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Revelation

Chapter 10 - A Bittersweet Message from Heaven

Perceived Small Proven Powerfully Effective (vs. 1-4)

Revelation 10:1-4: I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land; and he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices. When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken and do not write them."

If you were to open up your Bible to Revelation 9 and 10 and begin to read, is this what things look like? I would

say, well, not in heaven. And even when you come to the passage in Revelation 10 and you see this angelic strong being, this is not necessarily a picture of heaven, as it is a picture of events. So that all the way through the Book of Revelation, He is giving pictures to man, specifically John, in this setting, so that he might comprehend the things that are going to take place. And sometimes you just need that visual. You can talk about the non-tangible things, but until you can see a picture, it's hard to put it all together. So, God in His grace is putting pictures together so that, for instance, when He talks about the church at the very beginning of Revelation, He says, "Well, you're to help guide people." "What do You mean by that?" You're like a lamp. And the Gospel's like the light. And you're there to hold strong that light and lift it up because that's what's going to save people. So, He gives that picture. And when He begins to describe to them what it is that wins, who it is that wins, where the power exists in all of creation, He could say, "You have to be humble, you have to humble yourself." But man's definition of humility goes all over the place, and man will oftentimes even brag about his humility so that man doesn't really fathom what

that looks like. But Jesus says, "It's like a lamb." He used the diminutive, "A little baby lamb and like he had his throat slit." Now, that's humble. You go, "Okay, I got a pretty good picture of that." He says, "Now, that's what's going to win and that's what's going to reign in heaven." And these pictures are extremely helpful to us so that we can understand. When He begins to talk about the evils of man and what has caused man to be motivated to do the things that he does, such as his greed and his avarice in going after things. And sometimes you wake up and you go, "I don't think these people are ever satisfied." And God goes, "So, they're like grasshoppers." "Yeah, they're like grasshoppers, only more like locusts." And of course, as we understand, locusts and grasshoppers are the same creatures. The only difference is that locusts have been transformed by virtue of their going into a frenzy. So, once a grasshopper gets around a lot of other grasshoppers and the conditions are right, then it produces a bigger grasshopper and they actually change their shape as well as change their size. But the thing that changes the most is their insatiable hunger. And they just eat everything in sight. So, a metamorphosis of sorts

takes place. And so, it uses these demonic creatures coming out of hell itself. And what do they look like? Well, they're like locusts, and they have insatiable desires, and they're devouring everything. And then you realize that greed and avarice not only has its sense of, "I never can be satisfied," but it has its sense of, "I'll do anything to get what I want." James will make mention of this in the Book of James, and he says, "What's the source of your quarrels?" The source is you want something and you don't get it, so you go around killing people. That's the reason why you're killing people. I mean, usually if homicide is looking for a problem or an issue, "Why did this murderer...?" They usually follow the money. And if you can follow the money, you can understand why somebody did what they did. So, the point is that it creates a twisted desire to actually want to hurt people. Your greed and your avarice will translate into a twisted desire. So, then the demonic creatures that are coming out are not only like locusts, but they have stingers on them, and they're like scorpions that inflict pain. And you say, "Well, are these real creatures?" Yeah. What's interesting about all of this is that the Bible is showing us

that the imagination of your heart not only has consequences, but it has a demon that matches it. So, as He begins to release these forces, now the powers of the world come into play, and of course, their desire is to conquer, and you see them coming out, and He begins to reveal those things.

By the time you finish Chapter 8 and Chapter 9, you're just plain worn out. I mean, you can't open up hell and not be a little tired. So, at this juncture, you need a timeout, and that's what Chapter 10 is. Chapter 10 is a timeout, and it's more than a timeout. It's God saying, "I've got this. I know that it seems overwhelming. I know that the evil seems like there's just no way that we can win with this." And God says, "But there's a power that's greater than these forces that are being let loose." And of course, He talks about four angels that come out of the river Euphrates. And of course, we talked about this, the Akkadian, the Assyrian, the Babylonian, the Medes and the Persians, all had their power around that region of Euphrates and Tigris. Of course, these were world powers, and the picture is that they were willing to take lives to

attain power. And that's a powerful demonic force that man has been willing to live with for years, since Cain. So, the desire of man is, "I don't mind killing people to get what I want." So, it ends with that. Now, as you come into Chapter 10, God says, "But there is a greater power." And He gives a picture of this angelic power that comes into play, and He begins to describe that power. Now, it's important that when you're looking at these pictures, that you take out time to understand what He's painting, because it's the nature of man to define the things of God anyway. And you have to clearly be sensitive to the leading of the Spirit of God and the heart of God. In other words, all doctrine, all Scripture, will always align to the nature of God and will always reveal the things that God has been revealing all along. Scripture will not contradict itself. Revelation is not going to come up with something new. It's going to reveal what has been. And thus, the words "revealing" or "Revelation" or "apocalyptos".

As you come to Chapter 10, He's going to talk about a strong angel. Now, here again, at this point, the reason why He's using angels, for a number of reasons; one is, of

course, they are declarers of judgment. But more specifically in this particular setting, the name “angel,” and as is true all along, literally means messenger. Just like an apostle means somebody that's been sent. So, are they disciples or the apostles? Yes, they're disciples and apostles. Why? Because a disciple is a learner; an apostle is one that's been sent out. So, they learned of Christ, then Christ sent them out. At that moment, they became apostles. Hebrews will refer to Christ as God's apostle. Why? Because He was sent by God to us. So, these names have and are reflecting the nature of their job, the nature of their responsibility. The same thing is true with the angel within this particular passage. He is a picture of a message. He's a messenger. There's not a leap here. He's a messenger. Therefore, he is a picture, and God has given you a picture of a particular message.

Now, the way that it starts, if you look with me,

(Revelation 10:1) “(And) I saw another...”

You see the phrase? Once again, don't just race over these phrases. The “and” is a conjunction that has a cumulative force to it. That is to say that in spite of the

horrific things that you just saw in 8 and 9, understand that there is something even greater, and it has that cumulative force, there is something greater than that, coming and controlling all of these things. So, that's comforting if you understand that he's tying in. So, he says, "And I saw another." Now, what he has done is he has gone from plural messengers, four angels coming out of your phrase with the demonics opening up and everything like that, to now a singular that seems to display a greater power than the cumulative, than all of the others. So, "I saw another that was greater than all of them."

And the way he's described is this,

"I saw another strong angel (messenger) ..."

Now, once again, we're going to be describing the message because the word is used to make reference to that.

The difference between him, and if you back up and to look at the other four angels in Revelation 9:14, it says,

(Revelation 9:14) “One saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.””

So, where are they coming up from? Yeah, from the pit, basically, and from this place of a source of power, a hungry power individual. So, these are angelic beings that are coming up.

This angel contrasted, if you look, is coming down out of where? Heaven. So it's a very different message. The one message was a message that was really defining the twisted, distorted, horrific nature of man coming out of the pit. Why is it man has been in wars down through the centuries, down through the millennium, over and over and over again? Why does he keep going there? And the Scripture begins to reveal that nature of man, where does that come from? It comes out of the world. And the fact that he's come out of Euphrates, once again, is a reminder that the word “Euphrates” actually is a root word that makes reference to abundance. And it's man, once again, seeking for the abundance of the things of the world rather than from the things of heaven. In Matthew, Jesus

will say, "Seek the things above, not the things on the earth. Where your treasure is, there will your heart be also." So, it's a great passage, great parallel to this. Once again, Scripture's always going to tie in Scripture. So, this being is now coming down out of heaven, which is telling us this is a good message. The other is a message is coming I don't necessarily want to hear it, but it's who we are. And the difficult thing to oftentimes hear is that we're sinners. I don't like to hear that message. But I do like to hear Jesus save sinners, and He came for sinners. That's a good message. So, this is a message coming down out of heaven.

The message reads this way, "coming down out of heaven," and it begins to describe the picture of how he's clothed. See how he's closed?

"... clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire."

Now, if you've been with me since we started this, something's got to click in your head and you go, "I think

I've seen that picture before” because there's a lot about the picture that is the same in Revelation 1.

So, we'll turn back to Revelation 1. And it begins to describe John seeing Christ, except He's very different than when He first came to earth.

And he begins to describe His head in verse 14,

(Revelation 1:14) “His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire.

(Revelation 1:15) His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters.”

What was his face like according to verse 16?

(Revelation 1:16) “... and His face was like the sun shining in its strength.”

So, a lot of the same qualities are seemingly amalgamated into this angelic being. There's a reason for that.

So, if you go back with me, he begins to describe these things. Now, when he talks about being clothed with a cloud, immediately you almost have to go back to the Old

Testament in which God actually says to His people, "I'm going to clothe you or surround you with a cloud of protection." But cloud also means something else as well, and that is that something is obscured. The glory of God is being obscured. One of the reasons why the cloud would come in the Holy of Holies is because no man could really see all of the glory of God. It'd be too much for him. So, the obscurity. We sing a song or a hymn, "*Though the eyes of sinful men, Thy glory may not see.*" Remember us singing that? So, that's really describing our inability to really see Him in all of His glory. And God in His grace covers us with a cloud in that sense. It also is a picture of an obscurity in the sense of the things that we have done that are wrong, that have kept us apart from knowing God. So, once again, it's God's grace. Had He displayed all of His glory to us instantly, we'd all just be dead in His presence. But the cloud is an interesting picture of God's grace, even though He's obscured within the midst of it. God was taking care of Israel with a cloud. He was clearly making the cloud like light at night, but he was giving them shade during the day. It was God clothing them with a cloud. However, there is even a greater interesting

picture to this. And I'm not going to spend a lot of time going to the Old Testament to talk about it. But as you go back to Noah, you realize that God has so ordained that the people would have an interesting warning. You always have people asking, "Did the people know that it was going to rain or anything like this?" Well, not only did they see Noah building an ark, but they watched the clouds gather. You go, "How do you know that?" Because it talks about it. And it talks specifically not as much about the clouds gathering, but about it raining. If I read this right in Genesis, it wasn't until the flood waters came in that Noah and his family go in the ark. It had been raining. It was not until the flood waters come in, and that's when they enter the ark. So, Scripture is telling us that there was plenty of warning. God doesn't do anything without declaring a warning. Well, we know Enoch had been proclaiming years before this, as Jude tells us, the great evangelist before Noah. And then Noah builds this ark, as we understand, 120 years in the making, if we understand the text right, that 120 years before the flood, as God declares, in the building of the ark. And as Hebrews says, Noah was condemning the world by virtue of building the

ark. But that, they begin to see the rain and still don't go in is just... So, in many respects, the darkness of the clouds that are coming in is God warning of impending doom. Not unlike, as Joel will talk about, the locusts coming in and they come in to such an extent that they darken the sun. You can't even see, it's like a cloud coming in and darkening. So, as Christ is crucified on the cross and darkness comes in, it's a darkness that is moving in that is warning man, there's an impending doom coming. Now, the ignorance of man, as in the days of Noah, they continue to eat and drink and, "Well, that's strange. Have you ever seen weather like that before?" And the pre-diluvian people would look at each other and go, "I can honestly say I've never seen anything like that before." But did it change them? No. So, this message is going to be clothed with a sense of impending doom. You'll get this tie-in. It'll all tie together as we go.

However, God in His grace and the wonderful thing, God's made creation so that we can see pictures. All of creation is a picture of what God is doing. So that we understand there are clouds and they bring in the rain and there's an obscuring of the sun. But we also know that there's sun

behind that cloud. We also know that. But what's wonderful is that oftentimes when that sun is obscured, God in His grace will reveal a rainbow on the dark cloud. So that if you read, and once again we're not going to all the way back to Genesis, but if you read the text, He says, "I'm going to place a rainbow in the sky and I'm going to place it on the cloud, so that you can see that there's going to be hope in all of this." So, it's a message of impending doom, but there's sun behind it, and what crowns his head is a rainbow. Now, the picture is, every time that you see something on somebody's head, it's a picture of what his intent is. And God's intent is what? To rescue and to fulfill His promise of mercy. So, this picture is declaring to you what God's intent is and the strength behind what's about to happen. Clouds are moving in. It's going to seem overwhelming. But understand, there's a greater message, and it's being motivated and moved by God's intent to save.

So, the picture goes this way,

(Revelation 10:1) "... clothed with a cloud; and the rainbow was upon his head..."

More specifically, making reference to that which is his prominent desire and his thought.

“... and his face was like the sun, and his feet like pillars of fire.”

Now, his feet are those things that are going to be touching the ground. So, the pillars are, of course, that which God establishes.

I'll give you an example. 1 Timothy 3:15, that the church is the pillar and support of the truth. So, you see that which is immovable, what is that? God's truth and His righteousness. And what comes out of that? Well, judgment has to. If God is a righteous judge, there has to be judgment. So, the fire is coming in to purge the land. Now, who is he going to purge? Anybody specific? No, the world. How do I know? One foot's going to be in the sea, the other foot's going to be in the land.

So, the text will read this way,

“... his feet like pillars of fire;

(Revelation 10:2) and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land.”

I.e. solid ground. “Sea” is making reference to the instability of the world, of course, those that are influential and moving people to and fro. And there are some people that stand firm in the things they do and are not really changing in the things that they do. The picture is interesting. There's no doubt that he's covering both and all. And so, he has this message. He has a little book. The little book is open. It doesn't tell us any more about the little book at this point, but it tells us about his feet and his right. It actually says his right, which is the source of power and strength. So, there's a greater judgment that's coming upon the volatile. More specifically, the people that are swaying people away from truth as there will be a “less” judgment than on the left. But he begins to describe this truth that is touching the ground, that is flaming in fire. So, judgment is coming. Man is looking up. The only thing he can probably see is cloud because he can't understand everything that's going on. Something's

holding him back from understanding. However, there is a book in the hand of this messenger.

Now, if you look within the passage, he describes the book, as the passage goes on, and obviously we're not going to get this far, but as it goes down towards the bottom, it's going to have a reaction, and John is going to be asked to eat it. So, I hope it is a little book, because you don't want to eat a really big one. But it says that he gives him this book and he says, "Eat it. And I tell you that it's going to have a two-fold effect. One is it's going to be bitter and terrible upon your stomach, but yet it's going to be sweet like honey on your lips." So, there's going to be something that's going to be transpiring through this message. What's interesting is that the picture is relaying that the message is great, it's powerful, it's divine; so that the message of God is being described here. The reason why Jesus looks so much like this message is because He is the message. He is the proclaiming of this message. However, What is being defined in this text is not as much Jesus, but the message. If I could put it another way. We could describe Jesus as to the disciples, and they would

understand what we were talking about. We could then take and ask them, “Do you understand the Gospel, what the Gospel's about?” “So, you're talking about the message of the Gospel.” “Yeah, do you understand the Gospel?” In some respects, people are thinking that's two different things, but the more you talk about the Gospel, you realize the Gospel and Jesus are really the same thing. So every time you proclaim the message, in many respects, people should be seeing Jesus in that explanation. They should be feeling what He looks like. So, it goes on and it begins to describe, “And he had in his hand a little book...”

Okay, once again, it uses what is called a diminutive, which means very small. Very small book. You have this big, great messenger, and a big, great message. And yet, the book is so minute. And yet, strangely enough, it's open. So, the text is saying it's not been hidden. The message is clear and it's open. So, what is that?

Well, there's an interesting passage in Scripture that will probably shed a little bit of light on this. It's found in 1 Corinthians 1. If you'll turn there with me. As Paul is

talking to the Corinthians, of course, who are all into greatness and are looking for things that are grandiose and clearly powerful.

His statement to them in 1 Corinthians 1:18 is,

“For the word of the cross is foolishness to those who are perishing...”

Another way of saying “foolish” is “insignificant”. Another way of saying “insignificant” is “little”; of little consequence; that man perceives the message of the Gospel of God as having no effect, of really having no power at all. So, the perception of the message, though the message is great, though it's powerful, though it's supreme to all the other messages that have been coming out, it's perceived as just a little book. And if you were to ask most people, “How important do you perceive the Bible in your life?” And they say, “Well, it's pretty important.” Then you would ask, “How often did you read it this week?” They go, “Okay, don't think I did.” So, to them, it's a little book. It's not unlike the fact that Jesus has been described to us as a little Lamb. The perception,

the way that people see, does that mean that it's not powerful? No, it doesn't mean that.

So, he goes on, he says,

“For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”

So, there's an interesting contrast. Something little is that which has the greatest power.

(1 Corinthians 1:19) “For it is written,
“I WILL DESTROY THE WISDOM OF THE WISE,
AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE.”

(1 Co 1:20) Where is the wise man? Where is the scribe?
Where is the debater of this age? Has not God made
foolish the wisdom of the world?

(1 Corinthians 1:21) For since in the wisdom of God the
world through its wisdom did not come to know God, God
was well-pleased through the foolishness of the message
preached to save those who believe.”

There's something about the message that God has purposely always put the message in a very small

container so that man would not fall in love with the grandiosity. This is where churches are going really astray. “We're going to look big, we're going to look great, we're going to dance around, we're going to let people know that we know how to shoot fireworks just like they do.” And God says, “Okay, you’ve missed the point. Why do you think I sent My Son and I put Him in a manger? Why do you think of all the places that He could have been born, I chose Bethlehem?”

In Deuteronomy 7, God says this,

(Deuteronomy 7:6) “For you are a holy people to the LORD your God; the LORD your God has chosen you...”

(Deuteronomy 7:7) “The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples.”

If you think about it, when God chose Abraham, how many were there? Two. And guess what? 25 years later, there were still two. 40 years later, now we're 65 years later, there were three. By the time they go into Egypt,

there's a whopping 70. Think about that. I mean, Esau had 300 soldiers when he met Jacob, of his clan.

Micah 5:2 reads this way,

“But as for you, Bethlehem Ephrathah,
Too little to be among the clans of Judah...”

“Clan” being an “*eleph*,” which is about 1,000. So, you don't have 1,000 people. Actually, during Ezra's time, there were 125 people that lived in Bethlehem. 125.

“But as for you, Bethlehem Ephrathah,
Too little to be among the clans of Judah,
From you One will go forth for Me to be ruler in Israel.
His goings forth are from long ago,
From the days of eternity.”

Zechariah puts it this way in Zechariah 4:10,

“For who has despised the day of small things? ...”

Luke 1:48 reads this way, as Mary will declare,

“For He has had regard for the humble state of His
bondslave...”

(Luke 1:52) “... And has exalted those who were humble.”

So, Revelation 5:12 says,

“... “Worthy is the Lamb...””

Let me put it another way, “Worthy is the little Lamb.”

“... that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

I mean, everything is His and He's a little Lamb. That's why, when you see the examples that are in the gospel, well, I mean, Jesus will say in Luke 9:48, “The least among you will be the great one.” And when He begins to describe what the kingdom of heaven is like, what does He use as an example? Matthew 13:32, the kingdom of God is like a mustard seed. It is the smallest seed that is planted. It grows to be the greatest in the garden. What's the point? That God is always going to use the humble, the small, the insignificant to declare His message. This is why Paul says in 1 Corinthians 1, ‘God chooses the weak and the foolish things to confound the wise; the things that are not to nullify the things that are, that no man would boast.’ It's always been a little book to the world. I don't know why. Look, it's a #1 seller, but I think people just like to have it on their shelf so they can say, “Yeah, I

got a Bible.” Especially if another Christian asks, “Do you have a Bible?” “Yeah, yeah, I got one.” They're just hoping you're not going to ask them, “Do you read it?” But God has chosen these things, and faith has to be planted in the heart and in a place of humility. It can't be big and grandiose. So, the book is little and it's for a reason. We're going to see obviously how that goes. But it's a little book and it's open and the passage is telling us this has never been a closed book. The love of God has never been not proclaimed. When you hear these radio personalities or you hear different ones that are mocking the Bible, your initial thought is, “Maybe they've never heard.” I've heard people that are proclaimed atheists define the Gospel better than many Christians in their mockery of it. And so, it's not like it's a closed book. And it was amazing to me, even going to India, of course, the church, Thomas is in India, where Thomas had gone to India during his lifetime. But it's just amazing to see, even in the false beliefs, if you look close enough, you can see, “Okay, that's Christianity, that's the Gospel there.” But it's perceived as insignificant because it doesn't bolster man, and man sees it as an insignificant book of something little.

I know I've probably taken a little bit too long on that, but the book is now being revealed, and it says that he begins to cry something out, if you look with me in the passage. Now, this is a powerful message. The message is coming down from heaven. It has hope. Certainly, the goal of the message is to proclaim mercy and salvation, and to end this thing. It's a wonderful picture of the rainbow. "I don't want this to ever happen again." It's a wonderful, wonderful message.

So, it says in verse 3,

(Revelation 10:3) "And he cried out with a loud voice, as when a lion roars..."

And this is not a new thing, but it's a declaration in some ways of justice being prevailed. But the will of God and the desire and the power that is being exerted in this is telling us that this is authoritative and powerful. Hosea 11:10 kind of gives the same kind of parallel to this.

"... and when he had cried out..."

Watch, there's a reaction.

Now, the reaction in the text is that there are seven peals of thunder. Do you see the passage? What's interesting about that is, you and I are literally going to be following these seven peals of thunder throughout the Book of Revelation. We saw them in Revelation 4:5. We see them in Revelation 6:1. We see them in Revelation 8:5. We'll see them in Revelation 11:19. We'll see them again in Revelation 16:18, and ultimately in Revelation 19:6. It will literally be the saints as they begin to cry out in this thunderous roar, "We won!" And you see that picture specifically being conveyed in Revelation 19:6, and the marriage supper of the Lamb actually coming right on the heels of that. It is a declaration after the implosion of Babylon and it's when God lets loose the heavens. Here again, if you've ever been in a crowd, go to a football game or something like that, and if everybody shouts at the same time, it's like a thunderous roar. That's what we call it, a thunderous roar. So, it's like the Lion of Judah declared, "Do you hear this message?" And they go, "Yes, we win!" And it's like thunder.

Now, the passage goes on this way,

“When...”

Or more specifically, probably placed, “and while”.

(Revelation 10:4) “When the seven peals of thunder had spoken, I was about to...”

“I had intended,” John says, “to write down what they were saying.”

And it goes on and says,

“... and I heard a voice from heaven saying, “Seal up the things which the seven peals of thunder have spoken and do not write them.”

Very interesting orders within the passage. It is at this point that we're going to end the passage, and it is the final explanation that I want to give you within the passage. What God is doing is He's keeping the declaration from all of the powers of heaven from declaring He wins. Why is that true? Well, if I could just take you on a real quick journey, hopefully I'm going to show you this in the Gospel of Luke.

So, if you'll turn to me in Luke 1, and if Pastor Gary can do anything quickly, he will do it quickly today. I said “if”.

There's an "if". But in Luke 1:20, it's a very interesting passage because we know that Zacharias was the priest at this time. Gabriel comes to give him the message that he's going to have a son. The son's name is going to be called John the Baptist. And of course, when he gets the message from the angel, he goes, "Sorry, I can't believe it. I just can't believe it." And the angel says, "Do you know who I am? I'm Gabriel. So, you're not going to talk." So, he silenced him, and he can't talk. What ends up happening is, Elizabeth ends up proclaiming the wonderful message, and Mary.

(Luke 1:46) "And Mary said:

"My soul exalts the Lord,

(Luke 1:47) And my spirit has rejoiced in God my Savior.

(Luk 1:48) For He has had regard for the humble state..."

That's pretty interesting. So that as you go on, what you'll see in the Gospel of Luke is that God, in an uncanny way, is using the meek and the lowly to do all the talking. It's almost a theme in the Book of Luke. For instance, only the Gospel of Luke will talk about the good Samaritan. That story is only in the Gospel of Luke. Why is it mentioned in

the Gospel of Luke? Because who listens to Samaritans? What could a Samaritan say or do that I would even care about? And God says, "You'd be surprised. Because it's a Samaritan that I'm going to talk to you about." And of course, we walk away, and even today, when you think of Samaritan, you think of the good Samaritan. You don't think of a bad Samaritan. But they only thought of bad Samaritans. God did the game changing at that point. Only Luke will have the guy on the cross. Only Luke. And he'll speak to us as only the humble could do. So, you'll have a woman washing the feet of Jesus only in the Gospel of Luke, and Christ will say, "Because her sins are many, she loves much." Only Luke will talk about Mary at the feet of Jesus. So, all the way through, he's going to be talking about humility.

What's interesting is, if you look with me, something else that Luke records that the other Gospels don't is a strange phenomenon, but it's the heart of Mary. If you look with me in Luke 2, as Jesus was being Bar Mitzvahed, he was age 12, we understand according to the text. And so, He's hanging around the temple, and of course, dad and mom

go, “Where were You? We took off and left You, and where were You?” And He says, “Well, you know, I was with My Dad.”

So, in Luke 2:51, it says,

“And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart.”

Now, stop here for a second. Did Mary tell you that she treasured these things? You mean you didn't hear her tell you about it? But it's recorded. How is something that is not spoken recorded? Is it possible that God is talking to us in the silence of our moments? That the greatest power of His gospel is not in the grand moments of the fireworks, but the genuine change of the heart is in the moments of silence? Is it possible? If you look with me, it not only goes into that realm, and look, we know that there are what I would call bad advertisements. I mean, you don't want a demon declaring, “Jesus is Lord,” and that's what was happening in Luke 4:41. Demons were coming out; many of them were crying and saying, “You're the Son of God.” And He would rebuke them. He

says, "Don't say anything." And this happened more than once.

If you look with me in Chapter 5, He heals a man of leprosy.

(Luke 5:14) "And He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing..."

In other words, "Get yourself right, obey first, and then proclaim it." But it's, once again, the silence in the message.

But the most interesting one to me in the Book of Luke is in Chapter 9, and if you look with me, it's found here as Jesus is talking to His disciples. And it says in Chapter 9, and for good reason in verse 18,

(Luke 9:18) "And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the people say that I am?"

(Luke 9:19) They answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again."

(Luke 9:20) And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.”

(Luke 9:21) But He warned them and instructed them not to tell this to anyone.”

That's what we want to tell people, right?

To me, the interesting thing about this, and of course, the parallel to this in Matthew 16:17, is Jesus looks at Peter and He goes, “Peter, you're blessed, because flesh and blood didn't reveal this to you. My Father revealed this to you.” Let me put it another way, “This is a sign that My Dad really likes you, because you got it.” Now, here's what I believe is the point. The day is coming when the thunders will roar, and all the proof will be made evident, and you'll see the glory of God and every knee will bow and every tongue will confess that Jesus is Lord. You can't help it. The sky is going to be torn apart, planets are going to move, everything is going to change. But until then, God doesn't want that to influence you. He wants you to come to Him in lowliness and believe in your heart. We oftentimes use the phrase, “Trust Him with all of your

heart.” That really comes from Proverbs 3:5-6. So, man looks at the outward appearance, God looks at the heart. This is a message that has dire consequences. It's going to move the universe. It's a message of the greatest promise and the greatest of light is being obscured by the world. There's no doubt. Judgment is the only thing really the world can see. It's the only thing they can see. They just see the judgment of God. “God tells me I've got to do this. It's another pillar. God tells me I've got to do that. It's another pillar.” And to them it's just the fire of God upon them. They can't see the rainbow. But the book, the small book is telling them the love of God exists, and if you'll believe in your heart, you'll understand the rainbow. You'll understand the message. You'll understand what God is doing if you're willing to accept this wonderful, simple plan. This is why it's important that you never make a decision to follow Christ in the midst of pressure or in the midst of everybody else doing it or in the midst of fanfare. You have got to make this decision in your heart between you and God. It's one of the reasons why, I'm not against you coming forward, if you want to come forward, that's fine with me, but that's not what makes a

decision. If you'll make the decision in your seat, if you'll make a decision when you go home, and you're in bed tonight, and in the silence of it, you'll make the decision, then a true decision has been made. Because it was ever and always meant to be that way. And Scripture says Mary saw these simple guys that were watching the sheep by night, and they come, and they begin to proclaim the wonderful truth. And they go, these simple, lowly people, and she goes, "Now, that's a treasure in my heart." And we can see that Mary begins to make these decisions. The same thing is true with us. And so, we have a wonderful message, and a wonderful time out. It's very encouraging to me to have something like this in the middle of all that mayhem.

Closing Prayer:

Father, we give You thanks for Your lovingkindness and for the messages that You give us through these pictures. We look forward to not only seeing more of this but seeing You in every one of them. And how wonderful it is that You have prepared something for us that though we

may not be able to see, Your word has been telling us all along, "For God so loved me." And there is a message in the midst of all the judgment. And this is the message, that the judgment is upon the world because man would refuse to see the glorious light of God. We have obscured Your love for us, and the judgment is that light has come in, but men love darkness rather than light. Therefore, the only thing that man really sees is the judgment and the hurt and the pain, and God is so mean, but that's not true. That's not true. For God so loved you that He gave His Son.

In the quietness of this moment, I want you to see the value of this message that is so powerful it will literally move heaven and earth. It will be the game changer of all things. And if you will receive the love of the truth so as to be saved, you will not perish. You will live forever. If that's not a rainbow, I don't know what is.