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Revelation

Chapter 16 - Revealing that Which Angers God

A Sea of Violence & Death (vs. 3)

Revelation 16:3: The second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died.

I don't know why he couldn't have made that a little longer. Connie was asking me, she says, "Why would this many people turn out for the wrath of God?" So, you guys must have guilty consciences. The only thing I could figure. Revelation 16 begins to convey the wrath of God being poured out upon man. As we've been talking about, the wrath of God is clearly different than the wrath of man. And it is not as much that God is giving us His hatred as He is loving those that He wants to protect. And as He begins to reveal His wrath, what we begin to see is really man getting what he had been longing for, the things that man works for. Man works all his life for certain things.

The question is, what is he reaping? And so, Scripture begins to convey to us that the end day will be a day of harvesting of the things that man had been sowing all of his life. And we know that there are a number of Scriptures that deal with this. Of course, Galatians 6:7 says, “Whatever you sow, that shall you also reap.” And we know that the wrath of God has literally given man those things that he had been sowing all of his life, the things that he had been doing in his life.

Hosea 8:7 reads this way,

“For they sow the wind And they reap the whirlwind...”

Job 4:8 reads this way,

“... And those who sow trouble harvest it.”

(Proverbs 22:8) “He who sows iniquity will reap vanity...”

(You sow depravity, and you'll reap emptiness.)

I mean, all the way through, we see that.

Even 2 Corinthians 9 says, if you sow sparingly, you'll reap sparingly. If you sow bountifully, you'll reap bountifully.

Hosea 10:12 says, if you sow righteousness, you'll reap kindness.

So, that which a man sows, he's going to reap. And what we understand is that God is pouring out those things which man has sown. We know that it is the wrath of God, but what we don't understand, oftentimes as humans, is that God, though He is angry, is never unjust. It would be wrong for God to be unjust. It would deny who He is. Though God is angry, He would never be unloving, for God is love. So, it would be impossible for God. It's one of the reasons why Habakkuk 3:2 says that even in wrath, God remembers mercy. The character and the nature of God cannot be denied by virtue of Him being angry.

In Hosea 11:9, God says, "Ephraim, I don't know why you're rebelling against Me, but I'm not man. I'm God. And I'm not going to react the way man would." And God is not vindictive or hateful. But everything that God does is just and righteous. And those who have rejected the love of God will reap the law of God. In other words, there are laws. You sow something, you reap it. It's the graciousness of God that we have not and we will not, as

believers, reap what we had sown, because God has washed away those sins.

What's interesting about the way this unfolds is, if you back up into Chapter 15, we understand that the wrath of God is coming from a place.

And if you look specifically with me in verse 5, it says, (Revelation 15:5) “After these things I looked, and the temple of the tabernacle of testimony in heaven was opened.”

Now, what we know is that the temple is focusing on the Holy of Holies, or the place where God resides, more specifically, when we're looking up in heaven. The earthly was a picture of the heavens. And we know that it is, in many regards, a tangible picture of God's heart. So, what is it that God loves? Well, you go into the Holy of Holies and you see, well, He loves the law of God. He loves righteousness. And you also see, He loves everlasting life because you have the rod of Aaron in the ark of the covenant which budded. Even though it was a dead stick, it began to grow. And it was a symbol of, well, God loves everlasting life. And He longs to give this to man. He longs

to give him what is right. He longs to give him what is loving. And He longs to supply all of his needs according to His riches in glory, or as one of the things that was in the ark of the covenant was the manna from heaven that God displayed that it is God Who not only provides for us, but He also sustains us. And it is the heart of God that longs to do this. So, we see this interesting picture of this in the Holy of Holies, and that's why it says the tabernacle of testimony was opened. Now, if you remember, on the top of that place of the ark of the covenant was what was called the mercy seat. And it was a declaration, and it was a place where the angels were bowing down, and the angels who were in charge of the Law had to submit to something far greater than them; that is the law of retribution, and that was the law of mercy, that Christ was going to pay for those sins. And the angels had to admit that God's payment was enough, that He was just. If you confess your sins, He is faithful and just to forgive your sins and to cleanse you from all unrighteousness. God could never cleanse your sins if He wasn't the atoning victim that satisfied God. It wouldn't be faithful, nor would it be just. But God was faithful and just and did

that for you. And so, we have this wonderful picture in the heavens.

It is out of this that's coming the wrath. So, as we saw the first angel at the beginning of Chapter 16, and we saw this loathsome, malignant stuff coming out of the first bowl of wrath, the question is, what is this loathsome, malignant stuff? And the answer is, man's work. And if you don't believe that man can be loathsome and malignant, all you have to do is read Romans 1; all you have to do is read Titus chapter 3 where man was hateful, hating one another. All you have to do is read James 3 and 4 or Ephesians 5. I mean, I'm going with a list of things that are really recorded in Scripture that reveal the heart of man and how destructive and how hateful it is. What is it that God hates? What does He get angry about? Well, He hates people killing each other. He hates people abusing each other. He hates people ruining other people's lives. I mean, all these malignant and hurtful and malevolent things that come out of man. And so, we see them being poured out. Now, as we see them being poured out, just a way of reminder, you can't help but ask this one simple

question, "What in the world is this malignant, horrific, loathsome stuff doing in heaven?" I mean, you've got to ask the question, right? I mean, if it's coming out of the tabernacle, if it's coming out of the holy place, why in the world is it coming from there? And the answer is very clear. Because God's intention right from the start was to pour that on the altar and for it to be declared forgiven. But because man had not, he's reaping what God could have forgiven on the altar of the mercy seat. It was God's desire and His intent to do such a thing, but now it's being poured out because man has completely rejected the mercy of God. And of course, Hebrews is so clear, how should we escape if we neglect so great a salvation? I mean, it's not God being... It's you choosing not to receive His grace. And why would anybody do that?

So, now as we come to the second angel and the second bowl that is being poured out in verse 3, and the reason why it's just one verse is because the second angel is just one verse. So, we're trying to hit the different angels that are mentioned. Honestly and transparently speaking, there are times that I'm very thankful that I just

systematically go through every verse by verse, and there are other times that I'm not really happy about it. But this particular verse and this particular paragraph, which is a paragraph in and of itself, is short, sweet, to the point, but there's so much in it. And that's what I have found to be true. So, actually, there's going to be a sermon on this verse. And we're going to talk about it as we begin to see the sea.

And if you look with me specifically in verse 3, it starts this way,

(Revelation 16:3) “The second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died.”

Now, it's almost as if God has a vendetta against the sea, but you have to understand what the sea is resembling in the Book of Revelation particularly, but really all through Scripture.

And what's also interesting is, if you go to almost the end of Revelation, and if you go with me to Chapter 21, when it talks about the new heaven and new earth coming, watch what he states in verse 1,

(Revelation 21:1) “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.”

Now, I know that this brings much sorrow to Donn. So, we're going to have to clarify this, because really, when many of us think about the ocean or the sea, of course, me in the many years that I was surfing, not anymore, but you have fond memories and fond thoughts about it.

Nevertheless, what is God referring to when He's talking about the sea? Well, if I could give you the definition of the word, first of all, and probably the best place to go at the very beginning; when it is translated in the Greek in this particular text, what we know is that this word, “*thalassa*,” is a word that is making reference to something salty. It actually has a word in there that refers to salt. But it also has a reference to tossing about. And so, when you think about the ocean, it's constantly in a phase of movement on the whole and constantly moving. If you were to go back in the Old Testament and see the word “sea” in the Hebrew, it would sound like “yawm”. And that particular word that is referring to something

noisy or something roaring. It talks about the roaring of the seas. And so, “*yam*” itself, “seas,” makes reference to roaring or boiling up or foaming. The emphasis seems to be, if you were to pull the two together, a place that is disquieting, it's capricious, it's volatile, it's a place that's unstable; it's easily swayed. We're going to see Scripture that makes reference to that. It's something that is stirred up. And it even talks about those kinds of things in Scripture.

Isaiah 57; you might want to mark this.

Isaiah 57:20 reads this way,

“But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.”

What it's talking about, obviously, is, once again, a disquieted, volatile, unpredictable, unstable, uneasy place that is always moving. And so, you have this picture of this constant moving.

It goes on to say,

Isaiah 57:21) ““There is no peace,” says my God, “for the wicked.””

The reason why there's no peace is not because the ocean is not at times peaceful. The reason it's not at peace is because it doesn't stay peaceful. It can easily be stirred up. You can be sitting on the water and within a period of hours, literally be in a place where you could be overwhelmed by the waves and the wind. It doesn't take much for that ocean that at one point seems so serene and calm to turn on you and to become extremely dangerous.

James 1:6 gives this description,

“But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.”

Now, what he's talking about is a person who doubts. That's a person who's, he'll go on to say, unstable in all his ways. And the point is that the ocean is very unstable. It's very fluid. It moves. It's good one minute, and the next minute, it's angry. And so, it doesn't give you that sense of stability. And what he's talking about is the unbelieving is like that. Because one moment they're saying, “I trust in God,” and they have the peace of God that passes all

understanding. And the next minute they go, "I'm afraid, I'm afraid." And there's anxiety and they're stirred up. And sometimes, they're angry and sometimes they're hitting the wall and they're going, "Wow, you must not really be believing," because it's that instability that is showing. So, James goes on and says, "You're driven and tossed by the wind."

Ephesians 4:14 reads this way, that many are carried away; that is to say the immature.

"... tossed here and there by waves and carried about by every wind of doctrine..."

The instability of some people, because they're immature, are easily swayed. And they can be convinced to be loyal or not be loyal, but because of their immaturity, are easily moved and easily volatile. We see a lot of capriciousness and a lot of fickleness today in society. And it's bizarre how we've watched our nation just ebb and flow depending on the movement of the world at this time; that the winds that are blowing, whatever winds they are, sometimes they're nefarious winds, sometimes they're good winds. But whatever winds are blowing, people

begin to move with them. This is why Scripture says that you need to anchor yourself in a Rock that doesn't move because the sea is that picture of volatility and ever changing.

Jude 1:13 speaks of false prophets:

“wild waves of the sea, casting up their own shame like foam...”

The picture is that the things that they should be shameful of is foaming up on the top, and it's kind of a picture of boasting about the things that you should be ashamed of. You should be hiding them in the depths of the sea. Instead, they're surfacing on the top, and he begins to describe false prophets like wild waves of the sea that do that. Therefore, within the passage, it then becomes a metaphor. It goes beyond simply the sense that it is a place of volatility, but it also becomes a metaphor for something else. And this is what's interesting, especially as you go into the Old Testament. We're going to look at some specific verses. But what it seems to become is a metaphor for the pursuit of more.

And the reason why I say that is, you go into, for instance, Lamentations 2:13, and it gives a description of the sea, like something vast and immense.

And Psalm 68:22 talks about how deep it is. And oftentimes, we use the word “abyss” to make reference to it. So, we're talking about something great, something magnificent, something deep.

Psalm 77:19 talks about the mighty waters.

Psalm 74 actually talks about the sea monsters, even Leviathan, who live in the great sea.

And as you go on in Psalm 89:9, talks about the swelling and the rising of these great waves.

And then Psalm 93:3-4 talks of the floods pounding and the waves breaking.

The point is that, I don't know if you notice this or not, but the ocean could be a pretty dangerous place. And you certainly don't want to go out during times of hurricane. And there are certain places in this vast ocean of ours that you definitely don't want to even try to go around, because it will just suck you in, turn you every way, but

loose. The point is, it can be a very dangerous place. Here's the interesting thing. That man, in spite of this, will go the distance of this vast place that is described as a place that promises more. And he'll risk life and limb to get more. It is this that I believe that God is pouring out His wrath upon, that man has oftentimes sacrificed other men, other lives, in his pursuit to gain more. And it doesn't matter what the cost, it doesn't matter how difficult it is, it doesn't matter what he has to go through. It's a strange thing how men will be scared of a little germ and how they'll risk their life in oil wells out in the middle of the ocean. Or how they'll risk their lives just trying to get some crabs, or lobsters, whatever, out of the ocean. They'll risk their life. They'll know that there's danger even coming. They'll see the winds coming. They'll see the storm. And there's one more catch. And they'll be willing to risk their life. It is that which then becomes a metaphor, really the seas become a metaphor for great risk. It's you going beyond the boundaries of your comfort zone, i.e. the land. You are not a fish out of water, but you are of sorts, as you go in the ocean, a human out of land. And you find yourself in a place that you shouldn't be. So,

the metaphor, as you see, begins to talk about, in particular in the Old Testament, not simply the fact that the ocean is vast, but that it becomes a causeway for people that want more.

And the passages that I would refer to, one is found in Isaiah 60:5, speaks of the abundance of the sea; the wealth, he goes on to describe, of the nations. It is going beyond simply, and not necessarily even though the sea has its own enrichments, it's making reference to the fact that you're willing to go into foreign lands, faraway places, to acquire things that you desire. In other words, God has supplied many things where you are. Man is not satisfied with that. Well, *Nina*, *La Pinta*, and the *Santa Maria*, whatever boat you want to get into that promises more, you're going to get into it. And, you know, some people actually had maps that looked like they were going to go off the edge of the earth. But they said, "Hey, we'll give it a try. Maybe we won't go off the edge of the earth, you know?" I don't know where that came from, because it didn't come from Scripture. Scripture has always made reference to the world being a sphere. But the point is

that in spite of what they perceived the fears to be, nevertheless, they risked it for more.

And when you look at Psalm 104:24-26, it talks about the ocean swarming and teeming beyond number. And then it uses this interesting phrase, “where the ships move along”. And what you're going to see in Scripture is the sense of man striving for more and willing to risk it all to get it.

One of the great passages found in Psalm 107, if you turn there with me, which will begin to describe this, and I'll take you on a little bit of a journey as we go through, and you begin to see how this truth begins to take hold in Scripture. Of course, as you go through Psalm 107, there are a lot of things that man does. He wanders in the wilderness, verse 4. Think about this. He wanders in the wilderness, and he wonders why he's hungry. “Where'd the food go?” You're in the wilderness. But God supplies and takes care of him. And there are those who dwell in a dark place, and they wonder why it's so dark. And God brings light to them.

So, you now come into this passage in verse 23, where men go on the seas.

And if you pick up with me, in Psalm 107:23, it reads this way,

“Those who go down to the sea in ships, Who do business on great waters;

(Psalm 107:24) They have seen the works of the LORD, And His wonders in the deep.

(Psalm 107:25) For He spoke and raised up a stormy wind, Which lifted up the waves of the sea.

(Psalm 107:26) They rose up to the heavens, they went down to the depths...”

And then they get on the boat again. I don't know why they do that.

“... Their soul melted away in their misery.

(Psalm 107:27) They reeled and staggered like a drunken man, And were at their wits' end.

(Psalm 107:28) Then they cried to the LORD in their trouble, And He brought them out of their distresses.

(Psalm 107:29) He caused the storm to be still, So that the waves of the sea were hushed.

(Psalm 107:30) Then they were glad because they were quiet, So He guided them to their desired haven.

(Psalm 107:31) Let them give thanks to the LORD for His lovingkindness...

That's an interesting picture, isn't it? The picture is very clear that this place, this ocean, is a place of testing. How much will you risk for more? And you can hear the ocean beckoning, "Come on, there's more." Well, the grass is always greener on the other side, isn't it? "There's always more for you to get." How much would you be willing to risk? Well, man, throughout the centuries, has been willing to risk everything just for a little bit more. And this is what's going to be shown, that this becomes a place of testing. It's interesting when the children of Israel come up to this great sea and they have no place to go, and the Bible says that they started arguing with God, this is the way He puts it, "right next to the sea." I don't know if you've ever thought about that simple phrase, but God's going, "You don't have any place to go except the sea, and

you're not going to make it there.” But man would still argue with God. Isn't that strange? But God in His grace then parts the sea. And you oftentimes see the testing of even the disciples in the Sea of Galilee. And God begins to move in their lives and the waves kick up and everything and they become afraid. And He goes, “You should be trusting in Me. Listen, guys, you're willing to risk life and limb for a catch. You need to be willing to follow Me.” And it's interesting lessons as you begin to go on and see this.

What we understand is this is a place of testing. It's a place where man would go for more. It's kind of a picture of man's selfish ambition, of how many lives would be lost. It doesn't seem to matter. They don't seem to count the cost. Ships go down, the Titanic sinks, and people go, “When's the next boat leaving?” And it doesn't seem to affect them one way or the other.

If you go with me to Ezekiel 27, this now becomes a picture of man's avarice, of his greed. So, the sea actually becomes this kind of metaphor for the pursuit of more; man willing to risk life and limb in this tumultuous place.

“Hey, it looks okay now. Why don't we just go out in the ocean now? It looks okay now.” “What do you think is going to happen?” “Well, I guess it could turn any minute.” “Well, what do you think we ought to do?” “I think we ought to risk it.” So, there they go.

So, Chapter 27 talks about the city of Tyre, which is right there on the Mediterranean, overlooking the sea, and the wealth of this city became so great. I mean, everybody said, “This is the most beautiful place on the face of the earth. This is the place where all the money is. This is the grandest place in the world.” This is the city of Tyre. By the way, the name “Tyre,” or specifically in the Hebrew, “*ṣōr*,” seems to refer to “rock”. And they perceive themselves as stable and steadfast because of all their wealth. So, they would declare themselves that way.

But it goes on and says,

(Ezekiel 27:1) “Moreover, the word of the LORD came to me saying,

(Ezekiel 27:2) “And you, son of man, take up a lamentation over Tyre.”

This great, great maritime city.

(Ezekiel 27:3) “And say to Tyre, who dwells at the entrance to the sea, merchant of the peoples to many coastlands, ‘Thus says the Lord GOD...”

Now, the indictment starts unfolding at this point.

And He says this,

“... “O Tyre, you have said, ‘I am perfect in beauty.’

(Ezekiel 27:4) Your borders are in the heart of the seas;
Your builders have perfected your beauty.

(Ezekiel 27:5) They have made all your planks of fir trees from Senir; They have taken a cedar from Lebanon to make a mast for you.

(Ezekiel 27:6) Of oaks from Bashan they have made your oars; With ivory...”

Can you imagine oars made out of ivory? These people are rich. It's like making your Honda motor out of gold.

“... they have inlaid your deck of boxwood from the coastlands of Cyprus.

(Ezekiel 27:7) Your sail was of fine embroidered linen from Egypt So that it became your distinguishing mark;

Your awning was blue and purple from the coastlands of Elishah.”

Can you imagine these colors of these things?

(Ezekiel 27:8) “The inhabitants of Sidon and Arvad were your rowers; Your wise men, O Tyre, were aboard; they were your pilots.

(Ezekiel 27:9) The elders of Gebal and her wise men were with you repairing your seams; All the ships of the sea and their sailors were with you in order to deal in your merchandise.”

The sea is a gateway to more.

And as you go on, what you see repeated over and over again is this phrase, “You are perfect in beauty.” You see it at the end of verse 3. You're going to see it again at the end of verse 11, “perfect in beauty.” It goes on and will repeat it again.

He'll then begin to list, as you go on and read in this chapter, all the customers of the maritime city.

And so, He says in verse 12,

(Ezekiel 27:12) “Tarshish was your customer...”

(Ezekiel 27:13) “Javan, Tubal and Meshech, they were your traders... they paid for your merchandise.”

(Ezekiel 27:14) “Those from Beth-togarmah gave horses and war horses and mules for your wares.”

(Ezekiel 27:15) The sons of Dedan were your traders. Many coastlands were your market...”

(Ezekiel 27:16) “Aram (Syria) was your customer because of the abundance of your goods...”

(Ezekiel 27:17) “Judah and the land of Israel, they were your traders...”

(Ezekiel 27:18) “Damascus was your customer...”

I mean, there's no place that wasn't trading with Tyre. It's the point. In other words, they're going to them, why? For more.

Now, at the end of this particular chapter, God will say to them, “Because you went after more, more will swallow you up.” And He uses this interesting picture of, “You went to the sea for your riches. It'll be your riches that will sink you.”

And if you come to the end of verse 25,

(Ezekiel 27:25) “... And you were filled and were very glorious In the heart of the seas.”

It's kind of a play on words, “You were in the middle of the seas,” but it's also referring to the fact that “Your heart was in the seas.” In other words, “You just always longed for more.”

(Ezekiel 27:26) “Your rowers have brought you Into great waters; The east wind has broken you In the heart of the seas.”

You can see Him going, “You wanted it; you got it. Here it is.”

(Ezekiel 27:27) “Your wealth, your wares, your merchandise, Your sailors and your pilots, Your repairers of seams, your dealers in merchandise And all your men of war who are in you, With all your company that is in your midst,
Will fall into the heart of the seas...”

Because your heart was in the wrong place. That's where it's going to fall.

(Ezekiel 27:28) “At the sound of the cry of your pilots The pasture lands will shake.

(Ezekiel 27:29) All who handle the oar, The sailors and all the pilots of the sea Will come down from their ships; They will stand on the land,

(Ezekiel 27:30) And they will make their voice heard over you And will cry bitterly...”

It says in verse 33,

“When your wares went out from the seas, You satisfied many peoples; With the abundance of your wealth and your merchandise You enriched the kings of earth.

(Ezekiel 27:34) ‘Now that you are broken by the seas In the depths of the waters, Your merchandise and all your company Have fallen in the midst of you.’

“That which brought you fame and fortune will bring you fall and failure. You will die in the midst of the sea.”

What will happen specifically with Tyre is that Babylon will come in and begin to destroy them, and then Alexander will finish the job later on as he comes. What's unique about Tyre is they actually worship a god by the

name of Melqart. This particular god is referred to as the god of the abyss, but he is also called by another name. He is called the “son of God”. It's pretty interesting, isn't it?

So, it goes on in Chapter 28, and He says in verse 2, (Ezekiel 28:2) “Son of man, say to the leader of Tyre, ‘Thus says the Lord GOD, “Because your heart is lifted up And you have said, ‘I am a god, I sit in the seat of gods In the heart of the seas’; Yet you are a man and not God, Although you make your heart like the heart of God— (Ezekiel 28:3) Behold, you are wiser than Daniel; There is no secret that is a match for you.

Ezekiel 28:4) By your wisdom and understanding You have acquired riches for yourself And have acquired gold and silver for your treasuries.

Ezekiel 28:5) By your great wisdom, by your trade You have increased your riches...”

“More, more. I just want more.”

“... And your heart is lifted up because of your riches—

(Ezekiel 28:6) Therefore thus says the Lord GOD, 'Because you have made your heart Like the heart of God,

(Ezekiel 28:7) Therefore..."

Destruction is going to come.

Now, as you follow this, it goes on and talks about the slaying that will happen. But there's one verse in particular that I want you to see, and that's verse 8.

(Ezekiel 28:8) "They will bring you down to the pit, And you will die the death of those who are slain In the heart of the seas."

What is He talking about? He's talking about all the lives that were given so that you could have more. What is God angry over? Why is He upset at the seas? Because this is a place that man has gone for more. And he has risked life and limb, not of himself many times, but of others, for him to acquire more. The passage then goes into, guess what? In this text, God will literally describe Satan. It'll segue from the king of Tyre into Satan himself. And it'll take the picture from the grandeur of the king of Tyre, who felt like he was the god of the world, to Lucifer

himself in the heavens, declaring himself far above any gods.

The picture reads this way,

(Ezekiel 28:12) “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD, “You had the seal of perfection, Full of wisdom and perfect in beauty.””

How many times have we heard that? Quite a few times.

Now, He segues,

(Ezekiel 28:13) “You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz...”

In other words, all the riches decorated who you were. Can you imagine this being, I mean, when he turned and the light just hit him a certain way, you could see all the glory? There was not a being that was more beautiful than he was. Perfect in beauty. Every precious stone.

(Ezekiel 28:14) “You were the anointed cherub who covers, And I placed you there. You were on the holy

mountain of God; You walked in the midst of the stones of fire.

(Ezekiel 28:15) You were blameless in your ways From the day you were created Until unrighteousness was found in you."

And why was unrighteousness found in Lucifer? Read it, verse 16. Mark it well in your Bibles.

(Ezekiel 28:16) "By the abundance of your trade You were internally filled with violence..."

Prowess, power, prestige, prosperity, success, abundance, wealth, riches, perfection, and beauty create what? Pride, which creates violence. Oh, you don't believe that? Then why is it we say power corrupts? Why is it we understand that, as Proverbs says, a rich man answers harshly? Why is that? Because things and abundance seem to go to the head. I mean, even when you look at David in the Old Testament, this young man, as a boy, as a lad, was willing to give his life for a sheep, a dumb sheep. He's pulling this animal out of the mouth of the lion and out of the hands of bear paws and risking his own life for a sheep. But when he becomes king, he'll slay people in the cruelest

way. And God will make mention of it and punish him for that. See, what Scripture's revealing is when all this glory is yours, it just breeds violence. It breeds mean.

And so, the text goes on, and it says, “Because you were internally filled with violence, you sinned, and I cast you out.” What was his sin? He loved more.

Because the passage reads,

“By the abundance of your trade...”

What does that mean? He wasn't satisfied with where he was. He wanted more. And the abundance of trade is a perfect tie-in with Tyre. Because Tyre was that place that always went after more, and it was the abundance of more that they were willing to risk life and limb for. And so, it is this that brings the heart and lifts the heart up to a place that is restless. Why does it say, “The wicked are like the tossing sea; they cannot be quiet”? Because they always want more. If you were satisfied and content with what you had, you wouldn't be restless. But what makes you restless is that you want more. Guess what God hates? The things that take away your peace.

So, what does man work for? Well, he has destroyed so many lives for more. And God would have paid, had man accepted His gift in the heavens, the price would have been paid for that sin as well. But because man was not happy till he received more, God pours out what he had sown; he's going to reap.

So, it doesn't end here. Revelation 13, and I think I'll be able to finish with that. And hopefully, this will help explain some things to you.

This is why when you look at Revelation 13:1, where it speaks of,

(Revelation 13:1) “And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea...”

Why is the beast coming from the sea? Because it's the desire for more. It's a restless place. It's a stirring place. It's people always wanting, always craving. And what does it create? A beast. This is not hard to comprehend. This is what God has been saying. Why do you think He declares that Leviathan comes from the sea? It's in Isaiah. Read it. Because the evil one works in the realm of discontent.

Scripture says, and Paul will say, “I've learned to be content in whatever circumstance I'm in. I mean, I've had a lot. I've had a little. It doesn't matter. God will supply all of our needs according to His riches and glory.” But that discontentment causes you to be bitter and jealous and envious and all kinds of strife. And then you want to kill somebody because they're taking what's yours. And think how horrific the beast is that's coming out of the sea; of those tumultuous waters that are ever stirring and ever foaming.

The way it's described is,

“... having ten horns and seven heads, and on his horns were ten diadems...”

And what you see is this picture of great success and great power coming out of the sea.

So, what happens? Well, Revelation 17:1 begins to describe this place of the sea, which produces so much wealth, and that wealth is so alluring. Why is it that people keep going back for more? All you have to do is wave something, “Ooh, shiny.” And people go, “Okay, I'm willing to die for that.”

(Revelation 17:1) “Then one of the seven angels who had the seven bowls came and spoke with me, saying, “Come here, I will show you the judgment of the great harlot who sits on many waters.”

Now, watch verse 6.

(Revelation 17:6) “And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly.”

Why would “more” be consuming saints? Why would these saints be murdered? For more.

As you go to Chapter 18, you've got to see this; it begins to describe the great harlot who sits on the seas.

And it says this in verse 3,

(Revelation 18:3) “For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality.””

And of course, as you go on, it reads, well, kings of the earth committed acts of immorality. When it's talking

about immorality, it's talking about unfaithfulness, infidelity to God, specifically, because they trusted in money more. They longed for things more.

(Revelation 18:11) “And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more—”

What happened? “We're losing our grip.”

(Revelation 18:12) “cargoes of gold and silver and precious stones and pearls and fine linen and purple...”

I mean, it goes down the list.

And if you look at the end of verse 13, is there another commodity that's listed at the end of verse 13? Human lives. Trafficking. The merchants will be no more,

(Revelation 18:15) “The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning.”

(Revelation 18:17) “For in one hour such great wealth has been laid waste!’ And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance.”

What is God talking about when He's pouring blood into the sea? That's not hard to understand. It's man loving more and willing to hurt others to get it. And the judgment of that is being revealed at the end time. God says, "You've worked so hard for more, more is what you get. You are willing to risk blood; blood is what you get." And you begin to see the judgment. God is not unjust in His anger. No, no. He is gracious and merciful and really saving us from a continued life in this realm. But it is a very interesting verse, as small as it is, that begins to reveal these wonderful truths.

Closing Prayer:

Father, we come before You today and we ask You to do a work in our hearts. And if nothing else, what this passage should be doing in our hearts is to tell us, "Stop wanting more. Stop being willing to sacrifice yourself and your family for more. Go home. Be with those around you. Don't spend all of your time seeking more."

Your heads bowed and your eyes closed. It is a message that God has for us, but a message that I want you to remember that all of these sins were coming from the temple. And they can be paid for on the altar, as the mercy seat is that wonderful picture of Christ who came to die on the cross for your sins. And all your sins can be forgiven. And the ramifications of you going after all these things and of your discontentment of your life and the people that you've hurt because of your pursuit can all be washed away and new life can begin.