

The Omen
May 20, 2001
Revelation 7
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Last Sunday after the service a friend of mine came up to me and said, “Thanks, Peter, for preaching on The Revelation. To tell you the truth, I read it years ago, and it scared me so badly I haven’t read it since.” I said, “That’s kind of like me.”

Part of my problem, I believe, was that I saw a movie when I was in high school. I was a young believer. It was about the time End Times books were topping all the best-seller lists. I saw a movie called “The Omen.” I don’t remember a whole lot about it, but in the movie this poor kid named Damion shaves his head and finds out he has the number 666 tattooed on the top of his head, which is a major bummer, because according to the movie, that means he’s the antichrist.

I remember that as a young believer that really stressed me out. I was wondering a lot about my salvation (Am I really saved?), and I kind of wanted to shave my head and check for a number. I honestly remember praying a few times, “Jesus, please don’t let me be the antichrist.” What a bummer that would be!

And I’m not, which is good news for you. (Wouldn’t that be embarrassing to go to the church where the antichrist is the pastor?)

Just reading The Revelation can scare the snot right out of you, and it can turn you into a grinch too.

A call to conquer,
The horsemen of the Apocalypse,
Earthquakes, fire, brimstone,
The Devil . . .

. . . *and* if you’re a preacher you know that you’re held doubly accountable. “How am I going to get all these *sheep to conquer!*?” Try reading The Revelation with a millstone hanging around your neck. It’s no wonder so many preachers are grinches.

Last week we read Revelation 6. The Lamb begins to unwrap the scroll. The four horsemen of the Apocalypse ride out across the face of the earth, like in Zechariah 6:5 where the horsemen are referred to as four winds.

After the horsemen, we see the witnesses under the altar having been slain like slaughtered lambs and given white robes and told to wait until the full number of their brethren come in, who will be killed as they were.

At the sixth seal the stars fall, the sky rolls up, and the people cry out, “Who can stand?”
And that is a great question, especially if you read ahead to the seventh seal.

Hail, fire, blood, death;
Darkness in the heavens;
Demon locusts from the pit of Hell;
Horses that breathe fire and sulfur.

Who can stand? Who will conquer?

That’s the burning question in the minds of these recipients of The Revelation, those in the seven churches in Asia Minor. Each of the messages to the angels of the seven churches ends with a phrase like this: “To him who conquers . . .”

. . . they will be clad with white garments
(like in Sardis); or
. . . I will write my new name in the name of my Father (like a seal) on their
foreheads (Philadelphia).

So who will conquer? Who will stand? At the end of chapter 6 all these terrified people cry out, “The great day of their wrath has come, and who can stand before it?”

Chapter 7 verse 1:

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, “Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads.”

And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel, twelve thousand sealed out of the tribe of Judah, twelve thousand of the tribe of Reuben, twelve thousand of the tribe of Gad, twelve thousand of the tribe of Asher, twelve thousand of the tribe of Naph'tali, twelve thousand of the tribe of Manas'seh, twelve thousand of the tribe of Simeon, twelve thousand of the tribe of Levi, twelve thousand of the tribe of Is'sachar, twelve thousand of the tribe of Zeb'ulun, twelve thousand of the tribe of Joseph, twelve thousand sealed out of the tribe of Benjamin. After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits upon the throne, and to the Lamb!”

And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying,

“Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen.”

Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and whence have they come?” I said to him, “Sir, you know.” And he said to me, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

“Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat.

“For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes.”

So who can stand?

These guys can stand.

Well, who *are* these guys? Jehovah’s Witnesses? Seventh Day Adventists? Branch Davidians? 144,000 Cracker Jack, celibate, commando, End Time, Jewish warriors? Who *are* these guys?

There is obviously a huge difference of opinion as to who these guys are and how to understand chapter 7, so I’d like to remind you of some interpretive principles that I’m using in understanding The Revelation.

1. The Revelation should be relevant to those seven churches in Asia Minor because it’s addressed to them, and “the time is at hand.”
2. The Revelation should be relevant to us, because “blessed are those who hear and read.” That’s *us*.
3. All of Scripture is it’s context. The Revelation is absolutely loaded with the Old Testament; with Hebrew pictures, Hebrew poetic form, and Hebrew manners of speaking.
4. John’s other writings and Paul’s writings give us our theological vocabulary. In other words, how John talks in his gospel and in his letters should help us understand how John talked in The Revelation. John is writing to and is a part of the churches in Asia Minor. And we know they were evangelized and disciplined by Paul. For two years Paul taught in the hall of Tyrannus in Ephesus, and “all of Asia” came to hear it (Acts 19). By this time they also would have viewed Ephesians and Colossians as Scripture. II Peter 3:16 even tells us that.
5. It’s a kairology and not a chronology. Don’t get stuck on counting. Take meaning more seriously than space and time. Through macrophysics and microphysics we have come to realize that space and time are relative to meaning and to light. Long

before that, and more importantly, Scripture itself revealed the same thing. With God, our math (space and time) doesn't work.

$$1 = 3$$

$$3 = 1$$

1 = 7 spirits before the throne

7 spirits before the throne = 1

1 day is as a thousand years

a thousand years as a day.

God's math is weird. It's different from ours. Numbers are fluid around eternity, but meaning ("Logos") is light. It's Jesus, and all things are relative to him. So pay attention to meanings before you get caught up in your own mathematics.

Many commentators refer to chapter 7 as an interlude, because it breaks a series of seven. We Americans just *love* to *count* things! But who's to say that the counting isn't an interlude in eternity? Which comes first?

John sees four angels holding back the four winds, which are probably an allusion to the four horsemen. They have not yet harmed earth, sea, or tree. Then John sees another angel with the seal of the living God. The 144,000 are sealed *before* the wind begins to blow.

What does 144,000 mean?

144,000 is $12 \times 12 \times 1,000$.

The new Jerusalem is built with the 12 names of the 12 tribes of Israel and the 12 names of the 12 apostles of the Lamb.

The dimensions of the new Jerusalem are $12,000 \times 12,000 \times 12,000$ stadia.

The 144,000 is Israel. It says so.

But for Paul and John *we* are Israel, the Israel of God grafted in, the true sons of Abraham.

There is a lot of weird stuff going around churches these days because we have forgotten that God has broken down the dividing walls of hostility and made us one (Ephesians 2:15). Already twice in The Revelation (2:9, 3:9) John has referred to people who say they are Jews but are not. They are the synagogue of Satan.

So, my friends, as Christians we should *hate* anti-Semitism, not because we love "those Jews," but because *we are* those Jews. We love our brothers and sisters who haven't yet come to the Messiah. A person is a Jew who is one inwardly not outwardly, writes Paul in Romans 2:29. It's Israel; it's us.

Well, why are they numbered? Gordon Fee points out that every numbering of Israelites in the Old Testament was for one purpose — going to war. This is an army of 12 tribes of 12 divisions of 1,000 adult men — 144,000. They show up again in chapter 14 with the name of God inscribed on their foreheads like a seal. And they sing a new song. They've kept themselves pure—kept themselves from women, which was an Israelite practice for soldiers going into war. *This* is an *army*. And they are called “first fruits.”

First fruits was a type of sacrifice in the temple. According to James 1:18, “We are a type of first fruits of all God’s creatures.”

Notice that John only *hears* the numbering of the troops. In verse 11 he *looks*. “And behold, a great number which no man could number from every nation, tribe, people, and tongue.” They have on white robes, like the white robes of those slain under the altar under the fifth seal. And they sing a song which

is basically the new song. So John hears the 144,000. Then he looks and sees a multitude.

Modern poets rhyme sounds. Hebrew poets rhymed meanings. They said the same thing twice with a similar but slightly different meaning. The Psalms are full of it. We Americans get frustrated. “Why did they say the same thing twice?” In Hebrew, it’s poetry.

Same thing twice,
with a similar but slightly different meaning,
rather than a similar but slightly different sound.

These two groups form a rhyme of meaning. I think that basically they are the same and refer to all believers in some way. By tracing the clues of the signature seals on the foreheads of the 144,000, the new song, and the servants of God throughout the book, I think you can bear this out.

But most importantly, when John said the angel had the seal of the Living God, all those believers in and around Ephesus would have thought of one thing, and John would have *known* they would have thought of one thing. Ephesians 1:13: “In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.”

Paul taught that every believer is sealed with the very presence of the Spirit of the Living God. Jesus sends His Spirit to teach us, guide us, and guard us for the day of redemption. In John 10 Jesus says, “My sheep hear my voice. I know them and they follow me, and I give them eternal life; they shall never perish, and no one shall snatch them out of my Father’s hand.” The Spirit emanates from the Son and the Father.

Paul in Romans writes, “In all these things we are ‘hypernikcomen’ [more than conquerors] through him who loved us. For I am sure that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers nor height nor depth nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.”

If you’ve given yourself to Him . . . *believed* in Him . . . *you are stuck* with Him! And He’s stuck with you. That explains Ephesians 4:30 where Paul writes, “Don’t grieve the Holy Spirit of God in whom you are sealed for the day of redemption.” In other words, He’s stuck with you! Make it easy for Him! Don’t grieve Him.

The 144,000 are *at least* sealed with the Spirit of the Living God. And I believe they are us, or at least represent us.

Now my sixth principle of interpreting and preaching The Revelation:

6. We should at least preach and believe what Scripture says clearly in other places.

Then who really cares if there’s some bizarre, tribal army of celibate, ethnic Jews with nifty little cross tattoos on their foreheads somewhere in the distant future after we’re raptured off the face of the earth? My friends, that may be nice, but *we* are sealed with the presence of the Living God.

Who really cares if we get a little tattoo?! We’re sealed with the Spirit from before the throne. It’s the Spirit of Jesus Himself. Did you notice that we’re sealed even before the wind begins to blow? Before the horsemen ride and the trumpets sound?

When the wrath of God comes, as in the fifth trumpet, and the demon locusts fly out of the pit of hell, they are commanded not to harm anyone with the seal of God upon their forehead.

We suffer in tribulation in this world. But none of our suffering is wrath, because Jesus the Lamb has taken all wrath for us. All tribulation for us is now a tool for love. We parents call it “discipline.” But we were sealed before the horsemen began to ride. And you were sealed, according to Paul and John, before you were born, before you did one good thing. That means you were . . . *chosen!* Elected, predestined, and saved by nothing but 100 percent grace (Ephesians 2:8).

And that means you were sealed even before you confessed Jesus with your lips. He said, “You didn’t chose me, I chose you” (John 15:16). And it was His Spirit who chose you to choose Him even when you were dead. Even *then* He was guarding your heart and watching your spirit.

A couple sermons ago I told you about a wonderful friend of mine who suffered incredible, ritual abuse as a child, and how Jesus unwrapped her scroll and showed her a vision that she was His little angel.

Recently she had another vision while we were praying, of a time of horrendous abuse long before she confessed Christ. And Jesus showed her that He was there. Once again He showed her a picture of Himself. And she told me, “I see Him. He’s holding my heart and holding my spirit.” He was holding her heart and her spirit even as her body looked like it was being slain like a little lamb.

(Every time someone tells me a vision, I don’t believe it’s necessarily true. But I believe the Word of God. So I believe she was sealed even before the wind began to blow; before the Dragon was cast to the earth.)

I want you to know I’m not just making this stuff up. This is orthodox, reformed, Christian theology. So I’ve included a little Berkhoff and Westminster Confession of Faith in your bulletin so you can check me out. It’s not just an interesting doctrine for us to think and argue about. God wants us to *know* it and also *live* it.

So all week I kept asking myself, “What is this ‘sealing’? What does it look like? What does it mean?” And all week I kept remembering a story from long ago. It was about two orphan boys — thieves, liars, scoundrels. Having been just released from prison, one is picked up by the other and driven to the orphanage where they were raised, to fulfill a promise to visit the nun that raised them.

While there, she gave them a “call”; a call to conquer — to come up with \$5,000 to save the orphanage from foreclosure due to back taxes. There is no way that these two characters can conquer. But a friend sends them down to the Triple Rock Church. The pastor preaches on the End Times, and then they all begin to worship. In the Spirit, on the Lord’s Day, Jake Blues has a revelation. He turns to Elwood Blues and says, “Elwood! The *band*, Elwood! The *band!*” And Jake and Elwood see the light.

You can call me weird if you want to, but all week as I kept asking God what this sealing meant to me, I felt like God was saying in so many different ways, “Peter, it means you need to be more like Jake and Elwood Blues and less like the Grinch.”

Finally on Thursday, frustrated in my preparation, I watched “The Blues Brothers” on video tape. I realized that I should not be like Jake and Elwood in every way; however, I should be disciplined by Jake and Elwood in some very important ways.

Most importantly, they were *fearless!* They had no anxiety about anything (Philippians 4:6). Chased by cops, Elwood turns to Jake and says, “They’re not going to catch us. We’re on a mission from God.” They know God will always lead them in triumph (II Corinthians 2:4).

When a friend tells Jake there’s no way they’ll get the band back together, Jake says, “Oh yeah? Well, you see, me and the Lord, we have an understanding. We’re on a mission from God.”

Jake and Elwood are sinners and idiots, but they have *faith*. So they are fearless. They keep reminding themselves over and over again, “We’re on a mission from God.” Fearless and graceful. They *believe* that although they are being chased by the Chicago police, state troopers, a band of rednecks, the Illinois chapter of the Nazis, and the girl Jake stood up at the altar on their wedding day (who is trying now to kill him with flame throwers, grenade launchers, and machine guns), everything is being orchestrated by God for the good (Romans 8:28). So they can even enjoy the small things in life with gratitude.

There is one scene in which Jake and Elwood are in a phone booth, and Carrie Fisher blows up the phone booth with a grenade launcher. They fly sky-high and come crashing down on the ground. The first thing Elwood says is, “Hey, Jake! There must be seven dollars worth of change here!” *Gratitude*.

They are being chased by the police through a shopping mall, crashing through windows and shops. Jake turns to Elwood and says, “Hey, Elwood, the new Oldsmobiles are in.” It was as if they battled with peace on their feet. *Fearless . . . graceful . . . powerful*.

They save the orphanage. Even though they know they’re sealed and on a mission from God they still toil and strive with all the energy He mightily inspires within them (Colossians 1:29). Why would they do it? “That their joy might be complete” (I John 1:4).

They end up back in the slammer but full of joy.

Fearless,
Graceful,
Powerful,
Sacrificial,
Joyful,

. . . because they had a revelation.

In short, they act like people who *actually believe* the Gospel. Joyful, courageous, even outrageous.

What if you actually believed, not just with your head but your heart? What if you actually believed that you *were* saved and that every moment you were being sanctified because you, in fact, were sealed with the very presence of the Living God and the blood of the Lamb? That even now you are seated in the heavenlies with Him, and *nothing, nothing in all creation* could separate you from the love of God in Christ Jesus? What if you actually believed that?

Preachers are afraid to preach this stuff, and I know why. It’s because they feel that millstone around their neck, and they trust in their own strength.

A friend told me a few weeks ago about how he had struggled for years with his preacher father. His father had told him once upon a time, “I won’t preach grace, because people use it as an excuse for sin.” And people *do* use it as an excuse for sin. If you use grace as an excuse for sin, saying to yourself, “I’m saved by grace. Why not let sin abound?” you don’t understand. And you may need to ask yourself, “Did I ever really believe? Did I really ever give myself to Him?”

But if we don’t preach grace, we preach the law.

We preach . . .
 flesh,
 pride,
 fear . . . and fear can’t conquer.

Jesus said, “This is the whole law and the prophets: love.” And John writes, “There is no fear in love, but perfect love casts out fear. For fear has to do with punishment. And he who fears is not perfected in love. We love because he first loved us” (I John 4), before the wind began to blow.

And Paul reminds us that Satan, your opponent, was disarmed at the cross. So what does he fight with now? Fear . . . inspired by lies . . . propaganda.

So you may be saved, you may be sealed, and you may be filled with an immeasurable greatness of power beyond all comparison, yet you may be absolutely impotent for the kingdom of God, because you’re cowering in the corner in fear. God says to you, “Fear not!” Why? Because it’s a wonderful gift, but also because He wants you, child of God, to step on the head of that Serpent and conquer.

Did you notice that it’s the army that gets sealed with the guarantee of salvation? God desires fearless, graceful, powerful, sacrificial, joyful warriors.

In Ephesians 6 Paul writes, “Stand therefore having girded your loins with truth, having put on the breastplate of righteousness, having shod your feet with the equipment of the gospel of peace. And take the shield of faith with which you can quench all the flaming darts of the evil one, and put on the helmet of salvation. Take the sword of the Spirit, which is the Word of God.”

In short, put on Christ. Believe the seal — salvation. The armor of God is believing the seal of God. And believing that you conquer in reality, you begin to conquer in space and time.

My sweet, abused friend receives those visions from Jesus because He is madly in love with her, because He wants her to see His glory, and because He wants her to experience victory now. He wants her to fight. After she has seen that she’s sealed, I’ve seen her rebuke Satan until he leaves screeching in pain.

I know that's wild and weird. But, children of God, that's also true for you. "Resist the devil and he *will* flee from you," writes Peter.

If you've given your life to Christ, you are on a mission from God. "Do not be frightened in anything by your opponents," writes Paul. Fear not. You may be thinking to yourself .

..

"Fear *not*? Wait a minute. If I live like that, I could get *hurt!*"

Yep.

"I could get *killed!*"

Yep.

"I could get killed and it would *hurt!* Crucified!"

Yep. Hallelujah. Praise Jesus! For you would be sealed like Him. "For on him has God the Father set his seal" (John 6:27). Dying with Jesus, you conquer with Jesus . . . dying in faith.

All those in the multitude in the second half of Revelation 7 have the white robes of those sacrificed under the altar. They are cleansed by the blood of the Lamb, and they share in the sufferings of the Lamb.

They stand before the throne right *now* (present tense), serving in His temple *now* (present tense), singing "Salvation belongs to our God" (present tense), but they shall hunger and thirst no more (future tense). And God will wipe away every tear (future tense). That implies that they're hungry and thirsty now, and have tears now, yet they stand before the throne in the temple now.

Yet we are the temple, and Hebrews says,
"Enter the throne room of grace with boldness."

Who *are* these hungry, thirsty, tear-stained people who stand before the throne of grace and sing, "Salvation belongs to our God"? Where have we ever seen something like that?

The elder turns to John and says, "These are they who *are* coming out of great tribulation" [not "who *have* come"; in the Greek it's actually a present participle, translated out by the translators trying to make sense of what's going on; but the elder doesn't actually say that].

This is still God's army, and they are fearlessly singing in tribulation, for Jesus told them, "In this world you will have tribulation." You *will*. "But be of good cheer [imperative tense; a commandment], for I have overcome the world" (John 16).

Paul writes, “Do not be frightened in anything by your opponents [it’s a commandment again . . . principalities and powers, world rulers of this present darkness], for this is a clear **omen** to them of their destruction and your salvation, and that from God.”

God’s kingdom conquers:

. . . when Paul and Silas sing in the Philippian jail . . .

. . . when Peter and John rejoice on the steps of the temple, their backs still dripping with blood from being flogged . . .

. . . when Richard Wurmbrand dances in his Romanian prison cell with joy . . .

. . . when Sudanese Christians meet today under the banyan trees in Africa for worship . . .

. . . when my abused friend sings songs of joy to Jesus in His temple, which is us . . .

. . . when Jesus recites the first line of Song 22 as He bears our hell, suffering on the cross.

Oh yeah! The kingdom conquers.

I realized something this week as I watched “The Blues Brothers. I had never thought of this before, but “The Blues Brothers” is a musical. I *hate* musicals; I *love* “The Blues Brothers”! They sing all the way through. I was thinking that The Revelation is also a musical, and I’m starting to really love The Revelation.

Back to our question: Who *are* these guys? Where else have I seen people in tribulation, suffering, and tears; suffering yet singing with joy, “Salvation belongs to our God who sits upon the throne and unto the Lamb . . .”?

Right here.

So fear not, worshippers of the Living God. You are *not* the antichrist, but you *are* the omen. So stand up, go to war, and make that ancient Serpent tremble. Worship.

“Lord God the Father, we thank You that before the foundation of the earth You saw this day, and our prayers rose before Your throne, and You called us to Yourself. You predestined us for Yourself, and You saved us through the blood of the Lamb, and You sealed us with Your very own Spirit.

“Lord God, we speak about things that we only begin to barely understand. Thank You that You are making us understand; You are helping us understand.

“I have to ask Your forgiveness, because I have served You so long out of fear, anxiety, and stress. Lord God, I still do so much of the time. Serving You sometimes does hurt. But, Jesus, I have wasted so much time when I could have been loving You with the fullness of joy.

“Lord God, I pray that You would forgive us and remind us and cleanse us; that You would help us to do what Brennan Manning reminded us on the Retreat — to every day, like a breath, say ‘Abba Daddy, I belong to you. Abba Daddy, I belong to you.’”

Maybe you prayed a prayer at camp years ago. Maybe you came down at a Billy Graham crusade three or four times. Maybe you’ve never prayed this at all, but if you want to belong to God the Father and be sealed by His own precious Spirit, pray this with me and mean it in your heart:

“Jesus, save me. I give myself to You. I want You to be my Lord. I put my faith in You. Come, Holy Spirit, and live in me.”

If you prayed that prayer for the first time, it’s very important that you tell other people about it. It’s great news! You just found out that you were sealed before the wind even began to blow. And now God the Father says,

“Believe and fight with joy.
The joy of the Lord is your strength.”

“So, Lord God, we thank You. And as we study The Revelation and see that we are truly sealed and that You have purchased us with Your very own blood, we can say this: ‘Bring it on; bring it on; trumpets, bowls, horsemen, Dragon. For our Lord Jesus has conquered. And we are hidden in Him.’ Thank You, Jesus, Amen.”

By way of benediction, I’d like to have a poetry reading. This is some of my favorite poetry:

Three thousand feet up! Up the side of Mount Crumpit,
He rode to the tiptop to dump it!
"Pooh-pooh to the Whos!" he was grinch-ish-ly humming.
"They're finding out now that no Christmas is coming!
"They're just waking up! I know just what they'll do!
"Their mouths will hang open a minute or two
"Then all the Whos down in Who-ville will all cry BOO-HOO!"

"That's a noise," grinned the Grinch,
"That I simply must hear!"
So he paused. And the Grinch put a hand to his ear.

And he did hear a sound rising over the snow.
It started in low. Then it started to grow...

But the sound wasn't sad!
Why, this sound sounded merry!
It couldn't be so!
But it WAS merry! VERY!

He stared down at Who-ville!
The Grinch popped his eyes!
Then he shook!
What he saw was a shocking surprise!
Every Who down in Who-ville, the tall and the small,
Was singing! Without any presents at all!
He HADN'T stopped Christmas from coming!
IT CAME!
Somehow or other, it came just the same!

... Maybe Christmas," he thought, "doesn't come from a store.
"Maybe Christmas...perhaps...means a little bit more!"

And what happened then...?
Well...in Who-ville they say
That the Grinch's small heart
Grew three sizes that day!

[from How the Grinch Stole Christmas, by Dr. Seuss]

You see, that's how the Grinch's heart was conquered. For without ribbons, without bows, without presents, the Whos down in Who-ville sang just the same. They *are* the omen, like you. Christ *is* coming, and you can't stop Him.

In the name of Jesus, and under the authority of His blood, may you this week conquer some grinch(es), even if one of them is you. In Jesus' name, Amen.