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Revelation

Chapter 16 - Revealing that Which Angers God

The Blame for Man's Evil (vs. 10-11)

Revelation 16:10-11: Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

Just by way of reminder, if you'll turn with me to Revelation 19, because of the fact that we have such a difficult time seeing what prophecy is really about, I think it's important to understand the source of our understanding and where we get that from.

If you look with me in Revelation 19, and if you drop down to verse 10, and if you read the last sentence in verse 10, it reads this way,

(Revelation 19:10) "... For the testimony of Jesus is the spirit of prophecy."

Did you read that? The testimony of Jesus is the spirit of prophecy. If you're reading prophecy, if you're reading Scripture and not seeing Jesus in it, you're not understanding the text. And we know that the very name "Jesus" means "to save". So, we know that God is not out to destroy. God is out to save. And you must see that within the reading of prophecy. Otherwise, a book like Revelation can be daunting and oppressive, and you walk away from it feeling, "Wow, I think God's mad at people." And that's not true.

Also, I want you to note at the end of Revelation 15, where the wrath of God is coming from, and just by way of reminder, if you look with me in verse 5, it says this,

(Revelation 15:5) "After these things I looked, and the temple of the tabernacle of testimony in heaven was opened."

I mean, we're in the holy place. We're in the holy of holies; but more specifically, we're at the mercy seat. This is the place where sins were forgiven; where sacrifice was given so that we might receive mercy.

So, what is God angry about? Well, you have these bowls that are being poured out. What are these bowls? These are the sins of mankind that God would have forgiven. They were in the tabernacle. They were in the place of the holy place. They could have been forgiven. But man refuses. The anger of God is that man could be saved but rejects it. How shall we escape if we neglect so great a salvation? God's not willing that any should perish. You have all of these things that can easily be taken care of by the blood of Jesus Christ, and yet he refuses to accept the gift of God, which is eternal life through Jesus Christ our Lord.

So, as you come into Chapter 16, the bowls that are being poured out are those bowls that could have been forgiven. And it also begins to display what God is angry at. And as we come into Chapter 16, we begin to see those things.

To summarize it in a very succinct way, first of all, in verses 1 and 2, God is against and is angry at awful, hurtful things. Awful things. If you look at the passage, how does He describe the awful things? Well, He brings us into words like "*kakos*," which is described in the text as "loathsome". Let's put it another way. God is angry at anything that is injurious and noisome and worthless and will hurt people. Well, aren't you? So, the anger of God makes sense to me. So, verses 1 and 2 really set that stage. And as you begin to go, you begin to realize that there is literally a sea of discontentment that stirs up greed in the hearts of men. And with that stirring up greed in the hearts of men, it stirs up turmoil. And with it stirring up turmoil, it actually causes a carelessness about

anything for others. So, they care not for hurting others or sacrificing or putting others on the altar so that they can attain their greed. It creates a tumultuousness in their life, and the picture is, of course, the sea in which man goes to great extent to acquire what he wants, cares not who he hurts. But do you think God should be angry about that? Well, obviously, hurtful pursuits are one of the things that God is angry about; that divide and separate families that hurt relationships and all kinds of things.

In verses 4 through 7 he talks about the rivers and the springs, things that God had created to produce life, to give life, life-giving sources. In fact, as you read in Revelation 22, if you look at that wonderful picture of the throne of God and what is happening, the water is coming from the throne of God and going out into all the world. It's called the river of life. That God had so ordained that the rivers and the springs would be that which brought forth life. And oftentimes, the great prophets or the ones

that would proclaim the word of God were seen as those that would refresh. Jesus will even talk to the woman at the well, "How would you like to not thirst again?" Or in Chapter 7 of John, "I came to give you these springs of living water." And you know, well, it's that sense of giving refreshment to man, and to give him something that will save him and rescue him and give him life. And man has literally hated that message. So, it gives an interesting picture of God being upset over the fact that man has polluted the message and by the shedding of the blood, because what has man done? He's killed the prophets. He's killed those that proclaim Christ. How beautiful are the feet that give the refreshment of truth. And yet, what has man decided to do? Slaughter those that are proclaiming.

And if you look within the passage, that's exactly what is being described,

(Revelation 16:4) "Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood.

(Revelation 16:5) And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things;

(Revelation 16:6) for they poured out the blood of saints and prophets..."

That's a picture of life that was given to them and instead they slaughtered the prophets. So, the passage is very clear that God is against hateful desires of men that would slay the very rivers of life that He would give to them.

The last one that we looked at in verses 8 and 9 deal with the purging of fire; more specifically, the purifying work of God in people's lives. And it seems bizarre that somebody wouldn't change under the pressure of the heat, but more specifically, that we would willingly suffer intense pain

and unrelenting incineration rather than turn to a loving God. It just doesn't make any sense that somebody would do such a thing. And it is clear that man hates correction and that he hates the Corrector. He ends up blaspheming God because of the purging. The difference is, a Christian, when he goes to the testing of the fire, is purified. And a Christian goes, "Thank you," as the psalmist says, "It was good that I was disciplined, that I was afflicted, or I would have gone astray." And he looks at it as a great benefit. Of course, Peter makes reference to the fact that we're tested by that fire and purged, and we rejoice in this because God is perfecting us. This is why James 1 says we consider it all joy encountering these trials because God is refining us. He's making us better.

In the passage, it literally is revealing the anger of God against that defiant spirit. So, really, as you look at the first 4 bowls of anger, God is angry over awful things. He's angry over hurtful pursuits. He's angry over hateful desires. He's angry over a defiant spirit. And these are

things that are being revealed in this Book of Revelation. Clearly, He is displaying, "You went after evil and you found it," within the passage. "And you refused to be content, so your life became tumultuous and volatile. You went after other things. You went into the sea and in the ocean, went after other things. And you polluted and disdained the waters of life, and so death has seized upon you. And you resisted the healing power of purging, and your heart became dark." These are the results. And really, the anger of God is not torturing the people. What is torturing the people is the result of what they had pursued. And they are reaping what they had sowed. So, that which had been stored in the heavens are the things that man has been storing up for himself in the heavens. His perception is, "I can do evil and reap good." And God says, "You store up evil." That's the only thing you store up. And so, instead of Christ paying for those sins, they wanted it back.

If you don't understand this concept, all you have to do is read Romans 1. And Romans 1 reiterates, God gave them over to their passions, to the destructive way of their degrading life. And you begin to see that the worst thing that could ever happen is God gives us over to these things in our life. As you read this, you can't help but feel the grief of God in having to pour back the things that could have been forgiven. And I would say that it's probably the greatest anger upon God's heart. They could have been forgiven. And how horrible it is when people have to suffer for things that they didn't have to suffer for.

As we come into this passage today, it's a very unique one in the sense that this fifth bowl that is being poured out is upon the throne of the beast. And if you pick up with me, we'll pick up in verse 10 as we come to this. I was thinking through the Psalm, and Paul even makes mention of it; it's surprising how the people that you show kindness to will often be the most treacherous against you. It's kind of

something hard to grasp. And when you consider the kindness of God and the graciousness of God and the loving sacrifice of Christ on the cross for us and how man hates God for it. It's kind of bizarre. And I was looking at a number of passages. Let me just show you a few that just reiterate this because you have to step back and go, "Why would that happen?"

But if you look with me in Psalm 35, just to give you a couple, you can hear the psalmist wrestling with this whole thing.

(Psalm 35:9) "And my soul shall rejoice in the LORD; It shall exult in His salvation."

And he talks about affliction and the fact that, verse 11, malicious witnesses rise up against him.

It's this verse that I want you to look at, verses 11 and 12, with me.

(Psalm 35:11) "Malicious witnesses rise up; They ask me of things that I do not know."

(Psalm 35:12) They repay me evil for good, To the bereavement of my soul.

(Psalm 35:13) But as for me, when they were sick, my clothing was sackcloth..."

"I felt bad for them."

(Psalm 35:13) I" humbled my soul with fasting, And my prayer kept returning to my bosom.

(Psalm 35:14) I went about as though it were my friend or brother; I bowed down mourning, as one who sorrows for a mother.

(Psalm 35:15) But at my stumbling they rejoiced..."

"I felt bad when they felt bad, but when I stumbled, they were happy. It doesn't make any sense."

He goes,

(Psalm 35:15) "But at my stumbling they rejoiced and gathered themselves together; The smiters whom I did

not know gathered together against me, They slandered me without ceasing.

(Psalm 35:16) Like godless jesters at a feast, They gnashed at me with their teeth.”

You can hear the puzzlement. Why would they do that? It just doesn't make any sense.

Psalm 109 would be another example of this. If you look with me, you can see that same great question that is being posed within the passage.

He starts off in Psalm 109:1,

“O God of my praise, Do not be silent!

(Psalm 109:2) For they have opened the wicked and deceitful mouth against me;

They have spoken against me with a lying tongue.

(Psalm 109:3) They have also surrounded me with words of hatred, And fought against me without cause.

(Psalm 109:4) In return for my love they act as my accusers; But I am in prayer.

(Psalm 109:5) Thus they have repaid me evil for good And hatred for my love."

It just doesn't make any sense.

One of the clearest passages found in dealing with this is Psalm 69. If you look there with me, just the first 4 verses.

The cry is,

(Psalm 69:1) "Save me, O God, For the waters have threatened my life.

(Psalm 69:2) I have sunk in deep mire..."

And you can sense in all of these the Spirit of Christ as He's dying on the cross for the souls of men and how they began to revile Him and mistreat Him and crucify Him.

But if you look at the passage, He's clearly saying,

"I have sunk in deep mire, and there is no foothold..."

(Psalm 69:3) “I am weary with my crying; my throat is parched; My eyes fail while I wait for my God.

(Psalm 69:4) Those who hate me without a cause...”

See, man shakes his fist at God; there's no reason for it. What has God done? Well, let's see, He created them, first of all. He created everything for them. “Every good and perfect gift comes from above.” He's loved them and died for them. And they hate Him. It doesn't make any sense.

“Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies;

What I did not steal, I then have to restore.”

Now, in many respects, this is what this text that we're going to be looking at is about; that man not only suffers, tremendous pain because of what he does, but he won't take responsibility for what he did. He blames God for the pain that he suffers. And so, this is what this passage is

about as we come to this and probably one of the greatest hurts towards God. "Why would you blame Me for your pain that you have caused?" You've caused this. It wasn't God inflicting the pain upon you. We turn to God, shake our fists, "It's Your fault, not my fault."

So, we pick up, if you look with me in Revelation 16:10, as the fifth angel pours out his bowl. Now, watch, it's very important that we just slow down at this juncture because the little nuances are in the inflections.

And so, if you look with me in verse 10,

(Revelation 16:10) "Then the fifth angel poured out his bowl on the throne of the beast..."

Okay, the throne is dealing with the fact that he's in charge. Who's in charge? The beast. Who does the beast represent? Well, it's man accumulating what he wants despite how it hurts or doesn't matter, once again, the collateral damage or the pain or the suffering that it brings forth; he's just going to get what he wants because

that's what the beast does. He just acquires. He just goes after. He devours. So, if you look at the passage, the point is that the indictment is against the fact that the beast is enthroned. This is a very important point. So, the people have enthroned the beast. They've made him their god.

"... on the throne of the beast, and his kingdom..."

Which is making reference to his rules, his scepter, the way that he rules, and it's dealing specifically with the way that he does things. Man has subjugated himself to the rules of man's hatred and man's greed. And so, because of this, something's going to happen.

Now, what's also interesting in this is this, and I know that you can't see it within the text, but all the way through, what we see in the Greek is all these phrases where it talks about the beast, his kingdom; it talks about the darkness and all this. All of these phrases are in what is called the genitive case. Now, what that means, without getting too deep about it, is it's the possessive case. What

that means is this, that people have owned this. They've made the choices. It's what they've decided to possess. So, once again, the picture is that he's on the throne, but they've made him their leader. They've made his kingdom their way of life. They've possessed it as their own. This is a key point because as you see the pain that begins to follow, you begin to realize that this is something that they did to themselves.

If you look at the passage, it says,

"Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom..."

And what's the result? Well, the result is that it became darkened. Now, what it's talking about is not only a sense of great depression, but obscurity and confusion. And, I mean, what comes with all that kind of stuff? Well, I would say tremendous anxiety. But it gives this interesting picture of this total obscurity and darkness and a sense of hopelessness that comes about. Why?

Because you put the wrong one on the throne. You've decided to follow the wrong rules of the game. And people wonder, "I'm so depressed, I'm so depressed, I'm so depressed. Why am I so depressed?" I don't know. Whose rules are you following? You follow God's rules, you have light. You follow the world's rules and you can only reap darkness. So, the picture is that of tremendous darkness; so much so, if you look at the text, and this is more the result than it is a sense of God is casting these things upon him. That's not really what it's talking about. You've possessed this kingdom and these are the results of the kingdom.

What's the result? Well, darkness and the result of the darkness is,

"... and they gnawed their tongues because of pain."

I was interested to find out that there's actually a rock group called "Gnaw Their Tongues". Did you know that? Yeah, they're from the Netherlands. They're pretty

popular. The lead singer is Maurice de Jong. I think his name looks like "de John," but it's de Young. But they're from the Netherlands and they say the genres are noise, dark, metal, drone, industrial music, whatever that means. I know that means something to some of you here. I hope not. But anyway, it goes on and says, it's experimental music. It was founded in 2004, produced his debut album. Here's the debut album in case you want to go out and get one, "Spit at Me and Wreak Havoc on My Flesh." That's the name of the album. Of course, the group is called "Gnaw Their Tongues." It goes on and the article reads, "Gnaw Their Tongues' full-length debut was independently released January 2006. The album comprised 7 lengthy drone pieces which drew inspiration from black metal and utilized sampling." I don't know exactly what that means. Immediately, de Young began issuing multiple albums within months of each other, establishing himself as a prolific composer and musician. In 2007, "An Epiphanic Vomiting of Blood", which was

issued by the Burning World Records, that's the name of the record corporation, Burning World Records Corporation, that sends it out. It says de Young described the music as representing an abstract visual idea of death. When they asked him, "Where did you get the name from?" He said, "Revelation." So, he actually got his title from that. What's bizarre about it is that man would think it would be something to gravitate towards. I.e. the gnawing of the tongue type thing.

If you look at the passage, if you look within the text, it says,

"... and they gnawed their tongues because of pain."

It's very interesting. So, in each case, it's making reference to why things are happening the way that they are. And the word that is used for pain within the text usually has to do with a consequence of toil. The word "*ponos*" in this particular text, where it says, "pain," is directly connected with something that you worked hard to attain; and

because of that you reaped a toil, a heartache, a pain. So, it's very clear within the passage why they're pained. Because they've been worshipping, working hard at submitting and subjugating themselves to the wrong powers, to the wrong authorities. And they've aligned themselves with the rules and the laws of the kingdom of that world. And they have found themselves in a very dark place, overwhelmed by very oppressive things. And so much so that they are gnawing their tongues. From what I understand, there's actually a name for this, "bruxism". That kind of means to gnaw your tongue, and they go down a list of things that cause it. And what's also interesting is usually people will do it at night when they're asleep. And so, they began to analyze it and they say, "What's the cause of it?" And one is drugs. But on the top of the list was anxiety. Don't you think that's interesting? At the top of the list of one gnawing their tongue at night was anxiety. The point of the matter is that we suffer from all kinds of problems and issues

because of the decisions that we make, because of the things that we pursue. It begins to affect us in adverse ways. The perception would be, "Well, I'm going to turn to God. I'm going to do the right thing." No, no, that's not what man does. He shakes his fist at God, and says, "It's Your fault I'm in pain. I did stupid things. I went after the wrong stuff. And I'm suffering for it, and it's Your fault."

If you look at the passage, that's the way it reads,

(Revelation 16:11) "and they blasphemed the God of heaven..."

The One who was saving them from these things. Their sins were on the altar, and they're blaspheming Him. They said, "We don't want Your forgiveness. Pour out upon us the ramifications of the things that we've done." And the sufferings and the heartache and the pain. They have reaped because of this.

And if you look at the very end of verse 11, once again, it sounds much like the last angel that we looked at,

"... and they did not repent of their deeds."

They would not change their way of thinking. They would not repent. They refused to see it as an issue. You know, I go throughout Scripture and I begin to realize that the whole thing about salvation is you have to admit that you're the sinner, that it's your fault. The pains that you're suffering is not God. "Why is God being so mean to me?" It's not God being mean to you. You did what you did and are suffering for those things. And because oftentimes, instead of turning to God and saying, "Rescue me from myself and from the things that I brought upon myself," we turn to God and go, "Why are You being mean to me?" He's not. It's certainly not the heart of God.

I was thinking about, if you turn me to Luke 15, Luke's such a great gospel in which you begin to see the kindness of God to those that man would normally perceive as outcast and unforgivable. Of course, the man on the cross next to Jesus is only recorded in the Gospel of Luke. The prodigal son is only recorded in the Gospel of Luke. I

mean, you go down the list, the Good Samaritan is only recorded in the Gospel of Luke, and you begin to see the graciousness of God. But in Luke 15, as it begins to talk about the prodigal son, which "prodigal" is probably just another way of saying he wasted his life; that "prodigal" means "waste of life." So, as he demands his inheritance and he goes and he wastes and he squanders the things that were given to him, he finally wakes up with the pigs as a result. And instead of blaming God for it, he blames himself; which once again, the one thing that brings salvation in people's lives is them listening to the spirit of truth. And you can hear the spirit of truth in your heart going, "Who did this?" You could hear it. I remember coming before the Lord, and I could hear God going, "Who's to blame?" And I remember saying, "Me. I'm to blame."

And if you look within the passage in Luke 15, You see that heart in verse 17,

(Luke 15:17) "But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger!

(Luke 15:18) I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight;

(Luke 15:19) I am no longer worthy to be called your son; make me as one of your hired men."

It's an amazing text.

You look at verse 21,

(Luke 15:21) "And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.'"

All God is looking for is for you to admit the truth. When the consequences of the pain and the hurt start coming into our life, why is God allowing that? Well, it's a wake-up call that you've made bad decisions. But more than that, it's an opportunity in which God says, "You can

admit that this was wrong, and I'll forgive you." But to shake your fist to God and declare, "It's Your fault."

Paul couldn't understand the dynamics with the Corinthians as he ministers to them in 2 Corinthians 11, and he goes, "I don't know, I'm a nice guy, and you seem to hate me, and when people are mean to you, you seem to like them." It just doesn't make any sense that the dynamic would go on.

Luke 18, while you're in Luke, if you look within the temple, of course the Pharisee is standing and praying, "I'm so wonderful. I'm glad I am far more wonderful than everybody else."

You drop on down to verse 13,

(Luke 18:13) "But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'"

"I'm the one that did wrong." And God says, "What do you think happened? What do you think the result was?" Well, this guy went to his house justified. God forgave him. What God is looking for is for you to just admit that it was your fault. You embraced the wrong things. You went after the wrong things. You loved the wrong things, and you tied yourself to those and you lived by those things and now the consequences of your life are coming. Just admit it's your fault. Now, there's a key aspect to this, and I just want to reiterate that it doesn't work if you admit that it's your fault to some pseudo-therapeutic, humanistic, anonymous organization. You know, you sit around in a little circle, "Hi, I'm Gary and I admit I did something wrong." There's no salvation in that. There's no salvation because the people in the room aren't the people that can forgive. There's nobody in that room that can forgive you. And I hate to tell you, but if you're in a room with people, you're not anonymous. I'm just letting you know. But the point is that only the confession to

God, "Against You and You alone have we sinned." And it is only in confessing to Him that we can find that relief. He can only forgive us. He's paid the price. Christ has paid the price for our sin. It's done. All of those things that were held against us, as Colossians says, have just been totally wiped away. And nobody can hold you guilty anymore as you confess them before the Lord. But you've got to man up. You've got to say, "It was me."

There's a psalm in closing, if you look with me in Psalm 97. I oftentimes think about this particular text as just very reflective about that whole thing of, "Why am I where I am and why do I have the problems that I have?" Of course, the whole Psalm would be great to read through that. It's clearly at the beginning establishing the righteousness of God and how everything He does is pure and right.

But if you drop on down with me, Psalm 97:7, I just want to read the last part of this particular Psalm.

It says this,

(Psalm 97:7) "Let all those be ashamed who serve graven images..."

I just want to take this really slow. When he's talking about serving, he's talking about you've given your life over to obeying what these graven images are telling you to do. Now, graven images, just to let you know and to oversimplify the word, just simply means anything that man made; stuff made with hands, "graven images". So, it could be an idea that man has, "Hey, I have an idea." "Okay, who made that?" "I did. It was my own imagination." Okay, so it could be the counseling of men; it could be the medication of men that he makes. I mean, there's just so many things, it's just totally ubiquitous and it is entitlement. But the point is that there are so many things that you and I subjugate ourselves to that man has made.

The text says this, "You have to be ashamed of them," if you look in the passage. You have to say, "I'm not going to submit myself to them. I'm not going to trust in them. It's embarrassing to even think about it."

Now, watch,

"... Who boast themselves of idols..."

Now, the very word "idols" makes reference to, you boasted in something that was wasteful. Oftentimes "idol" is translated just "emptiness". It can also refer to something convoluted or twisted. But the point is, you've put your trust in something that was worthless, is useless in your life. You've got to say somewhere along the line, "I'm not proud of that," because you used to boast about it. See?

Now, watch, it goes on,

"All you powerful ones," "gods" in the text, "You need to bow down to God."

(Psalm 97:8) "Zion heard this and was glad..."

Those that God has established as His own. It's kind of an interesting picture of Zion, but anyway.

"... And the daughters of Judah have rejoiced Because of Your judgments, O LORD.

(Psalm 97:9) For You are the LORD Most High over all the earth; You are exalted far above all gods."

Now, once again, there are things on the earth that man makes. Okay, we use them every day. But they've got to be so much lower than God in your mind and in your heart that you're almost embarrassed to even mention them. See?

Now, watch the text. Verse 10. Very interesting point.

(Psalm 97:10) "Hate evil..."

Well, evil is anything that you trust in that will disappoint you or will take you down a path that is hurtful or painful to you. Now, you wouldn't think that an axiom would be interjected like this that is so obvious. Well, of course you hate evil. People don't. They blame God for the pain that

they're suffering, but they love the destructive forces that are in their life. They love darkness rather than light because their deeds are evil.

"Hate evil, you who love the LORD..."

Now, in a very simple phrase, he's actually given you the strength to overcome the powers that have their hold on you. You just have to love the Lord. If you love the Lord, you'll hate the evil.

"... Who preserves the souls of His godly ones; He delivers them from the hand of the wicked."

It's the loving God. I mean, we don't know why we can't get victory over these things? Our biggest problem is that we love evil. You know, "Why do I have to give up this evil?" It's been destroying you. "Yeah, it's God's fault. Why is all this hurt and pain on me?" It's not God. You did this. Come to God and say, "I love You. You rescue me. I don't love these anymore. I hate these things. I'm not even going after them anymore. I don't even want them

in my house anymore." All those things that you're drawn to.

(Psalm 97:11) "Light is sown like seed for the righteous..."

You want to get out of that darkness?

"...And gladness for the upright in heart.

(Psalm 97:12) Be glad in the LORD, you righteous ones,
And give thanks to His holy name."

He'll get you out of this.

It's an interesting picture as you come to Revelation and how man will blame God for the evil in his life. God is grieved over that, and the wrath of God is poured out. But it's not because He doesn't love you. It's because He hurts so much that you would willingly reject the salvation that He has for you.

Closing Prayer:

Father, we give You thanks for Your word and how encouraging it is as we go through the bowls of wrath, the things that You're angry about. It encourages us because if You love these things, we would have no hope. But it is Your hatred for these things that cause us to all the more want to be with You. There is a desire to be in Your presence, because truly in Your presence is fullness of joy; at Your right hand are pleasures forevermore, and Your blessings of the Lord, You make rich, and there are no sorrows that are added to it. But the things that we pursued on the earth and gone after have only brought us sorrow. And Father, we're so sorry if we've ever blamed You for the ramifications of those decisions that we've made, but today we want to say, "It's my fault. It's my fault. I put the wrong person on the throne. I sought after the wrong things. And I'm hurting because of it." And You tell us in the simplicity of Your word, "If you confess your sin, that God is faithful." You are faithful and just to forgive us. Father, we could never thank You enough that

You would not only give us a new heart, but You'll give us a new day.

With your heads bowed and your eyes closed, the simplicity of this message is don't blame God. You possess this as your own. And as you possessed it as your own, you can reject it and you can embrace Christ. But as many as received Him, to them He gave the power to become children of God, even to those who believe in His name. I trust you, God, that You're out to save me from all these things that would destroy my life.