And we have a tendency because of our own nature, we love love and we dislike wrath, right?

Not any of us like to get in trouble. We don't like judgment. We don't like penalty. So we want to magnify his love and his kindness and his mercy and his grace and we want to kind of downplay or

minimize his judgment.

We can't do that when we read the book of Revelation. We have to magnify both of them because as God is merciful, continuously giving man the opportunity to repent, he is also just in his judgment and that he does judge man.

So I want us to see this morning the final outpouring of his wrath and what we get when we get to this point. And we need to understand, I'm not going to take time, just as has been my case all the way through the book of Revelation, to try to split frog hairs with you, if you will.

I don't even know if that's a saying you're supposed to say when you preach to such a great book as Revelation. Only if your name is Billy Joe, you're from Belbuckle and you live in Wartrace, can you say that? But we're not going to try to really get into all the details and me tell you exactly what these seven plagues or these seven bowls are because the realization is we don't know.

[ 8 : 25 ] And we're not here to study Revelation, to see a revelation of things to come, church. We are to see what? A revelation of, I'll let you finish that. It is a revelation of what? Jesus Christ.

Right, this is a revelation of Jesus Christ. Hopefully when you open up your Bible to the book of Revelation, you see the title, The Revelation of Jesus Christ. It is a revelation of who he is in light of the things to come.

And we don't want to stop and linger so long over the things to come and stress ourselves out over the things to come and try to figure out exactly what these seven bowls are. Some people say, well, you, wow, that was, whoa!

But really loud for just a moment. Still loud. Y'all want me to split frog hairs now? Whoever's watching it on TV said, well, I guess they got their sound thing figured out, right?

We good? He said, we don't know what happened. And it's okay. I'm pretty loud, right? Still too loud, brother. You're going to have to cut me down. Wow.

[ 9 : 29 ] For a guy that chases squirrels, that wasn't a good thing. Hey, let's change mics. Turn the podium mic on and I'll stay put. What about that? Look, I turned it on.

I unplugged it and it's still loud. Okay. It's the podium mic now that's loud. Okay. We're good. That's Trisha level, not Billy Joe level.

So you might want to cut that down just a little bit, okay? I'll stay away from it. Now let's get back on track, Billy Joe. Let's get here. So we don't want to take so much time to dictate exactly what is going on during these seven plagues that we forget to focus on Jesus Christ in the midst of them. And I think by studying Revelation 15 and 16 together, we get a beautiful picture of exactly that. We see a revelation of Christ in light of these things to come. Number one, I want you to see the full measure of the outpouring of his wrath is really a recognition of his holiness.

In the outpouring of his wrath, we have a recognition of his holiness, which is what the beginning pages of Revelation 15 is all about. It says, Then I saw another sign in heaven, great and marvelous.

[ 10 : 36 ] John introduces this section just like he does much of it in Revelation with another sign or one like that. This shows a different sign from what he's seeing. And what he is seeing is a revelation after revelation after revelation.

God just keeps turning the page, if you will, and opening up to him more and more of the things to come. And what he says is, This one is great and marvelous. And what is he doing? He is looking up into the throne room of heaven.

He is no longer looking on earth where the beast and the dragon and the false prophet are all there. Now he is beholding the sign in heaven. And everything of this vision speaks of the holiness and the glorious nature of God.

There are the seven angels who had the seven plagues, which are the last, because in them the wrath of God is finished. And he says, And I saw something like a sea of glass mixed with fire. Now this sea of glass is not something new to us in Scripture.

As a matter of fact, Moses saw it for the first. The first one that saw the sea of glass was Moses. Those that are with me on Sunday night, remember when we were going through the book of Exodus, Moses took with him the leaders and the elders of the nation of Israel, and they went up on Mount Sinai, and they had a fellowship meal with God.

[ 11 : 42 ] Remember that? And they were there, and it says that they were under the footstool of God. And that which was below God was something like a sea of glass. And it was illumined, if you will.

It's not necessarily water, but it was something, the only way they could describe it was just a radiance of his glory, and they sat under the radiance of his glory and had a meal together. Ezekiel saw the same thing.

Isaiah saw the same thing. And here John sees the same thing. It's amazing when we study Scripture that we can see this consistency of the visions of God. But now there's something new in this book, in the book of Revelation, which John sees.

Now the sea of glass is mixed with fire. And fire is a picture of his holy wrath. It is a picture of his righteousness and his wrath and his judgment that is about to be poured out.

And we see all of these things throughout 15, chapter 15, displaying his holiness. He says, And then after these things, man, that mic is still very loud. I'll try to back up and easy on you guys.

[12:40] After these things, I looked, and the temple of the tabernacle, the temple of the tabernacle of testimony in heaven was opened. So now we have this temple. And the seven angels who had the seven place came out of the temple, clothed in linen, clean and bright, girded around their chest with golden sashes.

All I want you to see here is the temple of the tabernacle of heaven is really just a picture of the doors of God's presence being opened up. And these holy angels coming from the presence of God, clothed in righteousness that is white, and girded in glory that is with golden sashes from the presence of God that these judgments come from his presence.

This is important. We need to understand this, right? And we see in verse 8, And the temple was filled with smoke from the glory of God and from his power. And no one was able to enter the temple until the seven plagues of the seven angels were finished.

What we see here is God's glory all over this. See, we like to glorify God in his love. We like to magnify him in his mercy. But friend, listen, even his judgment brings him glory.

Because if God does not judge sin, he is not fair. God sets a perfect standard. And the standard in his presence is perfection. And if he was to overlook that standard, then he would be unfair, right?

[13:57] We call that he would be unrighteous. He would be showing favoritism. But his wrath, his judgment, is just as much a revelation of his holiness as his love and his mercy and his grace is.

Because while he is just to offer forgiveness, think how many times throughout the book of Revelation God has extended forgiveness. The fact that there are seven seals. And in these seals, it begins to progressively get worse.

And in each one of these seals, actually from the very beginning, the men of the earth understood these judgments were coming from God. And then there were the seven trumpets. It was God sounding the alarm.

And man still ignored them. And now there are the seven bowls. By the time we get to the seven bowls, things happen so quick. God has had the angel flying mid-heaven saying, repent, repent, turn away, for the judgment of God is coming.

And he offered the whoa, whoa, whoa for those who are about to happen. And then we see the angel proclaiming the eternal gospel. We see the 144,000 witnesses proclaiming the message to all, every tribe, every tongue, every nation, all mankind.

[15:00] God has been good in giving man the opportunity to repent. So friend, listen to me. He is equally good in judging man in his wrath. The judgment of God magnifies the holiness of his nature.

So we see that even in this, it is a revelation of his holiness because if he does not judge sin, then he is not holy. And we should all of a sudden back away because we do not long to worship or to adore an imperfect God.

Our desire should be to serve and to follow a perfect, holy God because he alone is worthy of all of our respect. So we see here a recognition of his holiness.

Number two, we also understand the rejoicing of the redeemed. Remember, last week, we looked at scripture and we saw that every time the church is pictured in scripture or every time we see the redeemed in scripture in the book of Revelation, they are doing something amazing.

In light of all of the judgment, in light of all of the things that God is bringing upon the sons of men and the sons of the earth, the redeemed are always singing. They are always singing.

[16:14] Everywhere you see in the book of Revelation where the redeemed are gathered together, someone is singing. Someone, maybe they begin to whistle a little bit and all of a sudden they break out in song and we see this here.

He says when he saw this picture of God's judgment about to come down, he saw the glory of God and the holiness of God and he saw in verse 2 something like a sea of glass mixed with fire and those who had been victorious over the beast and his image and the number of his name standing on the sea of glass holding the hearts of God.

Now, more than likely, these are what we call tribulation saints. This is not the church. Okay? These are those who came to faith in Jesus Christ during the tribulation time and paid the ultimate price with their life.

How did they overcome the beast and his image and his name? They died. They overcame him through death, right? Because death is a victory for the believer. We ought to understand that, right? Death is not the end result for the believer.

Death is, as a matter of fact, the last victory mark of the believer. So they overcame it so now they're standing before God in the presence of his glory and they have hearts from God and they're doing something that says and they sang the song of Moses, the bondservant of God and the song of the Lamb sang.

[17:23] Now, the song of Moses in Scripture, again, we can challenge you sometimes people as a good Sunday night and just make our way through the Old Testament. The song of Moses in Scripture is the very first song recorded in Scripture in Scripture.

And it is when Moses led the name of Israel across the Red Sea. Remember, when God started the Red Sea, they walked through the dry land and they came on the other side of the Red Sea and they broke out in song. Moses began to sing and all the ladies going in to play and they began to sing and everybody was singing.

It is a very first song recorded in Scripture and it is a song of victory. It is a song of rejection. It is a song of being released from captivity and God being victorious over those who suppressed him. The song of the Lamb is the last song in Scripture. It is a song behind the book of Revelation. It is not a specific wording here that John is writing to. What he is saying is that the saints here that are standing before God are singing the same thing the saints from beginning to end have already sung.

They are singing what Moses to the saints in heaven have been singing all along. Now, friend, listen to me. We are talking about those who have been victorious over the beast and the number of his name.

[18:31] Right? Those tribulation saints. Those who overcame the greatest enemy. You say, well, that has nothing to do with me. Well, let's just stop right here and see we can make application. The only way anybody overcomes the enemy is to the blood of the Lamb.

And we have that same reality today. We have the same enemy that hasn't been manifested as a beast yet, right? The same enemy who is present in the book of Revelation rising up his whole power is the same one who is the present power of the air today.

He is the one whose realm is upon the earth today. And the only way we are victorious is the same way they are victorious and that is through the blood of the Lamb. And what God is saying is they rejoiced with the song of the redeemed.

And look at this song. It says, Great and marvelous are your works, O Lord God, the Almighty. Righteous and true are your ways, King of the nations. Who will not fear, O Lord, and glorify your name?

For you alone are holy. For all the nations will come and worship before you. For your righteous acts have been revealed. Friend, listen to me. Here is the rejoicing of the redeemed.

[19:36] They are not rejoicing in anything they have accomplished. Think about this just for a moment. They have come to Christ at a time when no one was coming to Christ in light of things.

I mean, very few will. They came to Christ at a time when it's the hardest time in all of history to accept Jesus Christ your Lord and Savior. It's a little bit hard now because you may lose friends, there's a chance, you may lose jobs, you may lose acquaintances, you may lose hobbies and recreation.

If you come to Christ you're making a decision, you may have fiery dark of Satan thrown at you, but when you come to Christ during the tribulation, you die. I mean, that's it. I mean, ultimately, you're going to pay, all of a sudden, you are an enemy of the world, not just of a nation, but of the world. And the world power dislikes you and they'll heal you. And they came to Christ at that time, but when they rejoice and when they sing, they say nothing about their works, they say nothing about their decisions, they say nothing about their efforts, they say nothing about their righteousness,

their rejoicing is explicitly in line with the work of God and all the God's calling.

The only thing they can magnify is what He has done. Why? Friend, listen to me. In light of His wrath, we dare not glorify our work, but rather we glorify what He has done.

[ 20 : 52 ] When we read Revelation 15 and 16, the reality is this. Every one of us deserves what we find in Revelation 16. We do.

What comes upon mankind in Revelation 16 is what we deserve. That is what our sin requires. We'll get to that in just a moment. That is the price of our rejection of God.

That is the price of our turning our backs upon Him. You say, well, I don't turn my backs upon God. No, through faith in Jesus Christ, you have to reconcile through this holy God. The one who, when He was upset and spoke to Him in heaven and no one could go into His presence.

The one that, when He decided to judge, no one could come there until He was done. Through the blood of the Lamb, we are reconciled. Every one of us has denied Him and rejected Him and even this kind of this old woman, Peter did, in that garden, not in the garden, but in the courtyard.

Now, we've all done that at one time or another. Our sin has separated us from our holy God. And the only reconciliation we have with that holy God is the blood of the Lamb. So when we sing the song of the Redeemed, the song of Moses, the song of the Lamb, it has nothing to do with our will.

[ 22 : 07 ] It has everything to do with His will. Now, I love a lot of the songs that we sing. I know I've kind of given you some of this description before. And we understand this and I say this in all sincerity and I don't want anybody judging me.

Don't throw anything at me. I'll send on this other fewer people on this side. So maybe you won't throw as many things at me, okay? Plus both the song and music people on that side. But even much of what we sing today on earth, we will not sing in heaven.

We just won't. Oh, come thou sound of every blessing. One of my favorite hymns, by the way, I love this. Here I raise my Ebenezer. We won't sing in heaven because that hymn is written, or it's not even a hymn, it is a spiritual song written to remind us we are prone to wonder and it's because of the work that we do, it's because of our efforts and it's because of those things.

A hymn is something that is all about hymn. Like holy, holy, holy, when you read it, there's nothing in there that speaks up to anything man does. It's all about God's glory.

So what you have in that hymn book is a collection of spiritual songs and hymn. It is introduced that way. Spiritual songs are good for us now. It reminds us that we are prone to wonder and we need God to bind our heart in Him.

[ 23 : 15 ] It is good for us to be reminded of the fact of who we are. But in heaven, we will be completely made new and we don't need to be reminded of who we are. We will be completely focused on who He is.

It is really glorifying and magnifying Him and even in His wrath, we will magnify Him and glorify Him because we are reminded that is Him. He is holy, He is good, He is righteous, and He is just.

And we deserve what He's about to pour out. But since we don't get it, we get to magnify His name. It is the rejoicing of the redeemed. Each and every day, by the way, you have a reason to rejoice.

You do.

Because if you don't, read Revelation 16 and say, that should be me standing there on earth getting that. And I don't care how bad things are going, you have a reason to rejoice because through the blood of the Lamb, you're not there if you have accepted Jesus Christ.

And He is your Lord and Savior. He is the one who has called you to Himself. You've been reconciled to a holy God. So now, not only do we see the recognition of His holiness, the rejoicing of the redeemed, number three, this is the thing that we must accept.

[ 24 : 17 ] We see the repayment for man's rejection. We see the repayment for man's rejection.

Man is finally repaid for their rejection. It says, Then I heard a loud voice from the temple saying to the seven angels, Go and pour out on the earth the seven bowls of the wrath of God.

So, here again, we hear this from the temple. This is coming directly from God. This is God ordained and God orchestrated, right? One of the four angels or one of the four angels that went in front of His presence came to store the bowls.

Remember that. And so the angel went and poured out his bowls on earth and he also put it and stored on the people and said it more because he was killed and he didn't affect their body. And so the second angel brought out his bowls to the sea and he became blood like that on the dead man and every little thing in the sea died.

So it began to affect salt water. And it's currently brought out his bowls and the river and the spring along the way was. Now it is affecting the fresh water, right? I look at my side and it's at center. And I heard the angel want to say, Vikings, are you, you are, and you are not, oh, only one of them that said good, be safe. So they brought out what the same is probably and given them what the same they deserve it.

[ 25 : 28 ] The thing we need to understand is that God is not a mean God here. God is not doing any things that they're and it's in the man what they deserve. Because they deserve it. How do we know that man deserves it?

Because look, then the fourth angel poured out his bowl upon the sun and it was given to it that scorched men with fire and men were scorched with fierce heat and they blasphemed the name of God who has the power over these plagues and they did not repent for them to give him glory. They won't repent. Man will not repent of their sins and even the fifth angel poured out his bowl on the throne of the beast and his kingdom became darkened and they gnawed their tongues because of the pain and they blasphemed the God of heaven because of their pains and their sores and they did not repent of their deeds.

By the way, this is the last time in the book of Revelations it says that man had the opportunity to repent. It says they won't repent. Why does man deserve it? Because man refuses to repent.

Friend, let's just stop right here. If we refuse to repent from our sins and turn from our wicked ways and accept Jesus Christ as our propitiation or as our sacrificial lamb, then this is our just reward.

[ 26 : 41 ] This is what we deserve because our sin has brought us this price. The Bible tells us for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord and Savior.

We understand this. This is what men deserve and God is fair and he is right in doing this. but man loves darkness rather than light and clings to his deeds and flees from his presence and we see finally man getting their just reward.

It says in the sixth angel poured out his blood on the great river of the Euphrates and its water was dried up so that the way would be prepared for the kings from the east. We're about to have the battle of Armageddon. We're getting very close upon that, right?

So you have the river dried up and we see that this is more than just a battle between a man and God because we see the demonic forces that are leading the armies together, together and really it's just good versus evil that is about to take place.

And the seventh angel poured out his bow upon the air and a loud voice came out of the temple from throne saying it is done and there were flashes of lightning and sounds and peals of thunder and there was a great earthquake such as there has not been since man came upon the earth so great an earthquake was it and so mighty and the great city was split into three parts and the cities of the nations fell and Babylon the great was remembered before God to give her the cup of the wine of his fierce wrath and every island fled away and the mountains were not found and huge hell stones about 100 pounds each by the way I think like the largest hell stone on record right now is like in the ounces okay this is 100 pound hell stones a time like no other the final outpouring of God's wrath they fell from heaven upon men and men blasphemed God because of the plague of the hell because the plague was extremely severe what is this showing us man cannot blaspheme God and get away with it our actions have a just reward and either we will stand approved because of the work and righteousness of Jesus Christ or we will stand condemned because of our efforts and our blaspheming and our failure to repent the truth is this

[ 28 : 46 ] God is just in his final outpouring of wrath because this is what man deserves in light of that this is what I deserve this is what you deserve this is what each one of us deserve and I know we don't like to think about it very often but we need to highlight it because it's the truth this when man chose to rebel against God this is what man brought upon himself but the mercy and the grace of God gives us opportunity to repent and in that repentance we find rejoicing and celebration not only do we find forgiveness it's one thing to be forgiven from your sin it's a whole other thing to be forgiven and to be reconciled to this holy God who will pour out this judgment and to be reconciled to him in such a way that now you can stand before him and worship him and adore him there should be no reason or no hindrance for our celebration there should be no reason or no hindrance for our rejoicing and there should be no reason or no hindrance for our silence because the reality is this my friend this day is coming and it's a terrible day and when God tells the angels to pour out the seven bowls they happen just like that there is a reason why I read it faster than I probably should have is because these events transpire very quickly man likes to live like the day of

judgment is not coming but all man is doing is working towards a greater reward of God's judgment and that day is sure to come those of us who know Jesus Christ is our Lord and Savior we are prepared we will be in his presence rejoicing when he is in his temple judging but for those who do not know him they will stand condemned and that judgment will pour out we are the ones with the responsibility to carry the gospel to those who have not yet heard we are the ones with the responsibility to live it out for his glory to those who have not yet responded and may we do it faithfully until that day comes so that it does not have to come like a thief the beatitudes there's a few of the beatitudes that are found in the book of Revelation here we see one of them in Revelation 16 it says blessed is he who is prepared who is clothed when I come so that he will not be found in the shame of his nakedness for all men to see may we be the church that is prepared not just to rejoice in his presence but is prepared also to warn others of that day that is approaching very quickly and may it be for his glory and honor let's pray together so Lord we thank you so much in this day so Lord so so

Thank you.

Thank you.

Thank you.

Thank you.

[ 33 : 09 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 35 : 39 ] Thank you.

Thank you.

Thank you.