

Two Thrones - Revelation 16:8-21

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[0:00] Revelation 16. We are in about midpoint of the bowl judgments.! So we've done the first three.! We have the sores on those who take the mark, the seas as blood, and all creatures die, and the rivers turn to blood.

And last time we got together, we looked at this word almighty, that he is the Lord almighty, one who holds sway, one who holds authority over all.

Revelation 16.7, You guys think the recap's for you. It's for me, so I can remember where we were, so we can keep going.

Where were we? And then we looked at this awesome truth that God removes the righteous before he releases wrath. We went back to Abraham and Lot, and where Abraham said, The Lord shall not the judge of all the earth do right.

And I was thinking about that in relation to, you know, we were talking about Sunday, about having a willing heart, and about God's word, and that the bar is set so low.

[1:12] We're going to see that with the Lord, how he continues to reach out to these people that are rejecting him. The bar is so low. All we have to do is just bring this willing heart to God's word, and his word will do the rest.

At first, when I was thinking the bar is low, in my mind, I'm picturing like limbo, thinking the bar sets so low. I'm like, no, wait, that'd be hard. You want a high bar there. But the bar is low. In other words, like to jump over. He just got it.

He sets it so low. We just have to choose to step over it. And tonight, we're going to look at kind of two different seats, or two different thrones, if you want to call them.

We're going to see the Antichrist kingdom, and we're going to see another throne, a throne that's in the temple. And just seeing the contrast here as we finish out these seven bowl judgments.

And as always, I mean, it's a constant theme, right, as we get into Revelation. God's wrath, God's judgment, God dealing with man, and yet, he's a God of mercy and grace. So we'll be exploring some of that as well.

[2:11] So we have our two thrones. You know, I was thinking about just all the different ideas and views that people have regarding Revelation.

And I'm not here to say, well, mine is correct. But God's word rises above any type of label or system we put on it. I'm so thankful for that, that his word rises above every label and anything we want to put on it.

You know, there are a lot of ists in the world. A lot of ists that are well-meaning. They have well-meaning intent to attempt to confine God's word and God's people to a certain box or belief. There's a lot of ists. And, you know, there's fundamental ists. There's Calvinists. There's covenantists. There's dispensationalists. There's alarmists and escapists. There's a lot of ists out there.

And I think they're well-meaning. They're trying to put like a box on like, how do we understand this? And we want to help people understand it. But I think it's much better to be confined to the word of God than to attempt to confine God's word to an ist.

[3:18] Right? Much better to confine myself to God's word than to attempt to confine God's word to my whatever. So as a biblicist, our goal is to let God's word do the confining.

Our goal is to let God's word declare for itself. And when God's word speaks for itself, it always speaks God's truth. Right? It's always God's truth.

However, that means being willing to let God's word decide truth instead of my ist. Right? And I want to come to God's word with integrity.

What does that mean? It means I may not always be right. But I want to have integrity that when I teach and when I say something regarding God's word, I can say, well, this is what I believe God's word is saying to the best of the ability God's giving me and the knowledge, you know, of his word in the direction of his Holy Spirit.

Um, but as biblicists, we give God's word the freedom to shape our views. And we then have that integrity and authority of the word behind what we say and teach.

[4 : 19] If I let God's word shape my views, then what is behind my views? Well, it's God's word. And you may come and you say, well, brother, um, I know you believe this, but have you considered this scripture, this scripture, and this scripture?

And I was like, I haven't. Wow. My view is now shaped and changed by what? By God's word, by how I view God's word. A willing and open heart gives God all the room he needs to shape our belief as biblicists.

So that's what we bring to God's word, a willing and open heart. You know, I was thinking about it Sunday. Man, we've had such a wealth of new people. It's been great. I mean, there's a harvest and God's using us to be a storehouse, to bring people in and equip them and love them and pray with them and send them back out into the world.

I don't know all of them that well. I may not even know all of you that well. I don't know what you believe. But, you know, if we come with different beliefs, as long as they're not divisive, and the one belief that we hold foundational is God's word is going to shape our beliefs, well, then it gives great room.

God's word gives great room for a whole wealth of ideas and beliefs, as long as we're willing to let them be shaped by his word. You can think this and I can think this and we can come to God's word together on it or he may be a part on it.

[5 : 32] But it's like God's word is big enough for all of that. So as we look at Revelation, you see, the thing is, all of these ists have a kernel of truth in them.

You know, there's all some truth in that. But the thing that happens when you take God's word, you just want to be a biblicist, when you say, well, I hold this truth based on the Bible.

If it fits in a box of one of those other labels, we'll say, well, then you're this and you believe all of that. Like, well, no, I don't. I believe a truth that is found in that belief system because it's in God's word.

And it happens all the time. Well, you must believe this because you believe that. Well, no, I don't. I believe God's word. I don't believe a system. So we want to do is we want to approach God's word with open hearts and open and willing minds, willing to let his word shape us.

And if we do that, we're safe. We're safe. And we're safe to have room, room to grow and room to let God work in our hearts and lives, let God shape our minds.

[6 : 39] And we don't have to worry about like, well, you know, you need to pass the test before you come to the door. I was just reading this other church. I'm on their email list and it was a membership covenant.

They were having a membership dinner tonight. And I was like reading through their thing. I'm like, wow. It's like, this is like a test. I don't think I could pass it. I was like, man, I'm so glad that the Lord just says, hey, come on to me.

Just come to me and I will give you rest. So and I'm not I'm not knocking that, you know, that can be appropriate in some instances. It's just, man, I'd like to just keep it like, do you believe God's word? Great. Just come and study God's word together. Let his word shape your life. And we'll go from there. So that's what I want to be able to present. I want to be able to whether whatever whenever I teach or whenever I'm talking to someone one on one to have the integrity and the authority. Like they said to Jesus, hey, this man speaks with authority. What is the authority he spoke with? What's the word of God? He's speaking God's word. I want to come with that same integrity and authority to say, don't listen to my words.

[7 : 42] Be a Berean. They search the scriptures daily to see if these things were so that Paul said. Now, Paul was saying wacky things, guys. Paul was saying new stuff that nobody ever heard. Right.

When we teach God's word, at least we're not saying something new. Maybe it's something new to you. But Paul literally was writing new revelation. And and they're like, whoa.

But they went back and they said, you know what? This lines up with scripture. This seems so new, but it's lining up with scripture. So we're going to pick up in Revelation chapter 16.

We'll jump in at verse eight. We got through seven verses last time. And those three seal judgments. We're going to pick up with the fourth one as we continue through God's.

What is his final outpouring of judgment upon the world? And the fourth angel poured out his vial upon the sun. And power was given unto him to scorch men with fire.

[8 : 40] And so this is the fourth bowl judgment. All mankind scorched by the sun. I think at this point, if there's any question left, who was almighty? This makes it pretty plain. You know, the sun reveals and makes it plain.

But it depends on which sun that shines on you. Right. This sun, the sun of God's judgment, S-U-N, is going to scorch them. But there is a sunshine, the sunshine of God's grace that we can partake of and not be scorched.

Second Corinthians 4, 6. For God, who command us the light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. And we know in the new heavens and the new earth, the new Jerusalem, there'll be no need for sun or moon.

The Lord will be the light thereof. And the men that were scorched with this great heat, they blasphemed the name of God, which has power over these plagues. And they repented not to give him glory.

And I think what it is, is God is giving these people a taste of what's to come. The people of the earth are getting a taste of the fire to come if they don't repent. They're being scorched with this heat. The word here, power, that God, which has power over these plagues, is liberty to do as one pleases.

[9 : 53] God has power. God has the power that says, I can do whatever I please. And what does God please? Well, we read that in Exodus. He says, hey, I'm loving, I'm merciful, I'm gracious, I'm long-suffering.

And here we see God sets the bar pretty low for sinful man. Yet they're so unwilling to take that step and just step right over. What do they have to do? They repented not.

They didn't make pilgrimage. They didn't repay. They didn't undo all their evil deeds. They didn't say they're sorry. They just didn't repent. Just repent. Just turn. In James chapter 4, verse 6 says, But he gives more grace.

Wherefore, he saith, God resists the proud, but gives grace unto the humble. He'll give more grace. If there's more grace that's needed for humility, he'll give more. Humble yourselves in the sight of the Lord, and he shall lift you up.

What's required there? Man, it's just that willingness again. It's that heart to say, yeah. God, I'm struggling with this. I'm in opposition to whatever it is you're speaking to me or you're doing.

[11 : 02] I need your grace because I need humility. God sets that bar pretty low. They would not give him glory. That word glory means an opinion or esteem.

So the idea is they would not change their opinion of him. They would not esteem him. These blasphemers knew God was almighty, but in their opinion, they did not esteem him worthy to turn their minds to.

They knew it, but they didn't esteem him worthy to turn their minds to. And the fifth angel, he poured out his vial, his bowl upon the seat of the beast.

And his kingdom was full of darkness and they gnawed their tongues for pain. So first we see here in a sense, a abundance of light, right? It's the sun that's scorching them.

And then also now the light is taken away. And again, it seems like this is of things to come. You know, there's a scorching fire to come. There's outer darkness to come. Um, this also reminds us of Exodus, right?

[12 : 02] One of the plagues there. Exodus 10, 21. The Lord said to Moses, stretch out your hand toward heaven, that there may be darkness over the land of Egypt, even darkness, which may be felt.

You know, maybe you've experienced in a sense that you wake up from a dream and boy, it felt real. It was a nightmare. It was dark. It felt real. And you're like, oh, thank you, Lord. That wasn't real.

Well, this is a nightmare. They're not going to wake up from. God continues to give these people a taste of what will come if they don't repent. In Matthew 22, we're going to look at this a couple of times tonight, this parable, where Jesus has invited, um, or well, not Jesus, but the, um, the one who is giving the wedding feast.

He's invited all of his friends to the wedding. They have all their reasons why they can't come. You know, oh, I can't. I've got to go check out my new oxen. I just got married. You know, all these reasons. And so he says, go out into the highways and byways and compel them to come in. And then he finds, well, he's walking through the wedding feast. Who's he see here? He says unto him, friend, how came you in here? Not having a wedding garment. I mean, you stand out like a sore thumb, bro. Everybody else has a wedding garment and you don't.

[13:15] And he was speechless. Nothing to say. Then said the king to the servants, bind him hand and foot and take him away and cast him into outer darkness.

And there shall be weeping and gnashing of teeth. And so here God is giving these, these people a chance to repent before this alternative is an eternal alternative.

But I think the beast's kingdom, it's already devoid of light, isn't it? As far as like the light of illumination of truth and of God. And God's just making this fact now very tangible to these people. These men of the earth. And this is where we get our first seat, in a sense, our first throne. The fifth angel poured out his vial upon the seat of the beast. It's the place of his authority, the place of his power, the place of his government.

You know, this is where he's ruling. And these men of the earth, they've chosen to take their seat at this table of death, of darkness, and of pain.

[14:17] This is their choice. This is the place they've chosen to make their seat. And then this very frightening phrase, and they nod their tongues for pain.

They bit their tongues for pain. I don't know what that means. All I can think is that they nod their tongues in an attempt to cover the spiritual pain with physical pain.

That the spiritual pain was so bad that they were then trying to do anything to cover that, even to cover it with physical pain. And his kingdom was full of darkness.

Darkness that caused some type of pain. You know, it says men love darkness. Love darkness. They will not come to the light. Why? Because their deeds, they love darkness because their deeds were evil.

And what, isn't that exactly what men do? Their deeds are evil. So what do they do? They continue in those stupid evil deeds, which brings physical pain on themselves. And they're in spiritual darkness and spiritual pain.

[15:20] And it just leads to more and more and more pain. And they continue to blaspheme. They blaspheme the God of heaven because of their pains, their sores, repented not of their deeds.

Because of their pains and their sores. You know, they curse to God for their pain. But they refuse to cease from the deeds that cause such pain. Anybody know people like that?

I know believers like that. That like do things that cause pain in their lives. And so, well, why don't you stop doing that? Why don't you choose a different path? Why don't you not continue to do those things?

Or even if you talk to them, like, I cannot tell you how many times that I've talked with people. Like, they come, God brings them, like, to the edge of the precipice. And they realize it. And they're like, ah! And they're like, I can't believe this, you know.

And you're praying with them. And it's like, you know, God's doing the work in their life. And it's wonderful. And they repent. But then you watch. And all they've done is back way up from the edge. And like, phew! And they're on the same path.

[16:23] It's like, you are going to hit that wall again. You're going to go right off that edge again. And I think what we do is we say, oh, Lord, would you please bless my decisions and turn them into a blessing, even when I know they're not a blessing and they're not really your decisions?

Could you please make them good, you know? It's like eat a donut and turn it into a carrot on the way down, right? It's just, I think we do that with the Lord. And you see people do that. They'll back up.

And phew! And they just start over again. Head and right for that same place. And here you see these people. They're blaspheming the God of heaven because of the things that they've done to themselves.

They brought on themselves. And as we saw a couple Sundays ago, God's boundaries are for our blessing, His holiness for our health, and His sanctification for our safety. How often do we blow through boundaries? Do we not live holy lives? And we choose not to walk in sanctification. And then we turn around and go, well, God, why aren't you blessing my life? It's like, I am blessing your life.

[17 : 24] I'm blessing your life by allowing you to see what your decisions are causing in your life because I don't want you to keep going that way. I can't. I can work all things together for good. But not everything's going to feel good, right?

And so they curse God. Proverbs 13, 20 says, He that walks with the wise men shall be wise, but a companion of fools shall be destroyed. Why?

Because those are the things that are influencing that person. Those are the, just like you see, it's always in a group that you're seeing these people that blaspheme. It's always the men of the earth, the people of the earth.

It's this group. Think. A companion of fools shall be destroyed. What do we do? We hang around fools and go, oh, God, would you please bless this friendship? Would you please bless my time over here?

You know, I know as a Christian, I shouldn't go clubbing, but it's a lot of fun. Can it be a blessing? Maybe I can witness to someone. And the sixth angel poured out his vial upon the great river Euphrates. And the water thereof was dried up that the way of the kings of the east might be prepared.

[18 : 28] And it's almost as is at this point where God's like, okay, I've done the last thing I could do in a sense to try and reach you. You continue to reject and blaspheme.

It's time to move on to the next step. It's time to open that door in a sense. So what's happening right now? Well, there's great darkness in the Antichrist kingdom. It would appear. I don't know how long it lasts, but his kingdom is full of darkness.

And it seems like here now this water is being dried up in the Euphrates. And the way that the way of the kings of the east might be prepared. What does that mean? I don't know 100%, but it seems like the idea is that not everybody's on board with the Antichrist kingdom.

Seems like the kings of the east, like China, is like, well, we'll go along with this, but we're really meant to rule the world. So when we get our opportunity, we're going to rebel. Darkness hides many dissenters.

And it seems like at this time as the Antichrist, the beast kingdom is filled with darkness, they take opportunity as God has dried up the river Euphrates. They take opportunity to start moving that way to come and to come against his kingdom.

[19 : 38] God is able to ensure that the necessary steps will be taken to bring an end to the kingdom of darkness. God's able to do that. There's going to be an end. We are fast winding up this kingdom of darkness.

And God knows those necessary steps. And he'll take them. 1 John 3, 8 says, He that commits sin is of the devil.

For the devil sins from the beginning. For this purpose, the Son of Man was manifested that he might destroy the works of the devil. And God will ensure that those steps, that the necessary steps will be taken to wrap all that up and to destroy the works of the devil.

We have the same hope and the same promise that God will do that in our life. God wants to destroy the works of the devil in our lives. And he will ensure that necessary steps are taken. Who has to walk in that path?

We have to. We have to choose to walk that path. And it's probably not going to look like the same path that keeps leading me to the precipice over and over and over. Yes, it's going to require a change.

[20 : 41] Yes, it might require some uncomfortability. Lord, do you want me to turn that off and not watch that anymore? Lord, do you want me to set aside time with you? Lord, do you want me to take more time doing this and less time of this?

In Mark chapter 3, Jesus is casting out demons. And the scribes, they come and they say, well, he's casting out demons by the prince of demons.

That's what it is. He's casting them out by that. And Jesus makes this very logical statement. He says, how can Satan cast out Satan? He says, if a kingdom be divided against itself, it cannot

stand.

And a house, if it's divided against itself, that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand but has an end. Right? And so here we see in the Antichrist's kingdom, the beast's kingdom, it is very divided.

It may look unified, but it's very divided and it won't stand. You know, the enemy pushes unity. Unity, unity, unity. Set aside all truth.

[21 : 45] Set aside all value. Set aside God's word. We need unity, unity, unity. Ecumenism. God's word divides. It divides. It says, hey, Jesus said, hey, I'm going to divide between father and my mother and son and daughter and your family.

I'm going to divide. I bring a sword. I don't bring peace, but a sword. God's word divides. It cuts deep. It divides through joint and marrow and the discerners of the thoughts and intents of the heart. The enemy is the one who says unity, unity, unity. But it's a false unity. Satan is divided against himself. He's the father of lies. If all you speak is lies, you can't have real unity because there's no truth.

And so Satan's kingdom ultimately will fall because it can't stand as a kingdom built on lies and disunity. And John says now, he sees something very interesting.

He says, well, you know, as I'm observing all these angels dumping out these bowls, I look and I see three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, out of the mouth of the false prophet.

[22 : 47] And so as John is seeing all these things, he still has in view the beast and the dragon, the dragon that was cast down to the earth, the beast that's come out of the water. And then the one that is the false prophet out of the peoples of the earth.

And he says, out of their mouth, the mouth of the dragon, the mouth of the beast, the mouth of the false prophet came these three unclean spirits. They look like frogs. Again, it makes us think of Exodus, right?

The Aaron stretches out his hand and frogs come up. But in first Kings chapter 22, Ahab is going to war. He says to Jehoshaphat, you come with me.

The king of Judah, the righteous king of Judah spent way too much time hanging out with Ahab. Again, he who was our scripture, a companion of fools shall be destroyed. And so Jehoshaphat's like, well, you know, Ahab, I'm good with going to war with you.

I'm your buddy, but can we get a prophet? And so Ahab's like, sure, no problem. He brings all these false prophets in and they all prophesy and say, oh, you shall destroy, going against Syria, I think.

[23 : 53] And then one of the prophets makes these horns and says, this way, so we push your enemies. And Jehoshaphat knows like that, man, this is just a sham. He's like, isn't there a real prophet? He says, well, there is, but I don't like him because he never tells me anything I like.

And so they bring him in and he says, hear thou therefore the word of the Lord. I saw the Lord sitting on his throne and all the hosts of heaven standing by him on his right hand and on his left. And the Lord said, who shall persuade Ahab that he may go up and fall at Ramoth Gilead? And one said on this manner and another said on that manner.

And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord had said unto him, how? Wherewith? This is like, you know, behind the scenes operations in God's kingdom.

Like it's not, we think God's commanding the angels. You do this and you do that and you do this. But it seems like he's like, no, let's, let's figure this out. You know, let's war game guys. What, what do you think? What should we do? How are you going to do that?

[24 : 54] He said, well, I'll go forth. I'll be a lying spirit in the mouth of all his prophets. He said, the Lord said, thou shalt persuade him and prevail also go forth and do so. And then the prophet says, now for therefore, behold, the Lord has put a lying spirit in the mouth of all these thy prophets.

And the Lord has spoken evil concerning thee. And here we see these three evil spirits going out of the mouth of these three, the beast, the false prophet and the dragon.

And I don't think they are conjuring them up and thinking, yeah, we'll send out these evil spirits. God is doing this. God did not decide evil. It was not his choice to operate in evil.

It wasn't his choice to say, well, you know what? Antichrist, go get them. But he allowed that. And he's going to use that. That's the whole point of Romans chapter nine. Can God use a discarded lump of clay?

He can. He can use it. Can God use Pharaoh who's rejected him? He can. God did not decide evil, but he did decide to use evil in spite of itself.

[25 : 56] Isaiah 45, seven, I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things. What is he saying? God, you create evil. And God is saying, I have all of these things in control.

Every single one of these things is not escaping who I am. God is not deciding for evil, but he will use it in spite of itself. Just as Joseph would say to his brothers, guys, what you intended for evil, God meant for good.

Because we know that all things work together for good. Even the evil things to them who are called according to his purpose. Those who love God and called according to his purpose.

But the enemy never has anything good to say. All of the various voices of the enemy, they all speak the same slimy, sinister, seducing message. None of the things that the enemy has to say are any good.

They're just, they're like slimy frogs. Sinister, slimy, seducing frogs. John 8, 44. And Jesus speaking to the Pharisees.

[27 : 03] You are of your father, the devil. And the lust of your father, you will do. He was a murderer from the beginning. He abode not in truth because there's no truth in him. When he speaks a lie, he speaks of his own.

For he is a liar and the father of it. Counseling 101 with Jesus. That was, that was for those who were setting themselves up as spiritual leaders.

And really they were just out for themselves and destroy the people. Jesus did not have a lot of patience for false spirituality. Verse 14.

For they are the spirits of devils working miracles, which go forth unto the kings of the earth and under the whole world to gather them to the battle of that great day of God.

God almighty. Remember in Revelation 12, 9. It says, The great dragon was cast out. The old serpent called the devil and Satan, which deceives the whole world.

[28 : 03] And here now, these spirits of devils with working miracles, they're sent out to deceive. They're sent out to go forth into the kings of the earth and to gather them to the battle of the great day of God.

How do they do that? How are their devilish miracles brought about? Well, they're rooted in false spiritual speech. They're deceiving miracles. They're devilish miracles are rooted in a false spiritual speech.

So we don't look at signs and signs and wonders. You know, behind the sign and wonder, what is being said? Is there truth? Is there God's word? Or is it like this false spirituality? This is a lot of text to put up there, but we'll put it up anyway.

So you can read along. First Timothy 4. Boy, we are living in those days.

Marriage is not forbidden in the sense that you can't do it. But boy, people will forbid you to marry if they can. Well, don't do that.

[29 : 23] Wait, what do you want to get married for? What do you want to do that? How do you know if it doesn't work out? Just live with them. It's so much easier. Keep your finances separate. Forbidding, commanding to abstain from meats.

Man, we live in that day. Well, no, that's not. No, you can't eat meats. Eat some crackers and bugs. It's like, man, you can't even afford it. But the ultimate goal of the enemy's political system is to unite the world against God.

That's what they're doing. That's what these lying spirits are being sent out to do. The Antichrist is thinking, we're going to get God. And God is saying, no, I'm actually using this to bring you all to this place where I'm going to get you.

The battle is not the beast's day. It's God's day. It's the great day of the Lord. It's the great day of God Almighty. Psalm chapter 2.

Why do the heathen rage and the people imagine a vain thing? That's how God looks at this. This is such vanity. This is so empty, guys. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed.

[30 : 26] As he's like right there listening and like, guys, I'm right here. Saying, let us break their bands asunder and cast away their cords from us. He that sits in the heavens shall laugh.

The Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. It's one thing to go to battle. It's another thing all together to battle against one who's almighty.

How foolish. How foolish. He sits in the heavens and laughs. He looks down and he says, what do you think you're doing? Just repent. Ephesians 6, verse 12.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

We're not on the offense, guys. We're not out to attack the enemy. We're out to save souls on behalf of Christ. We beseech you in Christ that be reconciled to God.

[31 : 38] We stand fast because the enemy has nothing against us. Verse 15. Behold, I come as a thief. I'm going to pause there.

Because I think that's what is happening here. It's pausing and reflecting upon the purpose and the plan. In the middle of all of this is, behold, I come. John's saying, I see this and I see this. And all of a sudden, Jesus breaks in and says, behold, I come as a thief.

Fief, blessed is he that watches and keeps his garments, lest he walk naked and they see his shame. He's speaking that to the people of the world at this time. He's saying to them, be prepared and be ready.

This phrase, he comes as a thief, is seen in Matthew 24. Watch therefore, for you know not what hour your Lord does come. And this will be very applicable to the people at this time who will be reading this, the believers.

But know this, that if the good men of the house, the owner of the house, the guy who lived in the house, had known in what watch the thief would come, he would have watched. He wouldn't have suffered his house to be broken up.

[32 : 46] Therefore, be you also ready. For in such an hour as you think not, the son of man comes. Be ready. Be watching. How does a thief come? Well, he comes unexpected. Comes unplanned.

Comes unannounced. He comes unwanted. Right? Nobody's like, man, my house is going to get broken too. I don't know when. I don't know how. And it won't be announced. But I can't wait until someone breaks in my house.

This is wonderful. No, it's not wanted. Turn to 1 Thessalonians chapter 5. Just can't get through a revelation study without going to Thessalonians.

We can't because these themes keep coming up over and over. And this is one of them. This where Jesus says, behold, I come as a thief. Paul would write in chapter 5 of 1 Thessalonians.

But of the times and seasons, brethren, you have no need that I read unto you. For you yourselves know perfectly with complete understanding and knowledge that the day of the Lord so comes as a thief in the night.

[33 : 51] Okay? So now we have to define what is the day of the Lord. We talked a lot about the day of the Lord. Ah! I just lost my verse. My section. That's Isaiah 13. Turn to Isaiah 13 if you would.

And you can't trust your sticky notes. Isaiah 13. We're just going to read verses 6 through 13.

Isaiah says, How will you? For the day of the Lord is at hand. And see if this sounds exactly like what we've been reading out about over these last weeks and months. It shall come as a destruction from the Almighty.

Therefore shall all hands be faint. And every man's heart shall melt. And they shall be afraid. Pangs and sorrows shall take hold of them. And they shall be in pain as women that travail.

They shall be amazed one another. Their faces shall be as flames. Faces of the flames. Man, that sounds just like what we just read. That they're going to be scorched with fire. The sun.

[34 : 54] Behold, the day of the Lord comes. Cruel. Both with wrath and fierce anger. To lay the land desolate. And he shall destroy the sinners thereof out of it.

For the stars of heaven. The constellations thereof. Shall not give their light. The sun shall be darkened in his going forth. And the moon shall not cause her light to shine. And I will punish the world for their evil.

And the wicked for their iniquity. And I will cause the arrogancy of the proud to cease. And will lay low the haughtiness of the terrible. And I will make a man more precious than fine gold.

Even a man than the golden wedge of Ophir. Therefore, I will shake the heavens. And the earth shall remove out of her place. And the wrath of the Lord of hosts.

And in the day of his fierce anger. We're going to read about that tonight. We're going to get to that earthquake. It's the seventh bowl. Where the complete geographical surface of the earth will be changed.

[35 : 57] So that is our day of the Lord. It's a day of wrath. It's a day of where God is punishing the inhabitants of the earth. Who continue to hold out as we've seen in blasphemy and unrepentance. Back over to 1 Thessalonians chapter 5.

But of the times and seasons, brethren, you have no need, I write unto you. For yourselves know perfectly that the day of the Lord, the day of his wrath, so comes a thief in the night.

For when they, notice the pronouns, they shall say peace and safety, security and health. Then a sudden destruction comes upon them as travail upon a woman with child.

And they shall not escape. We just read about that, the prophecy of that in Isaiah. But you, it changes the pronoun, but you, brethren, contrasting with they, are not in darkness.

That that day should overtake you as a thief. You are all the children of the light. And the children of the day. We are not of the night, nor of darkness. Therefore, let us not sleep as do others.

[36 : 57] Let us watch and be sober. In other words, we're not of the night, so don't act like it. Don't act like you're of the night. Act like you are of the light. Because you are children of the light.

Don't sleep. But watch. And be sober. For they that sleep, and that word sober, is calm, aware, and circumspect. Be calm. With all these things, you see these things begin to come to pass.

Be calm. Be aware. Be circumspect. For they that sleep, sleep in the night. And that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, guarding the heart.

And for a helmet, the hope of salvation, guarding the mind. Guard your hearts and minds. For God has not appointed us unto wrath. The four goes with verse eight.

Let us, who are of the day, do these things. Guard your heart. Guard your mind. Guard it with the hope of salvation. And what is the hope? That God has not appointed us to wrath, but to obtain salvation.

[38 : 00] The word obtain is to possess that which has been preserved. To possess the thing preserved for you. To obtain salvation by our Lord Jesus Christ, who died for us.

That whether we wake or sleep, referring to whether we be dead or alive. Or alive or dead. That we should live together with him.

John 14, 3. That we will be with him. That we should live three things. Together. We should live. We should be together. We will be with him. Wherefore, comfort yourselves together.

And edify one another. And edify one another. Even as also you do. The day of the Lord is coming as a thief. And for us, it is something that we are aware of.

Something we are awake to. Something that we are watching and on guard for. That day should not overtake you as a thief. They shall say, but you shall be.

[39 : 00] We shall live. We shall be together. And we shall be with him. Back over to Revelation 16. We are not to be overtaken. Because we will be taken.

We won't be overtaken. Because we have that hope. Behold, I come as a thief. Blessed is he that watches and keeps his garments. Lest he walk naked and they see his shame.

So what does it mean here in Revelation? What is he saying here? Well, again, if we go back over to our Matthew 22 parable. Where he is talking to the one who is at the wedding feast.

And the king comes and he sees the guests. And there is a man which had not a wedding garment. He said unto him, friend. So if we keep our typology correct. Who is the bride? The church.

And who is the friends of the bride? Israel. And he said unto him, friend. How came you in hither not having a wedding garment? And he was speechless. And then said the kings of the servants. Bind him hand and foot and take him away.

[40 : 04] Cast him into outer darkness. And there shall be weeping and gnashing of teeth. For many are called. But few are chosen. Behold, I come as a thief. And blessed is he that watches and keeps his garments.

Lest he walk naked. And they see his shame. God's desire is that those people. The people at this time. That just as we have received our garments. Because we've watched.

And we have been clothed. And our shame has been covered. He says, hey. The same opportunity is available. Watch. Keep your garments. And he gathered them together.

Into a place called in the Hebrew tongue. Armageddon. Or the hill of Megiddo. And I didn't have time to get a picture to show you. But look it up. The hill of Megiddo. It's where Elijah went. And offered the sacrifice of the Lord.

And slaughtered the however many prophets of Baal. 450 prophets I think. And he will gather them together. Into this valley. The hill of Megiddo.

[41 : 01] Right there. There's this massive valley. It's what we call Armageddon. But God's creation is ultimately for his purposes. And his purposes all have their proper time and place.

I mean right now it's like fertile farmland. And yet it's going to be a place where God says. This is going to be where I'm going to bring everyone for this final wrap up. His purposes all have their proper time and place.

And he knows when that is. And the seventh angel poured out his vial into the air. And there came a great voice out of the temple of heaven. From the throne. Saying it is done. Here's our other throne. At this time there was nothing left to be accomplished.

In judgment. It was finished. And here there's a voice of finality. And where does it come from? It comes from the temple. A place of divinity. A place of power.

A place of authority. A place of holiness. Jesus. And a place of divinity. Power, authority, and holiness. Bowed his head. Gave up the ghost.

[42 : 02] And said. It is finished. As he hung there. In a place of divinity. Of power. Of authority. And of holiness. There's nothing left to be accomplished. In judgment. And there are voices.

And thunders. And lightnings. And a great earthquake. Such as was not since men were upon the earth. So mighty an earthquake. And so great. The earth is trembling. At the voice of God's finality. It comes right after. Here. This voice comes out of the temple. Out from the throne. And there's voices. And thunders. And lightnings. And this massive earthquake. Psalm 18.

Verses 6 through 7. In my distress. I called upon the Lord. And cried unto my God. And he heard my voice. Out of his temple. My cry came before him. Even into his ears. Then the earth shook. And trembled. The foundations. Also of the hills. Moved. And were shaken. Because he was wroth. Amazing. That the response. That God is giving towards.

[42 : 59] A rejecting world. A world that's completely rejected him. And his plan. He would hear the cry. And the voice of one person. Crying to him. And he responds. In such a powerful way.

Psalm 29. Is also. A psalm that speaks all about. The voice of the Lord. And this earthquake.

Divided the great city. Into three parts. I think that's Jerusalem. And the cities of the nations.

All fell. And great Babylon. Babylon came in remembrance. Before God. To give unto her. The cup of the wine. Of the fierceness. Of his wrath. Babylon's fall.

Was prophesied. In Revelation 14. That angel. That flew through heavens. Giving the everlasting gospel. And one of the things. That it said. Was that. Babylon. Would fall.

There followed another angel. Saying Babylon has fallen. Has fallen. That great city. Because she has made all nations. Drink of the wine. Of the wrath. Or a fornication. Here we see the cause of it. This earthquake.

[43 : 57] But the account of it. Won't be until Revelation 18. Revelation 18. Verse 2. And he cried mightily. With a strong voice. Saying Babylon the great. Has fallen.

Has fallen. Has become the habitation. Of devils. So at that time. It will be fallen. Revelation 17.

We're going to see. The woman who rides the beast. Right? Mystery Babylon.

Religion. This is Babylon. As a religious system. Revelation 18. Is Babylon. As a political system.

The governmental system. And they're both. Fallen. And here we see. John writing.

Saying Babylon has fallen. And then 17 and 18. We're going to see. That count of it. Playing out.

And every island. Verse 20. Fled away. And the mountains were not found. That.

That's really rough. For all those guys who said. Let the rocks fall on us. And hide us. From the wrath of him who sits on the lamb. And they all went into their bunkers. Right? That's really rough for those guys.

[44 : 53] That there's this complete geographical transformation. The islands are removed. The mountains aren't found. Everything changes. Here with this earthquake. Again. An earthquake so great.

That was not since men were upon the earth. God. In his grace. In his mercy. Is greatly attempting to shake this world. And to shake these people in this world.

To realize they need to let it go. And then verse 21. And there fell upon men. A great hail out of heaven. Every stone. About the weight of a talent.

That's a hundred pound. A hundred pound hailstones. That's big. Amen. And men. Blasphemed God. Because of the plague of the hail.

For the plague thereof was exceeding great. Job chapter 38. The Lord is responding to Job.

Wonderful section of scripture. It's just like. God just. Answering back.

[45 : 50] To Job. So mercifully condescending to him. And yet it comes across so. Can you call God cheeky? It comes across like. The Lord is just like Job. Job. Job.

Just sit down and be quiet. Okay. Listen. Hast thou not entered in. Hast thou entered into the treasures of the snow. Job. Hast thou seen the treasures of the hail. Which I have reserved.

Against the time of trouble. Against the day of battle. And war. Job. I've got a hundred pound hailstones up here buddy. And they're going to get unleashed. You're trying to figure out.

What's going on in your little world. And I've got the whole thing contained. The response of these men. Was blasphemy. To blaspheme.

And it simply proves the justness of God's judgment. Doesn't it? It simply proves how just God is. God's judgment did not cause these men to blaspheme. It simply revealed that they are already blasphemers.

[46 : 46] That's all this is doing. That's what the law does. The law reveals I'm a sinner. It doesn't make me a sinner. I had not yet known sin. Paul says. I had not yet known covetousness.

Until the law said. You shall not covet. And then I realized. Oh I'm coveting. Luke 6 45. A good man. Out of the good treasure of his heart. Brings forth that which is good. And an evil man.

Out of the evil treasure of his heart. Brings forth that which is evil. For of the abundance of the heart. His mouth speaks. A heart full of blasphemies. Will eventually spill out of the mouth.

That's what the heart's full of. It's going to spill out. We can't help. But what's in our heart. Will spill out. Psalm 14. Verses 1 through 3.

The fool. Has said in his heart. There is no God. They are corrupt. They've done abominable works. There's none that does good. The Lord looked down from heaven. Upon the children of men. You can almost see him doing this right now.

[47 : 42] At this section of Revelation. To see if there were any that did understand. And seek God. They're all gone aside. They're all. All together become filthy. There's none that does good.

No not one. Because they are fools. They've said in their heart. There's no God. And out of the abundance of the heart. Their mouth is speaking. And they're blaspheming. In Genesis chapter 6. God saw the wickedness of man. That it was great in the earth. And that every imagination. Of the thoughts of his heart. Was only evil continually. I don't know what a world like that would be. With men and women.

Where the imagination of their heart. Is evil continually. And they live. Six, seven, eight, nine hundred years. And it repented the Lord.

That he made man on the earth. And it grieved him at his heart. How does God respond? It grieves him in his heart. You and I. Speak a lot of words.

[48 : 41] The words we speak. They are determined by the throne. We choose to bow at. And the table. We choose to be seated at. The throne. We choose to bow at. The table. We choose to be seated at.

Will determine the words. That come out of our mouth. Because that's where our hearts are. Where is our heart bow? Where is our heart seated? 1 Corinthians 10. 21. You cannot drink the cup of the Lord.

And the cup of devils. You cannot be partakers of the Lord's table. And the table of devils. You cannot love the world. And love the Father. Whoever loves the world. The love of the Father is not in him.

You cannot be drinking the cup of the devils. And the cup of the Lord. This is basic stuff. You cannot keep walking the same path. That leads back to the same place.

Of blasphemy and pain. Blessed is the man that walks not in the counsel of the ungodly. Nor stands in the way of sinners. Nor sits in the seat of the scornful. But his delight.

[49 : 41] What does he fill his heart with? His delight is in the law of the Lord. And in his law does he meditate day and night. Colossians 1.13. Who has delivered us from the power of darkness.

And has translated us into the kingdom of his dear son. Where are we going to bow? Where are we seated? He's delivered us from darkness. And translated us into the kingdom of his dear son.

And he's raised us up together. And made us sit together. In heavenly places in Christ Jesus. What words are spilling out of our hearts? And what is their source? Right?

Where have we been seated? Where have we bowed? Where we bow will determine where we're seated. So, we are not alarmists. We are not escapists.

We're biblicists. And that gives us great comfort. Wherefore, comfort yourselves together. And edify one another. Even as also you do.

[50 : 42] Or we can say, as we did. In God's word. God's word is the foundation. God's word is what defines who we are. God's word is what we fill our hearts with so it can overflow out of our mouth.

God's word is what gives us a place to be seated. It gives us a hope. And it gives us a path. Right? Right? Father, thank you so much, Lord, for this time in your word.

Thank you for the great comfort of your word, Lord. Thank you, Lord, for these words that we're reading now. Lord, if you tarry, they'll be read by generations after us. And, Lord, if that's a generation that will go through all this, then this will be great, great comfort to them, Lord.

It'll be great comfort to read that you are coming quickly, Lord. It'll be great comfort to read that it's three and a half years after the sign of the abomination of desolation as was spoken by the prophet Daniel has set up.

And they'll realize Jesus is coming. And, Lord, even if they don't make it, they'll realize they'll grow into Jesus. Lord, it's the same for us. Lord, it's the same for us. Either you're coming to get us or we're going to you.

[51 : 45] It's one or the other, Lord. Thank you, Jesus. Thank you that we don't have to have it all figured out because you already do. Thank you we have your word that we can hold to, Lord. Even when we don't grasp it all or understand it all or maybe, Lord, we haven't applied it all in the way that it was intended, Lord.

But with integrity and, Lord, with the illumination of your Holy Spirit and with the desire to just let the word speak for itself, Lord, we comfort ourselves by gathering together to study your word and to allow you to speak its truth into our lives.

Thank you. We bless you. We praise you. And in Jesus' name, amen.