

Series	Gamma 16 – Study 13
Reference	Revelations 14
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Good evening. Welcome back to Gamma. This is the 13th study and today we'll be looking at Revelations 14. So let's start with a word of prayer.

Lord, we ask that you be with us, fill us with your spirit, grant us understanding that we will grow and that your spirit will transform our lives to correspond to yours. We ask for Jesus' sake. Amen.

Now, today we're going to be looking at Chapter 14 and they're basically three paragraphs or structures that we can discern very clearly. First of all, John will be talking about the 144,000, the redeemed of the lamb verses one to five. Then there will be the message of the three angels verses 6 to 13. And finally the final harvest verses 14 to 18. So let's get started with 144,000.

Now what's happening is that in the past we've been looking at the beast, the two beasts and their worshipers. Now, what we need to do to counter them. Today, we'll be looking at the lamb and His worshipers. All right.

1 Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads. 2 And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, 3 and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. 4 It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, 5 and in their mouth no lie was found, for they are blameless.

Let's look at this passage.

1 Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his

What is mount Zion?

Well, if you look of Jerusalem, you've got a picture of the two mountains in Jerusalem. While, they don't really look the mountain, they look like hills. But they are called Mount of Olives and Mount of Zion. And this is where the Messiah will rule forever. Psalm 2:6

6 "As for me, I have set my King on Zion, my holy hill." 7 I will tell of the decree: The Lord said to me, "You are my Son; today I have begotten you. 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. 9 You shall break them with a rod of iron and dash them in pieces like a potter's vessel."

So here is where Mount Zion is a Holy Hill where the Messiah will rule. And then if you will look in the Bible you will find that Mount Zion is symbolic of Jerusalem or God's dwelling in the temple. It can be symbolic of Israel or symbolic of church of God, heavenly city and symbolic of security, which God will provide in the end.

So here we actually have in God's city, Mount Zion, 144,000 standing there. This is the end, and there are all seven features of this, 144,000.

1. His name and his father's name is written on their foreheads.
2. They're always singing a new song. No one else can learn the song.
3. They are redeemed from the earth.
4. They are virgins, not defiled with women.
5. They follow the lamb wherever he goes.
6. They are redeemed for mankind as firstfruits of God and the lamb.
7. In their mouth, no lie was found for they were blameless.

Let's go through each one of the seven features.

First of all, they are sealed with the name of God.

Now sealing means belonging and security,

7b until we have sealed the servants of our God on their foreheads.

And the same thing is done with the beasts.

If anyone worships the beast and its image and receives a mark of his forehead or on his hand.

So therefore the seal is a mark of belonging and security. It is an anticipation of the presence of God. Chapter 22 verse 4,

They will see his face, and his name will be on their foreheads.

This is the end in heaven. They will only be able to see his face if his name is on their forehead. And also sealing gives you the power to endure and to witness. Revelations 3:10,

10 Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.

So the 144,000 are the ones who are sealed, and this is a symbolic number for the full people of God, 12 x 12 x 1000, it is symbolic. It does not mean just the 144,000 are in heaven. They are able to sing a new song before the throne, because these are the people who have been redeemed by the lamb. It is an expression of praise for God's victory over the enemy and they are singing a new song by the 24 elders and Revelations 15:3

And they sing a song of Moses, the servant of God, and the song of the Lamb

So basically the creatures in heaven, elders in heaven, the redeemed are the ones who can actually and the saints express this praise because they are the ones who actually have the victory. So no one could learn the song except the 144,000 who had been redeemed from the earth. They are exclusive, because this song is an expression of their victory. If you didn't win anything, you won't be singing anything. And they are virgins. It is those who have not defiled themselves with women. They are virgins. The first thing you think about, Oh my goodness. They are against women, which means in heaven only men is it. Not only men, all the unmarried men? Is this going to be taken literally, well, it means singles better than marriage. That's why the Roman Catholic Church has priests who are not married. Are they better than married? Well the key word is who have not defiled themselves, polluted themselves, corrupted themselves.

And so basically what he's talking about is spiritual adultery. Now God's relationship with his people. Is always described or symbolically with image use of husband and wife, and here in Hosea 2:13

And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers and forgot me, declares the LORD.

Here in the prophecy of Hosea, Israel is described as if she is God's spouse and she then adorn herself with ring and jewelry and went after her lover. So basically this imagery is the imagery of spiritual adultery. So the people who have not defiled themselves, we are talking about Israel, you know, people of God basically faithful to God. So 2-Corinthians 11:2, Paul writes,

For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ.

So therefore spiritual adultery is the opposite of special fidelity. So here we're talking about the virgins, they're not men exclusively. There are people of God who are faithful to our Lord Jesus Christ. That's why at the heavenly banquet in Revelation 19:7

Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; 8 it was granted her to clothe herself with fine linen, bright and pure” – for the fine linen is the righteous deeds of the saints.

So the final image for us is that we as a church are God's or the lamb's bride. We are not to defile ourselves with sin in the world.

Follow the lamb wherever he goes.

Which means these are people who are disciple by God, reading his word, following him. They are also redeem for mankind as a firstfruits for God and the lamb. So the firstfruit idea is that signifies ownership. So whenever they have a crop, they give firstfruits and this firstfruits indicates that the whole crop actually belongs to God. Jeremiah 2:

'I remember the devotion of your youth, your love as a bride, how you followed Me in the wilderness, in a land not sown. 3 Israel was holy to the LORD, the firstfruits of His harvest.

So therefore Israel is described as firstfruits means Israel belongs to God. This metaphor is used to identify with a firstborn, Colossians 1:18

And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

So it actually identifies us with the firstborn. We're also the new creation, 2-Corinthians 5:17,

Therefore, if anyone is in Christ, he is a new creation. The old has passed away and behold the new has come.

So therefore we are the first fruits. We are the beginning of a new creation redeemed by God in the world.

In mouth no lie was found for they are actually blameless.

Well, if you ask this questions, are we completely without lies? I don't think anybody will survive. Revelations 3:9. Let's take this metaphor in its context, Jesus criticises the Jews.

Behold, I will make those of synagogue of Satan who say they are Jews but they are not, but they lie

Here we have a whole bunch of people saying that they are the people of God, actually they are lying because they don't act like the people of God. Integrity is witnessing to Jesus, don't condemning Jesus, which the Jews did. And the Messiah, his characteristics although he had done no violence and there was no deceit in his mouth. So therefore he is honest. Here it describes the people of God as blameless, but blameless is not sinless. We all sin, but we're blameless why because of the blood of the lamb that cleanses us from our sin. So this is the church of Jesus Christ. This is how God looks at you. Every single one of you at home, when he sees you he knows you belong to Jesus. You're protected by his presence and powered to endure. He knows that you're victorious because you've got the blood of the lamb. He knows you're redeemed from all over the world. He knows you're faithful, which means Jesus Christ is not compromising. He knows you're living and witnessing and obedience. He knows that your lives are offered like firstfruits to God as a foretaste of a new creation. And we're blameless, but not sinless, living with integrity.

This is the picture which God uses to describe us who we actually are. So, when we are actually going through temptation or persecution, there are two things that actually assail us in the world today. We need to have this vision in front of us because this vision is the one that is the true reality that will keep us safe in times of difficulty.

Now, the next section is the tree angelic messages. Here are three who bring bad news. And the first one,

6 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. 7 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."

Here is the that flies ahead and it proclaims eternal gospel. What is this gospel? Well, the gospel is, there's a response and there's a reason. Fear God and give him glory, worship him who made heaven and earth and the sea and the springs of the water. The reason is because the hour of his judgment is in coming, means God is going to judge. So what is this gospel? Is it trying to elicit a genuine conversion or is it coerce acknowledgement? Because there are two responses to this.

For example, if you look in King Nebuchadnezzar, I remember he was turned mad and for a couple of years, he was out in the fields living like an animal, grew his hair long. He basically lost his mind and when he recovered his mind, he said,

At the end of the days, I Nebuchadnezzar lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever.

Does that mean Nebuchadnezzar was a Christian? He wasn't, he was not a Christian, but because of what he had gone through, he actually acknowledged God's sovereign power. It is same thing, if you look at Revelations chapter 11 verse 13,

When the end of the world comes at that hour, there was a great earthquake and a 10th of the city fell. 7,000 people were killed in the earthquake and the rest were terrified and they gave glory to God of heaven.

They gave glory, not because they were converted, but they were coerced. Is this what it means? Actually, it's not. Whenever you see the word in the New Testament use of the gospel, the first century meaning always means the gospel means what God has done for us in Christ Jesus. And so therefore what he is saying is that this is a last chance for people to repent and receive Jesus as lord and savior before the judgment were to come. The second angel comes across and it says,

8 Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality."

What does this mean? Well, the Babylonian empire from 605 BC to 539 BC, 600 years before John he writes this epistle has the center of this kingdom is Babylon with one of the seven wonders of the world is the hanging gardens of Babylon, huge metropolis, as big as almost Chicago today. And it takes his name from the tower of Babel, which was in Genesis chapter 11, which represents man's rebellion against God. And during Isaiah time, there was prophecy of the destruction of Babylon.

Isaiah 21:9

9 And behold, here come riders, horsemen in pairs!" And he answered, "Fallen, fallen is Babylon; and all the carved images of her gods he has shattered to the ground."

As this empire was built on idolatry, God judges them and they fall down. And during time when AD 90, when John actually writes this epistle, Babylon is in ruins. It is actually a backwater village, never even a 10th of what his former glory was. So therefore it can't refer to this, isn't it? At the time of the second angel grieving this vision, Babylon is actually symbolic of a great city like Rome, because when John wrote the primary government was the Roman Empire and for today, how do we apply it. While the world's system of corruption, idolatry is what Babylon is symbolic of. Because it says fallen, fallen is Babylon the great. She who has made all the nations drink the wine of the passion of her sexual immorality. So here he is casting another image. Not only an image metaphor of Babylon, but Babylon is like a prostitute who makes all the nations participate in her sexual immorality, which is the wine of the passion of her sexual immorality. A metaphor because when you drink wine, you basically lost your mind. You lost all sense of control and composure, and you're basically addicted and you have to follow what the wine says. And so therefore the same Godless culture in the world that affects us. Three things, triple effect. It precious us to comply to prosper. Every day you wake up and you are only thinking of ways in which you can make money to climb upwards socially. There is a loss of resistance to its destructive influence. You don't recognize how dangerous this kind of mindset is. And you're deceived because you can't see that the worthlessness of your idols and the reality of God's power in pending judgment. You talk about judgment, you don't even think about judgment, why because you're so focused and what Babylon is done to your life. It's just like being influenced by a prostitute as it were.

Then the third angel comes

9And 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, 10he 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. 11And 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."

Worshippers who worship the beast will receive. Anyone worships the beast and its image and receive a mark on their forehead. They will receive the judgment and they are devastated. He will drink of the wine of God's wrath poured in full strength into the cup of his anger. Can you see the imagery. Here they have got unbelievers drinking from the wine, intoxication of the sexual immorality of the system, the world government, the world culture. On the other hand, those who participated that will drink another kind of wine. This is the wine of God's wrath. God's wrath is depicted like a cup with wine and you drink it, it destroys you. It is the cup of God's anger.

Ancient wine was cut to one third, which means it was diluted to one third, diluted in water. Actually it is much more dilute than what we drink today. Now in this judgment, God is saying you get full strength. The full strength of God's wrath will overcome you. There'll be devastated by the wine of God's wrath. Isaiah 34 is picture of a judgment that describes to us here.

9 And the streams of Edom shall be turned into pitch, and her soil into sulfur; her land shall become burning pitch. 10 Night and day it shall not be quenched; its smoke shall go up forever. From generation to generation it shall lie waste; none shall pass through it forever and ever.

Here is prophetic language, Revelations always use a lot of prophetic language of absolute devastation and total destruction. So is this eternal torment.

And he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. 11 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.”

Some people think hell is a symbol for separation from God. Oh separation from God, I am very happy. Why? Because I never liked God anyway, so I'll be downstairs with all my friends who will be drinking away. Isn't it. Actually it's not, you will be actually tormented by the presence of the lamb. You'll be tormented and the lamb will be there and you can see the very person whom you've rejected and there will be regret and fear because the one you actually rejected is the one that actually has put this judgment upon you.

We have actually trivialized the concept of hell in our language?

What the hell?

We had a hell of a good time.

It was like, hell.

Go to hell you tell your friends,

Hell had no fury like a woman's scorn.

And in our English language, we actually trivialized and lower down this concept of hell. Jesus actually taught it. It's not just scary in the Old Testament. It's actually in the New Testament, Matthew 13:40,

40 Just as the weeds are gathered and burned with fire, so will it be at the end of the age. 41 The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, 42 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Jesus taught about hell. Matthew 25:45.

45 Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of

these, you did not do it to me.' 46 And these will go away into eternal punishment, but the righteous into eternal life."

Jesus talks about hell and there are various biblical descriptions of hell. It is described as outer darkness, Lake of fire, a place of weeping and gnashing of teeth, a place of eternal separation from the blessings of God, prison, a place a torment where the worm doesn't turn or doesn't die. These are descriptions you can see all over scripture itself. In the new Testament is hell is described as Gehenna. It is actually to the South and West of Jerusalem. It's a valley and in this Valley in the past was where there was an Amorite god call Moloch and all the Israelites used to do was to sacrifice their children to Moloch right down there. So therefore, this continued right up to from the 10th century BC right up to the 7th century BC until the Babylonians took them into exile. And after that, what they used this place, when they came back to settle in Jerusalem, this place is a rubbish tip. Imagine a rubbish tip. Okay and they actually put whatever rubbish they have and they are burning every single day.

So the smoke never clears from this place called Gehenna. So, the bible describes this as a rubbish tip of mankind and you put it there and they're always burning and they never stop. But is it really a lake of fire, there's a big controversy, is it actually a Lake of fire or a rubbish tip. Well, I think it's symbolic. Do you know why? If you look at Jude. Same author, two different descriptions. Jude 1:7

Serve as an example by undergoing a punishment of eternal fire

Verse 13, for whom the gloom of utter darkness has been reserved forever.

No, if you've got a lake a fire, eternal fire, how can it be dark. It cannot be dark and full of fire at the same time, because they're both contradictory. Right. So therefore, which is it. So therefore it must be symbolic. All right. In fact, there was a professor from Princeton who actually discovered a Greek manuscript of Matthew, some people discussing any and he says, this is a part that talks about hell and will cut him into pieces.

And will cut him pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

And then the one of the disciples asked and this is basically old manuscript. And the manuscript continues beyond this and it says, what if they don't have any teeth? And actually Jesus replies well, I will give him teeth. So there will be gnashing of teeth. Well, actually they found out this manuscript was wrong in the end, but again, it underscores this idea that it is symbolic language. J I Packer, a common theologian, who wrote knowing God. He says,

Do not try to imagine what it's like to be in hell...the mistake is to take such pictures as physical descriptions when in fact they are imagery, symbolizing realities...far worse than the symbols themselves.

Which means you think about the worst thing in the world that can happen to you. Now multiply that by 10 that's what Packer thinks says it is. The function of symbols is to point beyond themselves to a higher or more intense state of actuality than the symbols itself can contain by Jonathan Edwards. So people object. When you talk about hell and judgment, people get upset, your Christians are so judgmental and there are people even Christian who object his idea of hell and eternal torment. They say, it is inconsistent with God's love because if God is so loving, how can you punish someone for ever and ever and ever. And it's only that. It is excessive. You just do finite human beings commit finite sins, but punished for all infinity. So these are actually significant objections and out of that, because of this concept of universalism, as well as this concept of annihilation.

In fact, the people are Universalist will describe it as there's no hell, everybody was saved by sacrifice Jesus and the gospel is this telling them of this. Some people say there'll be hell, but God will ultimately take everybody out of hell. So they will all be within in heaven and they take selected verses. For example, Romans 5:18

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

1-Timothy 4:10 For to this end we toil and strive, because we have our hope set on the living God, who is the saviour of all people.

But what they do is selective it because they didn't mention the other part of the verse which says, especially those who believe. Go back to the John chapter 3:16 For God so loved the world that he gave his only son so that whoever believes in him should not perish, but have eternal life. You have to make a decision. You can't just say there's no hell. This is a picture of a scene need whole Hiroshima when the atomic bomb fell down, you know, those shadows, they used to be people. They're not anymore. They're totally annihilated. This concept that you'll be vaporized, that you'll no longer exist because they think that eternal punishment is cease to exist. No eternal torment or fire is a symbol and fire is a symbol of something that consumes, so therefore basically you be consumed. Is it fair for finite sinners to be punished eternally? And the other issues that they brought up is that how can hell exists as a pocket of rebellion to the universe totally. So when you have a new heaven and new earth come, the whole universe will be controlled by God. How can you have a pocket of rebellion, which God allows and doesn't that impugn his sovereignty. So this idea of annihilation was brought up. Soon everybody will be annihilated. They wouldn't have to suffer forever, but if you look in the passage very clearly, he will be tormented with fires and sulfur in the presence of the Holy angels and the presence of the lamb, the smoke of the torment will go up forever and ever, and not only that they will have no rest day or night. The pain will be so bad that they will have no rest day or night.

The Greek word for torment is *basanismos*. It means conscious suffering or lack of rest. So there is eternal suffering. Now this corroborated by Revelation chapter 20 verse 10. It is final time.

10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

So put the two terms together, day and night, forever and ever. So therefore, the doctrine of hell with eternal suffering is solid. And the smoke when it comes out is a mixed metaphor of the enduring memorial of God's punishment involving real conscious, eternal, ongoing torment.

Some people object to hell because of sin. Psalm 51 says all sin is against God. When you kick your cat, it's not the cat. It's actually breaking God's law.

For I know my transgressions and my sin is ever before me. 4 Against you and you alone have I sinned.

So when we sin, whether you sin sitting against your wife, you sin against your brother, that sin is against God. Right. And if you're looking at God, so therefore the people are saying that if a finite man commits a finite sin, how could he be punished infinitely. Well, it's not the nature of the person committing the sin. It's the nature of the person to whom you are committing the sin against. Jonathan Edwards writes,

Sin against God, being a violation of infinite obligations, must be a crime infinitely heinous and deserving of infinite

punishment.

So, which means if your sin is against a finite person? Yes, you get a finite punishment. If your sin is against an infinite being, the punishment must be to which the wrong was directed to and therefore you will be tormented forever. Now, let's read on. Verse 12, here's a call for the endurance of saints, to 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 road from now on, blessed indeed says the spirit that they may rest from their labors and for their deeds follow them.

So for believers, there is warning of judgment and a promise of reward. So therefore, the desire to motivate, to persevere, why do we persevere? We're motivated not only of promise a reward, but also a warning of judgment. And that's the part in the Christian gospel, which we never talk about. And that results in a one-sided understanding of who God is. And finally, there's a judgment and have we have series of passages that talk about the judgment.

In chapter six, final judgment.

In chapter 11, final judgment.

In chapter 14, a great harvest which is actually final judgment.

So the final judgment is talked about several times. And there two metaphors given here, one is a metaphor metaphorical grain harvests and one is a metaphor of the grape harvest. And the grain harvest is verse 14,

14 Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand.

So this is obviously Jesus

15 And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." 16 So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

This reminds of the parable of that devil comes in the night and puts weeds all over the place but the world is left, but one day Jesus comes and everybody is harvested and they all have to face judgment. so judgment comes one day. So this prophecy tells you of the judgment of Jesus coming. The other one is a metaphor of the grapes.

19 So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God.

This means it is judgement for unbelievers. It is like, the people are like the grapes and you just step on them and all the juice that comes out trickles down to the wine vets and it's a very, very bloody picture. In fact, how there is so much blood that comes out that

20 And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

Which is basically 300 kilometers, which is the whole length of country of Israel. Is this literal? No, it's not literal because 1600 study is 4x4x10x10. So it's a lot of blood. It's a lot of judgment.

Some time ago in 1994, there's a group of bikers 400 of them actually attended the funeral of the granddaddy of the Bandidos call Shields. He died, and look at the comments that they had when he died. It says,

Bandidos grandpaw. This old bastard has gone to meet the devil.

It's like going to hell is like going to meet somebody. In fact, someone actually said,

Where he has gone that is where we're all going to go someday. He is just waiting for us. I don't want no preacher, ranting and raving over me, "Besides I'm down there drinking whiskey on the devil.

You see we have trivialized and we're not afraid of God's wrath anymore. In fact, we actually humanize God's wrath. We think when we talk about God having wrath, we actually get upset with God. You know why? Because we think God's wrath is like our wrath, is capricious. It's unpredictable. It's cruel. It's like your father, if you disturb him watching football, he'll lash out at you. It's self-indulgent is irritable. It depends on your mood. And is a blemish on your caregiver. If someone's got angry, I mean, the person is I don't hold him at highest team. I think he's a terrible person cause angry all the time. wrath is a blemish on our character, but that's not what God's wrath is.

God's wrath is God's divine righteous anger and punishment provoked by sin. God's wrath is totally predictable. You've got sin you have got wrath. That's all. There's no in-between. Wrath is actually part of his glory, Exodus 34. There was a scene where Moses wanted God to show him his glory. He showed him his glory. Now Exodus 34:6b tells us the glory of God. What's the glory of God,

the Lord, the Lord, a God merciful and gracious, slow to anger, abounding in steadfast love and faithfulness.

So this is the glory of God. Steadfast love, faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but look at the other part of his glory, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children to the third and fourth generation. So therefore God's wrath is also a part of his glory as his love. When Moses saw his glory, he saw two things he saw his love, and he saw his wrath. The opposite sides of the same coin. You can't have his love without his wrath. Deuteronomy chapter 28.

Whereas you were as numerous as the stars of the heavens, you shall be left few in number because you did not obey the voice of the Lord, your God. And as the Lord took delight in doing you good and multiplying, so Lord will take delight in bringing ruin upon you and destroying you.

Here is a covenant with God, both call for the worship of God. The love, which he shows and the mercy which he shows and the punishment which he shows if you do not obey him. You see the flip side of love is wrath. For example, if your parents, if you've got your son stealing a camera from a shop, you get angry, don't you. Other people steal camera from the shop, do get angry. They're not your son and why you bother. It is the love. The flip side of love is wrath. So the both for love and grace and wrath, both display God's glory.

God is like the fire. On a cold day, you sit in front, it is beautiful. You watch it. It mesmerizes you, it brings you warmth. You put your face too close to the fire, it will burn and destroy you. You can use fire

to great effect. You can weld metal and have a aircraft which could fly through the sky at the speed of sound, wrong use of the fire you explode. And so therefore we actually have a lopsided emphasis on God. We pray and ask for blessings and breakthrough and we present the gospel as something where you actually receive blessings and prosperity.

Gospel is a way for you to feel good about yourself and to get out of your depression and this actually is wrong emphasis of the gospel. Because it describes God as one dimensional, God of faithfulness, God of love and all the other part I've edited out. And actually, if that's your idea of God and you're worshipping an idol. So therefore the loss of the fear of God means you just focus on materialism because God is just an afterthought. If I got time on Sunday, I will just think about him. I'm not excited about worship because why should I be excited about worship of somebody whom I don't really respect. I only use it when I'm in depression or in trouble. I'm unmotivated to serve because I don't see the point. I'm afraid to sacrifice why, because what I have here is more important what is going to happen in the future and I'm willing to compromise all because we don't have a perception. We don't have a perception of the fear of who God is.

So therefore is a God to us is threatening and yet and effectual. And we talk about the judgment of God when we talks about how people get insulted. Because they think you're judging them. Hello, if you think I'm judging you, you'll probably be getting insulted you're right, because I'm a sinner. But if you would think the God Almighty of the universe is threatening you and judging you, you should be fearful. It's the loss of who God is. That's why we come to our services with a bit of flippancy. We don't think it's sacred. You can see even now online services, our church people log on maybe 200 people at 9:30, the rest of the 900 people they'll be logging on anytime they like. Because they have taken a very flippant view of God and God is a convenience when I've got time I'll log on and listen to him. Otherwise, you know, I'll just put him aside and therefore it's our loss of the sacredness and loss of the beauty of God and the majesty of God that causes us to have a very shallow faith.

See, a proper understanding of the gospel is that the cross is a proper understanding of the confluence of love and God's wrath. At the cross, then entire enormity and awfulness of God's wrath is now poured into one person, Jesus Christ. That's why Jesus Christ called out. My God, my God, why have you forsaken me? All the awfulness of hell is poured into one person, because of that one person has love for us. So therefore, when we bring the gospel to people is not an option. You either accept the salvation of Jesus Christ and be saved by the blood of the lamb or you die in hell. There's no third option and people think they have the third option. In fact, they did in 2019 Barna report and talk to millennials and 47% of millennials do not believe in witnessing to people of other faith. You know why? Because they believe people of other faith also can be saved.

So to them there is a third option, and that's a failure of understanding who God is. Judgment is presented with compassion. We don't talk about hell, we don't talk about judgment in such a way as to condemn other people. When Jesus talked about hell and talked about judgment, he talked about it with tears. Luke 19:41.

41 And when he drew near and saw the city, he wept over it, 42 saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

When he said these words, he wept before he said these words. So, when we actually talk about

judgement we have non-Christian friends and even with Christians, we speak of it with great fear and compassion, because we want them to be with us in the new heavens and new earth, it is not to condemn their faith.

So implications of today's study is that we need to repent, because the lamb took the full wrath of God, because if we don't repent we will face the full wrath of God forever. The urgent need to share the gospel. John 16:6 says,

When he comes he will convict the world regarding sin, righteousness and judgment. It is all part of it. So we need to urgently share the gospel because somewhere else our relatives, our friends, our family, so many people will not be with us. In fact, they will be suffering eternal torment, unless we share the gospel.

Thirdly a realization of the holiness of God that we should be uncomfortable with sin. Holy living is important to God. Sometimes we trivialize God's wrath. When you trivialize God's wrath, you trivialize this idea of sin, that this is a small thing. It is not a small thing. We are now set apart to live as God desire us to live. So therefore sin needs to be worked on. You need to be depend on the power of Holy Spirit to defeat sin in our lives. And thirdly, there's a comfort that God will ultimately repay those who persecute us, all the evil tyrants, all the evil governments that oppress God's people one day God's glory come, they will pay the price. May God add a blessing to us as all of us at home digest this reality of the wrath of God, may we live with holiness and the actual fear of God. Thank you.