

(Revelation) the Fulness of God's Wrath

by Willie Mullan

Willie Mullan's sermon explores the fullness of God's wrath as revealed in Revelation, emphasizing the finality of His judgments and the victory of His people.

Duration: 1:03:27

Scripture: Matthew 6:33, Revelation 16:1, Revelation 16:7

Topics: "God's Wrath"

Description

In this sermon, the preacher emphasizes the importance of knowing that all things work together for good to those who love God. They highlight the declaration of victory in the midst of any situation, whether through standing or singing. The sermon then focuses on the significance of God's final page, marked by the number seven, representing perfection and serenity. The preacher also discusses the concept of the wrath of God, which some people may deny, but is clearly depicted in the book of Revelation. The sermon concludes by mentioning the four beasts with different faces, symbolizing different aspects of God's character.

Transcript

The book of the Revelation, chapter fifteen, and you'll please make a note in your mind that next week is chapter sixteen, and we're coming to this great chapter where we have this battle of Armageddon. You'll remember that next week's wonderful chapter. You may have noted already that this is the shortest chapter in the book of the Revelation.

Just notice you've got time to study this properly and deeply and sincerely and carefully, that you'll find more about God in these eight verses than you'll find in any other eight verses in the Bible that I know. I think this is the paragraph where you learn a lot of things about God. I've just divided this short paragraph into three.

First of all we're going to see that God's final page is here, and that's a very important thing to mark. Look at the first verse for a moment. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues.

I think those three words are very important, each one important. The word seven, the word last, the word plagues. We were looking at these numbers the other week, and we were saying that seven was the perfect number.

There's a sort of fullness about it, there's a solidity about this seven. And then there's a solemnness about the word last, so that you have not only solidity but solemnity. And surely when we use the word plagues there is severity, and so you can see solidity, solemnity, severity.

And here we have God's final plagues. For the young people, here's an exercise for you to do sometime. I'll start you off and then you finish it sometime.

This is the last book of the bible. This is the last of the whole complete canon of scripture. Now there are a great many last things in it, many last plagues.

You can see from this chapter that we have the seven last plagues, because you can see that clearly. Now if I went back to the first chapters, you would have the seven last letters of our Lord Jesus Christ. We were talking on Sunday morning about his letter to the church at Laodicea, and this is the Lord's last letter to the church.

So you have the last plagues and you have the last letters. I think that in verse, in chapter 13, we have the devil's last subtle move to deceive the nations. Through the antichrist, through the false prophet, this was his last subtle move to deceive the nations.

I want you to get the hold of that. Then I think you'll find this out, that you have the last onslaught of the nations against Israel when we come to next week, because all the nations from north and south and east and west will be gathered at Armageddon to blot out Israel. There's a lot of last things.

The last plagues and the last letters, and the last onslaught of the devil, and the last dying moments of the Roman church are in chapter 17. That'll be a big night when we come to it. And I'm just trying to prepare you for that now, because you'll need to have at least my ticket for going home that night, and we'll not be having any shortcuts.

We might play ten minutes overtime each way, and when we come to deal with the Roman church, I think we would need to do it properly. But you young ones, have you got the hold of this? The last letters, and the last subtle movement of the devil to deceive nations, and the last onslaught of the nations against Israel, and the last dying moments of the Roman church, and of course there is that last judgment morning in this book, isn't there? And in case you missed this one, and I'm leaving you a lot to find, there's John's last prayer, at least the last recorded one, as he looks up and says, even so come Lord Jesus. You'll find that in this last book there are a lot of last things.

And in this short chapter of this evening, we find these seven last trades. And in this chapter again this evening, we shall find God's triumphal people. In verse two John said, And I saw as it were a sea of glass mingled with fire, and them, he saw a people, them that have gotten the victory, that's a great word, over the beast, over his image, over his mark, over the number of his name.

Ah, this is God's triumphal people. God's final trades. God's triumphal people.

And then of course in this wonderful chapter, we have God's eternal power displayed in so many ways. Could I just do this quickly here at this spot? You know this crowd that have got the victory over the beast? In verse three they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works. And the greatness of God must be noticed in this chapter, and the marvellous things that God can do.

And then the great title of God is here, Lord God Almighty. And you can see the greatness, and the marvellousness, and the almightiness, and then the kingliness. Because the word king of saints, I think, ought to be king of nations.

And of course he'll be king of kings in the day to come. And they go on singing, Who shall not fear thee, O Lord, and glorify thy name? For thou only art holiness itself. You know the greatness, and the marvellousness, and the almightiness, and the kingliness, and the holiness.

And if you go down the chapter a little bit, you'll find, in verse seven, that one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth forever and ever. Because he's the ever-living one. And the temple was filled with smoke from the glory of God, and from his power.

There are so many things about God. The greatness, and the marvellousness, and the almightiness, and the kingliness, and the holiness, and the gloriousness, and the all-powerfulness of this ever-living God of ours. And so, if you're looking at the chapter quickly and broadly, you'll find that this little chapter contains God's final plagues.

And then God's triumphal people. And then God's eternal power. But we don't look at chapters in here quickly.

That's just putting it into order. We need to look at every word that's in the chapters and do it properly. That's the only way that exposition is any use anyway.

Just for a moment, I want you to think about the fullness of the wrath of God. See verse one again. And John writing says, And I saw another sign in heaven.

You remember we were looking at some of these signs. This is another one. Great and marvellous.

Seven angels having the seven last plagues. For in them, that is in the plagues, is filled up the wrath of God. If you look at verse seven along with verse one, you'll get what I mean.

And one of the four beasts gave unto the seven angels, seven golden vials, full of the wrath of God. In the first verse you have the phrase, filled up with the wrath of God. And in verse seven you have this phrase, full of the wrath of God.

You know, I think that we need to take time with a doctrine like this. There are so many folks around the world today in this promiscuous society of ours, who do not believe that there is such a thing as the wrath of God. I come up against this everywhere.

All these nice fellows, these nice dead religionists, they don't believe there is such a thing as the wrath of God. Let me tell you that right in the heart of the book of Job, there's an old text there, and it says, Because there is wrath, beware lest he take thee away with a stroke, then the great ransom cannot deliver thee. And one Sunday night I preached on the text here, and did it like this, Because there is wrath, I said that's the actuality of it.

Oh, it's actually there. Beware lest he take me away with a stroke. That's the possibility of it.

God can move against you at any time. Then the great ransom cannot deliver thee, and that's the calamity of it. But let's try to find out what wrath really is.

It's described in the Greek and the Hebrew like this, it's the fierce anger of God, it's the fury of the fierceness of the anger of God. My, there's so much in that phrase, the fury of the fierceness of the anger, the enraged anger of God. This is wrath.

Now let's get this quite clear and settled tonight, that God can get so fed up with you, that he can move in fury against you. Or do you make any mistakes about that? And I'm talking to Satan's synagogue, because I can tell you that Ananias and Sapphira were true believers in the early church, and had the audacity to stand up and pretend to be what they were not. In fact, they absolutely presumed to sin boldly in God's presence, and like that they were blotted out.

You remember Herod the king, and he was the big man. And you remember in Acts 12, he sat upon the throne, and everybody had to bow down and worship him. And even the people said, he is a God, he is a God.

Of course he was so pleased with all this, you know. And God watched him, and God just struck him like that. Says, the angel of the Lord swooped him, and he died with a horrible eastern disease of being eaten of worms.

Such a thing as the wrath of God, you know. And the wrath of God can come personally. You only need to go through this book and look at the tribes, and you can see that God will deal with the tribes.

Here's something I think I should take two or three minutes to do. Let's go to 1 Chronicles. Sometimes I think that some of these great books in the Old Testament, we leave them aside, we never look at them, we don't handle them.

Admittedly they're difficult to read, and you wonder why they're here and all the rest of it. Well, let me do this. There are eight chapters here in 1 Chronicles, chapter 1 to the end of chapter 8, and they're completely filled with names.

You could trace genealogy from Adam. Actually, it begins with Adam. So it does.

That's what the book begins with. And you can trace all the genealogies from Adam right down through that first chapter there. And then when you come to chapter 2, it begins like this.

These are the sons of Israel. That simply means the sons of Jacob. Twelve of them.

Reuben, Simeon, Levi, Judah, Ithaca, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gadasha. There are twelve sons. Take a good look at them now.

Just try to get them into your mind. And then the Holy Ghost begins to give us all the children, all the sons of Judah, beginning at verse 3. And if you want to trace all the great men that came from Judah, you go right down chapter 2, verse 3, and you'll have to go on down chapter 3, and you'll have to go on down chapter 4, right on down to verse 23. And all those chapters deals with the children of Judah.

Then at chapter 4, verse 24, begins the sons of Simeon. And they go right down through that chapter. And at chapter 5, we begin with the sons of Reuben.

And you know what sort of a character he was in the short history that's here, because in chapter 5 and verse 11, the children of God come into prominence. And they go on down to verse 23, and the children of the house tribe of Manasseh come in now. And then at chapter 6, the sons of Levi come in.

And this is quite a tribe, and it goes right on through that wonderfully long 6th chapter. And in chapter 7 comes the sons of Ithaca. And then at verse 13 of chapter 7 comes the sons of Naphtali.

And at verse 20 comes the sons of Ephraim. And at verse 30 comes the sons of Asherah. And in chapter 8 comes the sons of Benjamin.

And you go right to the end of chapter 8, and that's the whole genealogy is done, and there's one left up. It's the tribe of Daniel. Oh, I know that it mentioned Dan when it said the 12 sons there in chapter 2. It says Reuben, Simeon, Levi, Judah, Ithaca, Babylon.

And it says Dan, Joseph, Benjamin, Naphtali, God, Asher. Then it takes up the 12 by God, but it only does 11 of them. You see, sometimes we learn great truths from the silence of Scripture.

Why did God, the Holy Ghost, take so much time and patience to put every child of every tribe in and not say one word about Dan? Why? Just for fun, or did he forget? And you wouldn't charge him with either. Very special, isn't it? And when you come to the 12 tribes, 12,000 out of each tribe in the book of the Revelation, chapter 7, you'll get 12 tribes, but Dan is not mentioned. God began to blot Dan out.

In fact, God turned in his wrath against Dan. Even old Jacob, in his dying hours, looking at the boy Dan, said, Dan is our serpent. By the way, what a word to use.

Because Dan was the first tribe that brought idolatry to Israel. And I believe the Antichrist will be a Danite. And God knew it long before I ever even thought about it.

And God moved in wrath. You see, God can move in wrath against persons, tribes, and nations. You remember the day that God brought Israel out of Egypt and through the Red Sea, and brought them to a place called Kadesh Barnea, and from the hills there they could see the promised land.

But you know, that crowd couldn't believe God. They were afraid of the giants. They were afraid of everything.

And the book says they turned back into the wilderness in unbelief. And here's what the next phrase is. God swear in his wrath.

Never enter in. Oh, there's such a thing, you know. Such a thing as the wrath of God.

And it can come against persons. And it can come against families, tribes. It can come against nations.

And it will come against the universe. Before many days are past. Let's go back to Revelation chapter 6. You see, I think sometimes we forget these great passages.

Revelation chapter 6. And watch the wording carefully. John writing in verse 14 said, And the heaven departed out of scroll when it is rolled together. And every mountain and island were moved out of their places.

Now watch the cloud now. And the kings of the earth. That's all the kings.

There's an S there. That's worldwide now. And the great men of the earth, if you like to put it in.

And the rich men of the earth. And the chief captains. And the mighty men.

And every bondman and every free man hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne. And from the wrath of the Lamb for the great day of his wrath is come.

This whole world is going to get a shock, you know. One of these days the Lord Jesus is coming to take the church of Christ away. And I'll tell you that when the Antichrist gets going, God is going to throw a spanner in the works.

Because God is going to move in wrath against the Antichrist's world. And the kings of the earth. Wonder will our queen be there.

On her knees trying for mercy. But too late, she's had her chance. And all the great men.

We are learning now something about the great men. Whore masters. That's what we're learning.

And they won't block God, you know. And not be whitewashed over them. God will deal with it.

I'll tell you this, the wrath of God is real. And if you think you can fool God, I'll tell you God can move in wrath against you. And God can move against your family too.

And God can move against the nations. And God will move against the world. And I'll tell you there's such a thing as eternal wrath abiding on us all.

Let me look at one verse just in John's gospel chapter three. The gospel by John. And we all know chapter three.

And we know three and sixteen. And we know a lot about the chapter. I hope you'll remember how the chapter finishes.

Verse thirty-six. There are thirty-six verses. Here's the last one.

He that believeth on the Son hath everlasting life. And don't you try to change that. Because it's by faith you get the gift of God, which is eternal life.

And you don't add anything to it, and you mustn't take anything from it. He that believeth on the Son hath everlasting life. And don't you dare to dispute it.

You put out the hand of faith and accept Christ, and in Him you'll get eternal life, for He that hath the Son hath life. But what's the rest of it? He that believeth on the Son hath everlasting life. And he that believeth not the Son shall not see life.

You'll never see it. If you die not believing, then your whole eternity will be eternal death. You're going to know what eternal death is like.

But there's a bit more than that. That's not just the finish. He that believeth not the Son shall not see life.

But the wrath of God abideth, and that's the Greek word, which means continuous, on Him for all eternity. Yes, sir. Because I was talking to a Russellite not so long ago, and he said, you know, when a sinner dies, he's just blotted out.

He'll never see life. Go on and finish the text, I said. But he didn't know what I was talking about, so I had to find him for him.

I said, it's perfectly true, he will never see life. But it's equally true that the wrath of God abideth on him. And how could the wrath of God abide upon somebody who's not there? He'll be there for all eternally, with a consciousness of the wrath of God upon him.

Thereon, said friend, if you die in your sins, you'll not only be lost eternally, not only will you know about eternal death, but the wrath of God will abide upon you for all eternity. Yes, there's such a thing as the wrath of God. And when you want to know something about the fullness of the wrath of God, you'll have to take the personal element.

Then you'll have to take the tribal. Then you'll have to take the national. Then you'll have to take the universal.

Then you'll have to take the eternal, and you'll just be starting to know something about the doctrine then. These last plagues, let's get back to our chapter. These last plagues, they're filled up with the wrath of God.

Actually, these golden vials are full of the wrath of God who lives forever and ever. And I think that not only is the fullness of God's wrath declared in a mighty way in this chapter, but the completeness of his victory is declared. You know, I like this wonderful portion that's here in verse 2. John says, and I saw.

You'll notice that verse 1 begins, and I saw, and verse 2 begins, and I saw. And I saw as it were a sea of glass mingled with fire. It was not a sea, you know.

The words, as it were, are there. It's the only way he can describe it. As it were a sea of glass mingled with fire, and then, you see the crowd, them that had gotten the victory, I like the overs that are here, over the beast, and over his image, and over his mark, and over the number of his name.

My, this is the crowd out of the great tribulation, of course. And they'd gotten the victory. Now, John saw them that had gotten the victory over the beast.

He saw them standing on the sea of glass, having the hearts of God. And you remember when we were looking at the church in heaven away in chapter 5, we could see the sea of glass there just before the throne, and the whole competed church singing unto him who had loved them. Well, I believe this is the great crowd that have gotten the victory through death.

You know, I sometimes think that when we begin to talk about death that lots of people have different things in their minds. I preached once at the big funeral. It was the funeral of a millionaire who had left word and request for me to bury him.

He was the great man of God. He was the man who loved the Lord. And many times he and I had gone in that great big fashionable silver clad Rolls-Royce of his, and we'd gone to meetings.

And he would always ask me to let him preach for a minute or two. He wasn't much of a preacher, but he wanted to preach for a minute or two, and I always let him. And then I would finish the meeting.

But there's one thing that I can say about him, and it's this. From the day that God saved him sitting on his own couch, to the day he died, he loved the Lord Jesus with all his heart. And he gave more to missions,

and so little backstreet missions, than would do a lot of men for a lot of years to come.

He was fortune after fortune away. And the day that I buried him, I took the text, and I said, for him to live was Christ, and to die was gain. Oh, don't let's get this death just too gloomily in our minds.

You know, the day that a saint dies is gain. Don't make any mistakes about it. He may have found a lot down here, but I can tell you here that that's a gain.

Oh yes, you know, Paul talked about being absent from a body, present with the Lord. He said, I have a desire to depart to be with Christ, and then he put this bit in, which is far better. I think we don't get it like that, you know.

We don't think it's far better. We don't think it's gain. We don't see that it's pleasant with the Lord.

If the Lord Jesus was on this planet tonight, there's some of you would spend all the money you have to just go and see him. Ah well, death for the believer is always victory. It's gain.

It's present with the Lord. It's with Christ, which is far better than anything there ever could have in Austria. And here we're seeing a cloud, and John sees them, and they've got the victory, you know.

Oh, I know that they were beheaded down here. I know that many of them had to die for the testimony. I know, but it was victory just the same.

You don't think that Stephen lost the battle, do you? Oh, it's victory. Big man lying in Belfast just now who used to sing in this platform, and maybe before Sunday comes he would be in heaven. I think maybe he will.

Oh, well, it's not loss, you know. It's victory for Roy. It's gain for him.

It's far better for him. I think we get it upside down. But John could see it, and I can see it.

These men that were beheaded for the witness of Christ, they're standing on the sea of glass before the throne, their socks in their hands. They have gotten the victory. I want you to see this victory.

You know, the victory's declared from where they stand. They're at home with the Lord. They're in heaven.

And I think the victory's declared from what they sing. You know, I think this is very wonderfully put. And they sing the song of Moses, the servant of God, and the song of the Lamb.

This is one of those occasions when you would think the last phrase should be first. I was talking to a man the other night and saying we're soon going to preach about the song of Moses and the song of the Lamb. He said it should be the other way round.

Surely it should be the song of the Lamb and the song of Moses. Oh, no, it's not the other way round. This is the way it is.

You know about the song of Moses, don't you? You remember when Moses came out of Egypt with this great nation of moaning Israelites with us? And you remember when they stood at the Red Sea and there was no way through, and the great mountains were on either side. And here's the sea before them. Here are the mountains on either side.

And then Pharaoh and his child came thundering in behind. They're in a dark corner, you know. And they got afraid.

And Moses said, stand still and see the salvation of the Lord. And you know the Lord opened a way through the sea. And dear, you'll come to a lot of tight corners in this world if you live long enough.

I've been in a whole lot of them. And if you do, don't cry. Stand still and see the salvation of the Lord.

And I'll tell you, we think the Lord will make a way for you. It doesn't make a matter how tight it is. The Lord will make a way for you.

And then they went right through on dry footing, you know, right through the sea. And when they got to the other side, the Lord rolled the sea in upon the enemies. And then saw Moses and the children of Israel.

Oh, it was redemption song, you know. You see, this cruel tyrant that was their enemy on earth was overcome. And of course, these men that have arrived and women who have arrived in heaven, they're singing the song of Moses, first of all.

Because they had great enemies down on earth, this tyrant, the Antichrist and the false prophet. And all who must have served under them to make these men have the mark of the beast, they must have had a mighty army. But you know, they've gotten the victory over them.

But they've not only got the victory over earthly enemies, they've got the victory over eternal enemies, sin and Satan and death and hell. For you don't only sing the song of Moses, you sing the song of Moses first. Because you've got the victory over earthly enemies.

Ah, but you sing the song of the Lamb because you've got the victory over sin and Satan and death and hell. So it's proper, it's in its proper place. I think that this is the greatest note in this song.

You know, you don't only see the victory from where they stand, you see the victory from what they sing. Song of Moses and the Lamb. But in the singing there are wonderful things said.

Because I always think that what is said in the singing is more important even than the singing. I feel that some people don't even know this. I hear the crowds singing them Sunday night, don't leave me Lord, never leave me Lord, don't leave me Lord.

That's glamorous. The Lord has promised I will never leave thee. I don't think you need to go carping like that.

You want to believe God. You know, it's not just an American tune. It's true.

I get fed up listening to American tunes and this and that being soaked up like ragtime barn stuff. It's truth you need to sing or else suck it up. Because it's truth that we need in meetings.

Because when you watch what the singers are singing, they just know how to sing and what to sing. Great and marvellous are thy works. I think that any one of you took a bit of time to teach them that.

Some Sunday morning at the table, maybe I'll do great and marvellous are thy works. Hold on. Because if you were a preacher at all, you could go back to creation and you could see God throwing the world into space.

Great and marvellous are thy works. And of course if you knew anything about inspiration and you knew that this book was divinely God-breathed, every word of it, and you're not allowed to take out any and put in any others, then you could say great and marvellous are thy works. And if you knew about the work of redemption, what was wrought out at the place called Calvary, in the darkness of yon old rugged cross, you would shout with your whole heart, great and marvellous thy works.

Oh God, you could preach from that, you know, never mind singing. But they went a little bit further here. They were singing great and marvellous are thy works, Lord God Almighty, just and true are thy ways.

Do you see how different between the works and the ways are? I hope you do. Because I could preach all night on the works, and I would know great and marvellous, but the ways of God, you know the ways of God. Sometimes you think that God's way is a strange way, don't you? Well you built the same sort of stuff as I am, you wouldn't.

And then you have to be brought back to say, Lord, our thoughts are not thy thoughts and our ways are not thy ways. And I got to a place that I know no matter what God is doing, that just and true are thy ways. That's a tremendous lesson to learn, it's difficult to learn, because you could lose your partner in life, you know.

And you would need to sit down in the shadows and say, just and true are thy ways. But it is true, and it's a mighty truth. So I knew what they were singing about, you know, it wasn't read, try and stop this.

You can see that they have a complete victory, and the victory is declared from where they stand, and declared from what they sing, and declared from what they say. You know, I think it's a great thing in life, as you go along life's pathway, to know that all things work together for good to them that love God. No matter what's happening, just to know that just and true are thy ways.

No matter where you are, dear child of God, on the road of life, just remember this, just and true are God's ways. But if you take a breath and turn around, even in that strange situation, and look back, you'll find that goodness and mercy is following you. Just and true is the way that you're on.

And goodness and mercy is following you, shall follow me all the days of my life. And if you take another breath and look forward, if there's any hope in your breast at all, heaven and home lies ahead of you. And some of us are not very far from heaven and home, you know.

And you'll find that just and true are all the ways of God with you, and goodness and mercy, and love is far away from you, and heaven and home is only a little bit ahead. And on the leaf are everlasting arms, and up above is he who is made higher than the heavens, and round about is the Lord, like as the mountains are round about Jerusalem. I don't know what all the grumbling's about.

I think we need to get these perspectives right all the time. These were really singing, and you can see the completeness of the victory here. And then after this song, John says, verse 5, after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened.

I did that very carefully, you know. Behold the temple of the tabernacle, temple of the tabernacle of the testimony. I hope you've got that.

I gave months here in the Bible class to the tabernacle in the wilderness, and we had a church here, and the tabernacle proper was just a long covered tent in the wilderness, divided into two compartments. And

the first one was called the holy place, and the second compartment was called the holy of holies. Now, the holy of holies in the tabernacle was where the ark of the covenant, or the ark of the testament was.

And this is the sort of figure that's here. Out, and behold the temple of the tabernacle of the testimony in heaven was opened. I was reminding the folks in those days that into that holy of holies nobody could go in those days, only the high priest, and only once every year.

And that's not without blood. He had to take the blood of the lamb in. And only once every 12 months could they go in before this.

This was the holy of holies. It's here that the heart of God is filled. And I think this is a very wonderful thing that's here, because just when these vials were filled full of the unmixed wrath of God against all godly creatures on this planet, it was then that the whole heart of God seems to be opened.

Heart of God's a mighty doctrine, and it takes somebody with great knowledge to deal with it. You remember one Sunday morning I preached on the heart of God, and in the prophet of Hosea you'll find that God says, I cannot come upon you with judgment. How can I cast your way? My heart is turned for you.

And that morning we saw the heart of God in love towards his children, and there will never be the fullness of his wrath pulled upon you. For the simple reason that he gave his son to the place called Calvary, who took your place, and the wrath that was our due upon the Lamb was laid. Tell on him.

Untimely, God can't twice demand, first at my bleeding shirt, his hand, and then again at mine. He can't pour the fullness of his wrath on Christ, who takes my place, and then come and pour it on me. No, his heart for me is full of love, full of love.

Now, I want you to get the hold of this. When you see the heart of God, you see it filled with love towards his children, who are walking in the center of his will. Oh, he'll have to chastise you, and scourge you, and maybe rebuke you, if you're not going to keep in his will.

You'll not be allowed to do as you like. You're his child, but he loves you. And it's in love that the chastisement comes to.

Oh, you know, if you can see the heart of God, when it's opened in the gospels, you'll find that again and again, God can't contain himself. He tears the heavens, and he shuts to earth, this is my beloved son, whom I am well pleased, because the heart of God is filled with love for his children, and it's filled with praise for his son, and it's filled with hatred for sin. That's why it's being opened here.

That's a very wonderful, striking thing. Watch this carefully now. Verse 5, And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

And the seven angels came out of the temple, having the seven pregs, clothed in pure and white linen, having their breasts girdled with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God who liveth forever and ever. Would you like to give a guess at what one of the four beasts? Do you remember the four beasts? Well, they had faces.

Do you remember the faces? Yes. I'll go backwards. One had the face of an eagle, one who lived in the heavens.

One had the face of a man, one who was perfectly sympathetic and understanding. One had the face of an ox. Ah, the ox was the servant in the Old Testament for flowering.

One had the face of a lion. Ah, there's fierceness there. And I have the feeling that it was this one who was all fierce and who could be raised in fury.

This is the one who comes and places these vials full of the wrath of God, one of the four beasts. And the temple was filled with smoke from the glory of God and from his power. Because I can see this, that the wrath of God is moved by the power of God for the glory of God all the time.

And if God moves in wrath, in power, against man or family or nation, let me say this, it will always be for the glory of his name. It's a tremendous little passage. And I'll tell you this, it's set in the field, on the scene for next Tuesday.

You know what I believe? I believe this, that this is the preface, just a preface, only it verses the preface to the battle of Armageddon. That's where we're heading for next Tuesday. And you'll see the wrath of God in all its fury.

942. 942. I don't think we've ever had this before.

And I'm trying to put a new tune to it so that we could sing it because it's a lovely thing. Oh, think of the home over there by the side of the river of light, where the saints, all immortal and fair, are robed in their garments of white. Over there, over there.

Oh, think of the home over there. And I think you'll sing the next line easier if you only put two over theres in it. Leave one of them out.

Oh, think of the home over there. We'll try it anyway. I juggled with it today, and I think we're nearly on the mark.

Let's have a go out of nowhere. Thank you. We'll just keep to the chorus and kiss some of you away one way and some of you another.

We'll sing the verses and keep to the chorus. We've got it now. All together.

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