

## **To Prophecy The Mystery (The Sweet and Sour Gospel)**

Revelation 10

March 18, 2018

#18 in our series “The Gospel According to Jesus: The Revelation”

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28 years ago, I was a youth pastor in Northern California. Our youth group meetings usually numbered well over a hundred raucous and hormonal teenagers—the worst would sit in the back. I tried just about everything to get the kids in the back row of the youth room to shut up and listen to the Word of God.

I shaved my head and ate a live goldfish; I refereed a live chicken-wrapping contest; I told entertaining stories. I tried to entertain them. I threatened them and promised to reward them. I made a golden throne out of an old toilet; if they were good they were granted a seat on the golden throne, holding the golden scepter that looked just like a plunger spray-painted gold.

I entertained them; I made deals with them, and most importantly I presented the very best arguments to them—and still, the kids in the back row wouldn't shut their mouths and listen.

They didn't listen until one Monday night when they did listen.

But not to me, to Jeff—one of our volunteers.

If you saw Jeff you'd think, “Well, there's a model citizen.”

He had been a high school football star with great grades . . . had a wonderful wife . . . the kind of person you'd want your high school kids to model themselves after.

But this night, he stood in front of the youth group, and with tears in his eyes, he told about a time in his life when he lay on the floor of his apartment for three days and did not move. He did not eat. He had surrounded himself with knives, pills, and instruments of death because he longed to die.

He had never told anybody the story, not even his wife, until just a few days before this night when he told us. He shared that although he had professed Christ in High School, a friend in college enticed him into selling a little cocaine, and he did.

Jeff said that before long he found himself strapping cocaine to his body and flying back and forth between San Diego and San Francisco, enthralled with the money, the power and the adventure. He had made himself king of his kingdom. He felt like the King of the World . . . until one particular day about eight months into his newfound occupation.

He sat in the back of a limousine talking to a supplier behind smoked glass and sitting in the front seat. He told the supplier that he was having trouble collecting on one of his accounts. The supplier began to lecture Jeff on the need to enforce discipline.

Jeff said he didn't really know what the guy meant, so he spelled it out:

"Well Jeff, if you'd like me to have him killed, I will."

All at once, it hit Jeff like a ton of bricks.

He wasn't a *success*; he was a *drug dealer* about to arrange for a murder.

All his life, all his history, all his chronology had led to this. His kingdom of "accomplishments" was an illusion.

He went to his apartment and sank into the abyss. Fighting back snot and tears, in front of the youth group and the kids in the back row, he told of those three days lying on the floor in his apartment, absolutely horrified at himself, paralyzed with fear and shame.

*Three days*. . . so very aware that he needed to die and wanted to die. On the third day, he muttered a prayer: "God help."

And on the third day, the phone rang. It was his old youth pastor with whom he hadn't spoken in ages, who had no clue as to what was going on . . . and yet something in his old friend spoke to something in Jeff, and Jeff made a choice. Or more accurately, *God* made a choice *in* Jeff. He repented and believed the Gospel. He would die with Jesus, and God would raise Jeff and Jesus from the dead. He was saved.

The kids in the back row of the youth room shut their mouths and listened.

What I mean by that is that they didn't *try* to listen because they *should* listen.

They just *did* listen. They repented. They entertained a new thought: "*Perhaps reality is no as I imagined.*"

Jesus came preaching, "Repent the Kingdom of Heaven is at hand."

As we said last week: repent does not mean try harder; it means: think differently; change your mind; reality is not as you've imagined.

This week, we come to chapter 10 of the Revelation.

It's referred to as an interlude between the sounding of the 6<sup>th</sup> and 7<sup>th</sup> trumpets.

For the last two messages, we've been preaching on the sounding of the 7 trumpets at the opening of the 7<sup>th</sup> seal when we see our High Priest making atonement for us before God.

We said that the 7 trumpets must resound back through time as hope. They sound as the walls of this world come crashing down—we see storms, volcanic eruptions, a falling star, darkness, a plague of demons, and a plague of armies.

The 6<sup>th</sup> trumpet is blown and chapter 9 ends as follows:

## Revelation 9:20-21

*The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, nor did they repent of their murders or their sorceries [pharmakeia is the word in Greek. It's where we get our word pharmacy. It refers to things like buying and selling cocaine] or their sexual immorality [porneia in Greek; it refers to buying and selling sex as if it were not a mystery, but a commodity, which we control.] or their thefts [which, of course, is just seizing control].*

Six Trumpets, a world of calamity, and still humanity does not repent.  
Still, the kids in the back row don't shut their mouths and listen.  
Still, Jeff lies on the floor of his apartment wanting to die.

## Chapter 10:1

It's the end of the 6<sup>th</sup> trumpet, just before the 7<sup>th</sup> trumpet...  
Just like the end of the 6<sup>th</sup> day of creation, just before the 7<sup>th</sup> day—when *everything* is good.  
Just like the end of the Friday, the 6<sup>th</sup> day, on which the Son of Man was crucified on a tree just outside the walls of Old Jerusalem . . .

## Revelation 10:1-3

*Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. He had a little scroll **open** in his hand. And he set his right foot on the sea, and his left foot on the land, and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.*

- The face of this *angelos* (messenger) shines like the sun, just like Jesus' face in Revelation 1.
- He stands on land and sea—that means sovereignty over Israel and the nations.
- His voice is like a lion roaring—there is only one lion in the book of Revelation.
- When he speaks the seven thunders sound. Seven thunders!
  - That's like the voice of God in Psalm 29 and John 12 when Jesus prayed, *"The hour has come for the son of man to be glorified... Father glorify your name."*
  - God spoke! Some people understood it; others said, "No. That was just thunder."  
\*This "*angelos*" acts just like the manifest glory of God in Ezekiel chapters 1-3, who gives Ezekiel a scroll and tells him to eat it and prophecy.
  - He looks and acts just like the Son of Man in Daniel chapters 7 and 12—  
at the end of Daniel, this Son of Man descends raises his hands to heaven and swears an oath regarding the time of the end as he says to Daniel, *"the words are shut up and sealed until the time of the end."*

But now, note: this scroll is unsealed.

Jesus *is* the Son of Man; Jesus *is* the manifest glory of God;  
Jesus *is* the angel of Yahweh; Jesus is the End . . .

And the book of Revelation is entitled, "***The Revelation of Jesus.***"

Almost all commentators agree: This must be Jesus.

In His hand is a *bibliaridion*, which is a small *biblion*—a small scroll containing words. The scroll may be the same as the scroll in the right hand of God, or it may be a smaller version of the scroll in the right hand of God. Maybe it's Scripture. Maybe it's the Revelation. Whatever the case it contains the words of God and it's open.

The big scroll in the right hand of God sealed with seven seals is also open. This is the End, descending into space and time with "meaning" in His hand. This burning *angelos* roars like a lion and the seven thunders sound.

*"And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down" (Rev. 10:4).*

I love that! –It's still a mystery

We see Jesus. We see the End. We see and hear the Word of God, but we still can't comprehend all that He means. There is always more than we know. And God is always better than we thought.

In 2 Corinthians 12, Paul writes:

*I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows— and he heard things that cannot be told, which man may not utter (2 Cor. 12:2-4).*

Paul makes it clear that he is that man, although he's not that man.

- As if he, himself, is more than we know.

- And he, himself, is better than we could even begin to imagine.

In Galatians, he wrote, "*It's no longer I who live, but Christ who lives in me.*"

Jesus Christ is the Beloved Son of God in whom God is well pleased.

He had a nickname for John and his brother—do you remember it?

*boanerges*—it means "sons of thunder."

Revelation 10:4-6

*And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down." And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore (an oath) by him who lives forever and ever,*

- Jesus commanded us not to never swear or take an oath. James says, "Above all never swear an oath."
- I think that's because there is only one eternal oath.
- And it forms the one eternal covenant that is the one and only Word of God.

He is that Oath, and His body and blood are the Covenant.

*...the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more [chronos] delay... [In the ESV].*

The King James Version translates *chronos* as "time" because that's what it means. It's where we get our word: chronology, it's one event happening after another event in a series that we refer to as time.

In chapter 1 we read, "the *kairos* is at hand."

*Kairos* is meaningful time—like an event.

*Chronos* is chronological time like a calendar.

"The *kairos* is at hand" and "*chronos* will be no more."

*Chronos* appears fifty-three times in the New Testament, and this is the only place it's translated "delay" in the ESV and most modern translations.<sup>1</sup>

Early Church Fathers argued that this angel marks the boundary of eternity and chronological time—that is the End of time. But modern translators can't seem to even conceive of the End of time...or an eternity that would continuously invade our temporality. Eternity invading time is a mystery, and modern commentators feel obligated to explain away every mystery with *our* perception of space and time.

Revelation 10:5-11

*And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever [ages and ages], who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more [time], but that in the days of the trumpet call to be*

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<sup>1</sup> There's a perfectly good, and related, word for delay, but the *angelos* doesn't use that word.

*sounded by the seventh angel, the mystery of God would be fulfilled (“accomplished” or “finished”—teleo).*

That’s the same word that Jesus used on the cross. “It is finished.”)

*...in the days of the trumpet call [as if the end would be present in time] to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets [as if God has been talking about this throughout the Old Testament].*

*Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.” So I went to the angel[os] and told him to give me the little scroll. And he said to me, “Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. And I was told, “You must again prophesy about many peoples and nations and languages and kings.”*

Well, what is John to prophesy?

Don’t you suppose it’s the contents of the scroll that he’s supposed to eat?

And what are the contents of the open scroll he’s supposed to eat?

Well, don’t you suppose it’s what the *angelos* called, “the mystery of God.”

So, what is the Mystery of God?

You know ever since the Enlightenment, people in the West have been taught that mysteries are myths—and myths can’t be true.

Modernity taught us that the only things that are true things are things that can be explained . . . and yet truth itself cannot be explained, which logically means that Modernity is a myth that cannot be explained, for there is no such thing as truth, and therefore, Modernity cannot be true.

See? You can only make sense of things by assuming things that make sense of you: things like Truth and Existence, Logos and Love. Truth and existence: “I AM”.

So, perhaps the Mystery of God is:

- Something you can’t explain, but explains you.
- Something you can’t comprehend or control, but it can comprehend and control you.
- Perhaps the Mystery of God is not the absence of Meaning, but *the* Meaning of all meaning, the meaning of all space and time—the Logos.

Perhaps we've crucified the Meaning, in an effort to make it comprehensible to modern people, as well as something that could be controlled by modern Christians—which would be us.

Thankfully, modernity is dead and dying... largely due to science.

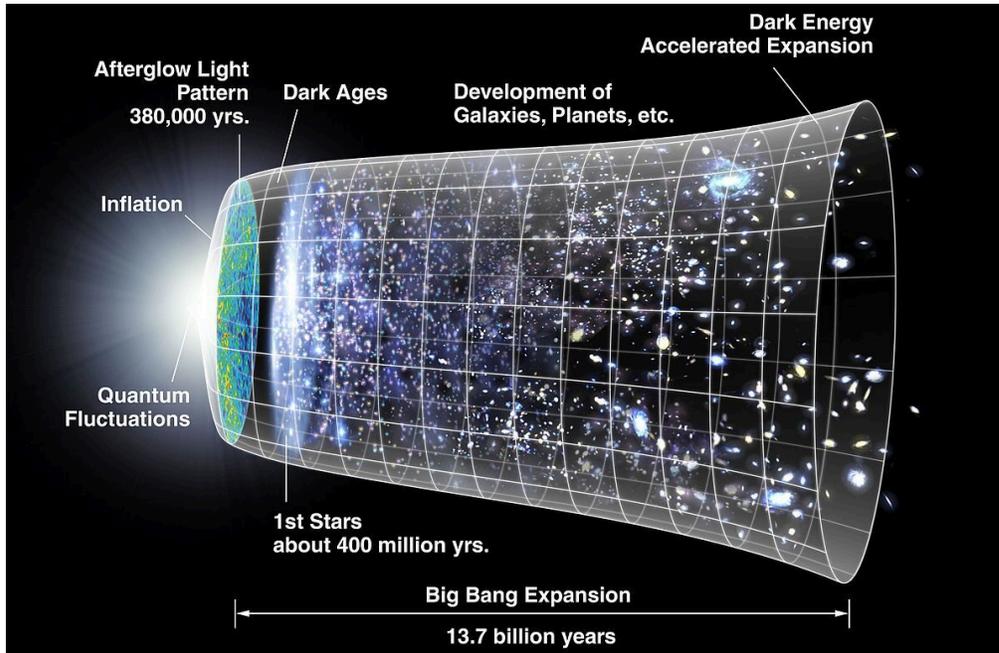


Figure 1 Image credit: NASA / WMAP science team

Physicists now say that our entire Cosmos of space and time—that is all that is natural—must exist within something that's not natural, but *supernatural* by definition.

There's something supernatural on the other side of the Big Bang, which is everything natural—all the laws of space and time. And there's something supernatural in you, for there's something in you that can actually determine the quantum state of subatomic matter.

In other words: everything not mysterious is dependent on a mystery.  
In fact, modern physics is certain that we are fundamentally uncertain.

Movie clip from *A Serious Man*

[A professor explains the Heisenberg Uncertainty Principle. At the end of his mathematic explanation of the principle, the professor says: "Okay? *The Uncertainty Principle: it proves we can't ever really know what is going on. But even though you can't ever really figure anything out, you will be responsible for it on the midterm.*"]

[Image of a professor standing in front of a huge chalkboard packed with information & equations]

He's explaining the Heisenberg Uncertainty Principle.

And I'm just explaining that for the first time in hundreds of years, maybe we could just believe Scripture, without using our inferior judgments of space and time to explain away the Judgment of God—and the Word of God—our Father.

I mean maybe you're not a bastard—the accidental result of 14 billion years of physical processes floating in space. Maybe you're a son or daughter of thunder.

Whatever the case, the *angelos* swears that time will be no more.  
And that in the days of the 7<sup>th</sup> trumpet call the Mystery of God will be fulfilled.

What is “The Mystery of God?”

*Mysterion* is the Greek word and it's used 27 times in the New Testament. (With the sermon manuscript posted on the website, we'll also post a sheet listing all the instances of its use.)

*Mysterion* comes from the Greek verb *muo*, which means, “shut your mouth.”

### **What is “The Mystery of God?”**

Soon we'll read that the Great Whore of Babylon is a mystery...

And in 2<sup>nd</sup> Thessalonians, Paul refers to “lawlessness” as a mystery.

#### **“The Mystery of God?”**

- ✓ Lawlessness (evil)

And it is a mystery. In the beginning, God speaks and His will happens.  
But on the 6<sup>th</sup> day, humanity does its own will in opposition to God's will.  
God said, “*You will not eat of the fruit.*” But then, they did—a mystery.

There's a mystery of *lawlessness*, and then, in 1 Timothy there's a mystery of *godliness*, which is faith.

#### **“The Mystery of God?”**

- ✓ Lawlessness (evil)
- ✓ Godliness (Faith)

So, according to Paul faith is not simply your choice.

Faith is a mystery, more like a miracle.

According to Paul's letter to the Colossians, this is “**the** mystery hidden for ages and generations,” “*Christ in you, the hope of Glory.*”

## “The Mystery of God?”

- ✓ Lawlessness (evil)
- ✓ Godliness (Faith)
- ✓ Christ in you

In all of Paul’s letters, he talks as if hope in you, and especially faith in you, is somehow Christ in you. In Galatians 1:16 Paul writes that when he was called to ministry by Jesus on the road to Damascus, that, (and now I quote) “*God was pleased to reveal his son in me,*” which seems to mean, that Jesus was on the outside of Paul, calling to the hidden Jesus buried somewhere deep inside of Paul...

-As if in some amazing way Jesus had *always been* in Paul.

-As if whatever Paul had done to Paul, he had also done to Jesus.

-As if whatever you do to the least of these, his brothers, you do to Jesus.

-As if Jesus was calling to Jesus—in Paul, on the road to Damascus, saying “*Awake oh sleeper and rise from the dead.*” In the words of David, “*Deep calls to deep at the thunder of thy cataracts*” (Psalm 42:7).

I had a fascinating experience recently praying for a friend struggling with demonic oppression. In situations like hers, when I don’t know what to do, I often pray in tongues. At first something in her reacted violently, until that something was like reduced to nothing by the words on my tongue and the presence of Jesus.

And then . . . my friend started answering me in tongues... As if the Jesus in her, was responding to the Jesus in me... It was another language, but every now and then I’d hear her say: “*Yeshua.*” That wasn’t a demon. That was another Spirit; it was Christ’s Spirit. It was the deep in her calling to the deep in me, and then had an amazing encounter with Jesus.

Years ago, praying for my friend who had been wed to Satan, we prayed our way into a memory that she did not want to remember. She heard muffled cries coming from the closet in which she’d been abused—when through prayer, she finally gained the strength to open the closet, she didn’t see herself bound and tied in that closet, she saw Jesus bound and tied in that closet.

The message was clear: As long as she refused to love her beaten and battered self—she refused to Love Jesus buried with her in fear and shame. But by loving that abused self, the Jesus in her adult self freed the Jesus in her abused self . . . And then, both were free and both were one.

The mystery is “*Christ in y’all.*” Paul uses the plural—“*y’all.*”

*“How great among the Gentiles are the riches of the Glory of this mystery, which is Christ in y’all, the hope of glory.”*

He talks as if Christ has been hidden in the depths all humanity, and will be rising in all humanity as “faith, hope, and love.”

- Not human judgment, but God’s Judgment in humans.

- And so, it’s not my choice that determines God’s Judgment, but God’s Judgment

that creates my choice—my good free will, a mystery.

Now, remember that the Revelation was sent to the seven churches in Asia Minor, who all first heard the Gospel from Paul in Ephesus. So, when John writes: “*mystery of God,*” they would’ve thought of the mystery in the letter to the Colossians in Asia minor, and even more, Paul’s letter to the church in Ephesus, where Paul taught “*all the residents of Asia*” for two years in the *Hall of Tyrannus* (according to the book of Acts).

In Ephesians 1:7-10, Paul writes:

*In (Christ) we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the **mystery of his will**, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite [anakephalaio—bring together under one head] all things in him, things in heaven and things on earth.*

The mystery is that “*all things*” are coming together like a body under the one head, which is Christ.

#### **“The Mystery of God?”**

- ✓ Lawlessness (evil)
- ✓ Godliness (Faith)
- ✓ Christ in you
- ✓ One Body

Ephesians 3:6 “*This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.*”

“The Gentiles” not “some Gentiles.”

The Ephesians had been Gentiles, but Paul refers to them as no longer Gentiles (4:17) for Christ had broken down the dividing wall of hostility in His own flesh (2:14) the One body, circulating the One breath, in the One river of Life that is our Lord’s blood, under “*One God and father of all, who is over all through all and in all*” (4:4-6).

. . . One Body that would inherit all things in Christ Jesus.

Ephesians 3:8-9

*“To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things...”*

Paul thinks it’s his incredible privilege to proclaim this Good News to the whole world.

- It’s as if He is convinced that Jesus Himself lies dormant in every man, perhaps like a seed that lies dormant in broken and dirty ground.
- When Paul preaches the Gospel, that seed is germinated/activated as faith, hope, and Love.
- And then the Logic of Christ begins to animate the body of Christ.

- And the Life of Christ begins to flow through the members of that body like blood.
- When all the members of the body bleed life as love, the whole body is joined in a communion of ecstatic Joy—all lose themselves and find themselves in joy.

In Ephesians 5:32, Paul declares that sex in the covenant of marriage is a mystery that refers to this great mystery of communion in the eternal covenant that forms the Body of Christ.

### **“The Mystery of God?”**

- ✓ Lawlessness (evil)
- ✓ Godliness (Faith)
- ✓ Christ in you
- ✓ One Body
- ✓ United in a communion of love

Ephesians 3:9-10

*“...the mystery hidden for ages in God, who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities (principalities and powers) in the heavenly places.”*

Ephesians 6:19 *“the mystery of the Gospel.”*

### **“The Mystery of God?”**

- ✓ Lawlessness (evil)
- ✓ Godliness (Faith)
- ✓ Christ in you
- ✓ One Body
- ✓ United in a communion of love
- ✓ The Good News, The Gospel

Understand? Paul is saying that when we preach the mystery of the Gospel, we deliver a message to the Devil and his demons, and the walls of this fallen cosmos come tumbling down, like the walls of Jericho at the edge of the Promised Land.

Of course, we want to know when this will happen.  
Well, it *has* happened, *is* happening, and *will* happen.

In Matthew, Mark, and Luke, Jesus tells a parable about seed and then he says to the twelve, *“To you has been given the mysterion, the secret, the mystery, of the Kingdom.”* Like we talked about last time, Jesus came preaching, *“Repent. The kingdom of heaven is at hand.”*

### **“The Mystery of God?”**

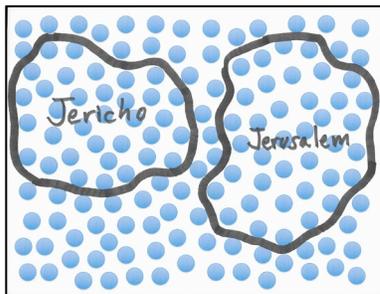
- ✓ Lawlessness (evil)
- ✓ Godliness (Faith)

- ✓ Christ in you
- ✓ One Body
- ✓ United in a communion of love
- ✓ The Good News, The Gospel
- ✓ “The Kingdom of Heaven is at hand”

That means it’s right here, right now. In Luke 17 Jesus says, *“Look the Kingdom of God is within y’all.”* *“Repent.”* *You can’t make it come if it’s already here.*

If you think you can make it come—you don’t know what it is and you won’t recognize it when it appears. You must repent.

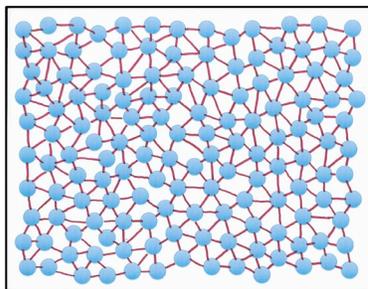
When we look at the world, we normally see something like this:



6 Billion souls only banding together to protect their individual rights and thereby preserve their own death. We’ve been preaching about this the last two messages. This is a picture of the Kingdoms of this world, the principalities and powers of this present darkness that tempt us to create covenants of self-interest and walls that divide.

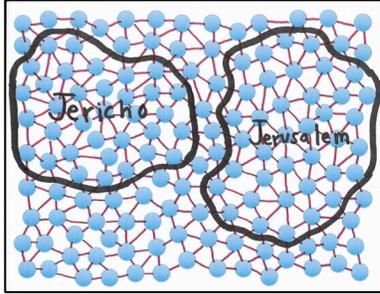
These kingdoms are temporal and this isn’t actually life . . . but death.

When Jesus, John, and Paul talk about the Kingdom of God, it’s like they’re seeing something more like this:

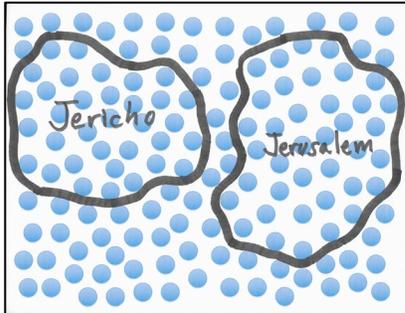


6 Billion cells all interconnected by one Judgment, in one Body, with each sacrificing themselves for the other selves in an ecstatic communion called Life. This Life is eternal. This Kingdom is eternal. This Gospel is eternal.

So do you believe the Gospel? What do you see?



Can you see the Kingdom of God that is at hand?



Or can you only see the kingdoms of this world and six billion lonely souls?

At the sounding of the seventh trumpet in the next chapter, the twenty-four elders on their twenty-four thrones cry, *“The kingdoms of this world have become the kingdoms of our God and of His Christ.”* You are already in Christ on a throne.

In Ephesians, Paul refers to each of us as *already “seated with God in the heavenly places in Christ Jesus”* who is seated on the throne. That would be His Body . . . on a throne. And yet, look you’re here, in this world probably seated on a hard seat that can hurt your behind; that’s a mystery.

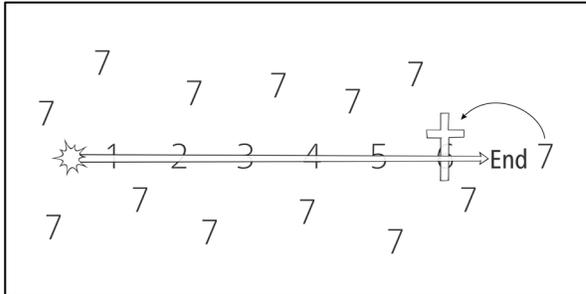
At the boundary of the 6<sup>th</sup> and 7<sup>th</sup> trumpet, like the boundary of the 6<sup>th</sup> and 7<sup>th</sup> day of creation, which is the boundary between this age and God’s eternal Sabbath rest... Jesus stands on land and sea and makes a covenant swearing that *chronos* will be no longer, but in the days of the trumpet call to be sounded, the mystery of God would be finished—the seventh trumpet.

As Jesus hung on the cross, He cried, “It is finished.”  
And yet, 2000 years later so much seems to not be finished. That’ a mystery.

In 1 Cor. 15:51-52 Paul wrote:

*“Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.”*

The Last Trumpet is the 7<sup>th</sup> trumpet. Paul writes that we have come to the end of the ages in Christ Jesus. And that there, at His cross, we die with Jesus and rise with Jesus. Jesus dies at the end of the sixth day and rises on the eighth day, which in Hebrew thought is an eternal 7<sup>th</sup> day. At the cross, we receive eternal life, *aiionios* life—the Life of God's age in this age, eternity in our time.

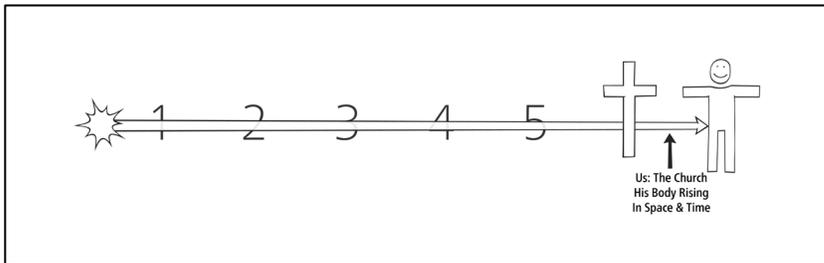


I sure hope that you remember this picture.  
This is how Genesis and the Revelation seem to view time.

All of space and time, Creation itself is like the revelation of Jesus over the span of seven ages, *aions* or creation days.

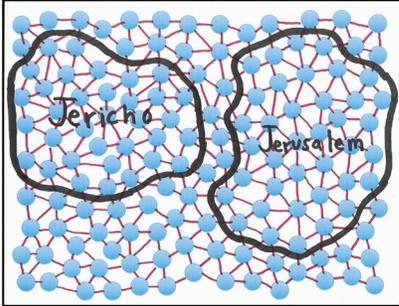
And on the Seventh Day, everything is Good (Genesis 1:31).  
That's God's Judgment, that's the Word of God, and that's Jesus.  
Jesus is the End and the Beginning according to the Revelation.  
And Jesus is the eternal Logos in whom all is upheld and created.

At the cross, Jesus cried, "It is finished." He gave up His Spirit and Eternity invaded time.  
Time will come to an end for all (see the arrow from the end into chronology?).  
But time has come to an end for you when you walk in Faith (John 17:3). This is eternal Life, knowing Him—the Kingdom!



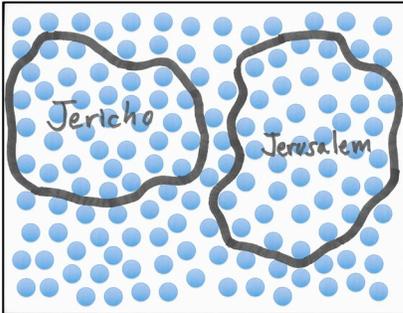
Faith in you is Christ rising in you.  
And Faith in us is the Body of Christ rising in this world.

When you walk in faith, you begin to see this:

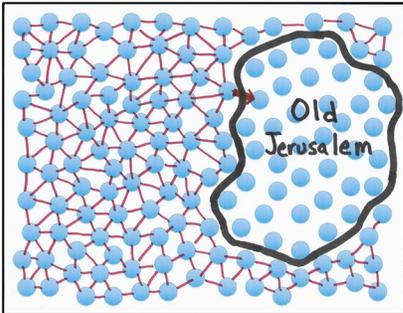


[The Body]

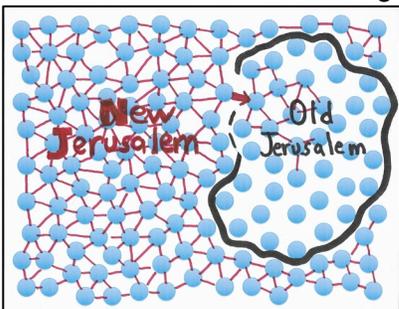
. . . And not only this:



And when you preach the gospel you do this:

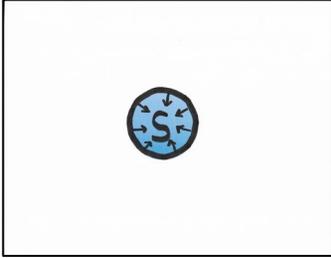


And the walls of this world begin to crumble

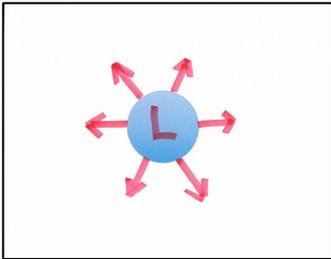


Eternity invades time. That's a space-time boundary.  
 The walls of the world begin to crumble, because the walls of one lonely soul have begun to crumble.

The last two weeks, we preached a mystery:  
We preached that a self-centered lonely soul like this:

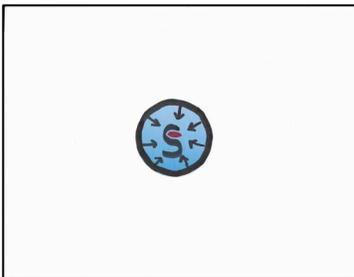


Can become a self-sacrificing and loving soul like this:

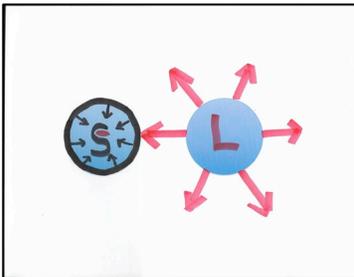


And how does that happen?

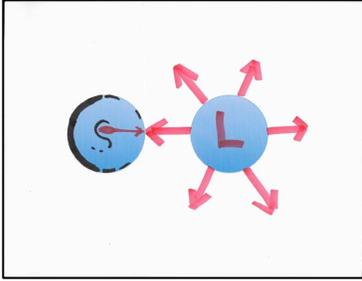
This is a mystery but it appears that Christ has descended into the depths of the human soul as a seed.



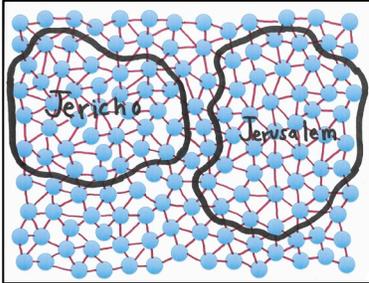
And when Christ in you, preaches Gospel to that seed in them, deep calls to deep.



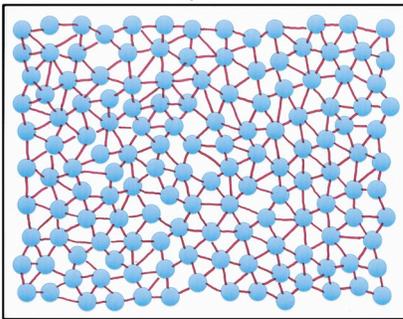
And Jesus rises in them as faith, hope, and Love.



That's repentance; it's coming to see that the Kingdom of Heaven is at hand



The Kingdom of God is at hand and the kingdoms of this world are an illusion that will soon fade away.



Paul and John describe the process as “waking up.”

We have each dreamed the dream of our own sovereignty—our own kingdom (our own king dominion—that’s what kingdom means).

We have each dreamed that we were our own creator, savior, and redeemer.

We have each dreamed that we have no Father, no Progenitor, which means we have no brothers and no sisters... we’re utterly alone.

One particularly challenging day along about 1994 my particularly strong-willed five-year-old daughter, Elizabeth was having a particularly bad day. Her brother and sister were not doing what she told them to do. And her mom and I were telling her to do things she didn’t want to do.

At one point, with tear-stained cheeks, she screamed, “I don’t want a mommy, I don’t want a daddy. I don’t need a daddy.” And I said, “OK.” Just “OK, As you wish.” Then all

afternoon I ignored her. I didn't listen to her. Of course, I didn't really ignore her and I didn't really *not* listen to her. But I let her pretend she didn't have a daddy, and she was king of her kingdom.

Of course, she was in my house, eating my food, constantly under my watch and protection, but I let her dream a little dream of her own Sovereignty.

At dinner, I didn't talk to her, and I could tell she was absolutely miserable. After dinner I did let her go to the store with me—she begged.

But when we got in the car I didn't look at her... I was totally silent.

And then out of the silence, she just began to wail as she threw herself across my lap sobbing "*I want a daddy; I want a daddy! I want my daddy.*"

I think our entire life in this fallen world is like Elizabeth's bad day in 1994. I think the Father has let you dream the dream of your own sovereignty. And now that dream has turned into a nightmare.

It's like this [Peter picks up a scroll and holds it securely in his hand]. He has the whole world, the entire cosmos in His hand.

And He has you in His hand as you dream the dream of your own sovereignty.

But now your dream has become a nightmare.

And so He speaks a Word into your dream, [Peter picks up a scroll and kisses it] and that Word is Jesus.

Has your life become a nightmare? If so... this is the Good News:

*It is . . .*

*But in a moment in the twinkling of an eye you will wake up.*

We must all wake up eventually... it's conceivable to me that some may sleep for hundreds of years in a place where men weep and gnash their teeth. But we must all wake up. And by Faith, you can wake up now.

And when you wake up, your dream won't be wasted.

The experience of your nightmare will make you love reality that much more.

Your empty chronology will be filled with all the fullness of God.

Well, when you proclaim the mystery of the Gospel, you speak the word of the Father into a child having a nightmare. You're saying: "*Repent the Kingdom is at hand. He's right here, holding you, surrounding you, calling to you: wake up. You're not a bastard. You're the beloved child of God.*"

See? To dream that you have no progenitor is to dream that you are a bastard.

And if you think you're a bastard, you've swallowed a lie—you're dreaming.

Now, I'm not recommending this for families—because of the sex and violence,—but last month I watched all 7 seasons of "The Game of Thrones" in preparation for season 8.

*Spoiler alert!*

Everyone that watched the 7<sup>th</sup> season can't wait for the 8<sup>th</sup> season, primarily because they want to watch, and they wish they could be the one that gets to tell John Snow: "John Snow. You're not a bastard. You're the rightful heir to the Iron Throne."

See? John grew up in a Lord's house thinking he was a bastard. At one point, he's betrayed by his brothers for letting the wildling tribes through the wall that supposedly separates the bad people from the good. He's murdered and even raised from the dead. The entire world is caught in a battle to seize the iron throne. But John snow can't seize the throne. He's already inherited the throne . . . he just doesn't know it.

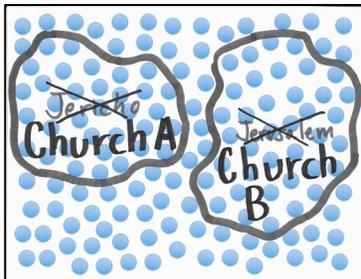
Well, throughout the 7<sup>th</sup> season, we know, but John doesn't know; he's the son of the king and therefore rightful heir to the throne. That news is Good News; it's Gospel.

We live in the 7<sup>th</sup> season. We live in the Day of the 7<sup>th</sup> trumpet call, and that's the Gospel we're called to preach: "You're not a bastard." Your Daddy is God. You can't seize the throne because you inherit the throne. All things are yours. You may act like a bastard, but you're *not* a bastard. The truest thing about you is Jesus. The way God feels about Jesus is the way God feels about you. Believe you're loved and you *will* Love. You actually are the Body of Love, the Body of Jesus. Repent. Wake up."

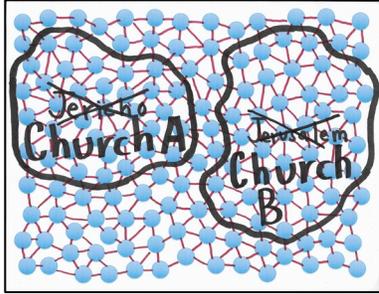
John is told to eat the scroll and prophesy.  
Revelation 19:10, "The testimony of Jesus is the spirit of prophecy."

As Jeff stood in front of the youth room balling his eyes out, he testified to Jesus. He testified to the Mystery of God and the Kingdom of God.

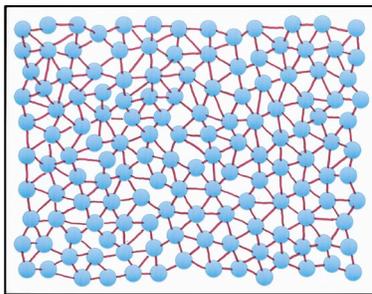
When we pastors preach and teach, we're often testifying to ourselves and trying to build our kingdom. And our kingdom looks something like this:



So, we entertain, threaten, and argue to convince you that Church A is better than Church B. It's nothing new; it's just more death whitewashed and branded as life and love. It's a kingdom we chose, comprehend, and can "control."



But Jeff testified to a mystery he could not comprehend and did not control—a Mystery he could not choose, except that it was the choice given to him and rising within him. He did not testify to His own will . . . but to God's will.



He testified to the Grace of God in Christ Jesus his Lord.  
He testified to the Kingdom of God that is at hand  
And the kids in the back row repented; they shut their mouths and listened.

It was sweet on Jeff's lips as he spoke the words, and I know it was sweet when he first believed—when he first ingested the scroll—but as he shook and sobbed all could see that it had been bitter in his soul.

Because he had ingested the scroll all of his walls had come crashing down.

Because he had believed "God is Salvation," he could no longer believe "Jeff is Salvation." His own self-centered and arrogant ego had to die.

That's hard to digest, but once it's digested, it returns to your lips as a testimony of praise—a testimony of Jesus.

The kids in the back row repented for they heard the testimony of Jesus.  
(We're out of time and we'll need to pick this up in the next message.)

### **Communion**

But this is the testimony of Jesus: On the night He was betrayed, He took bread and broke it saying, "This is my body given to you." And he took the cup saying, "This is the covenant in my blood poured out for the forgiveness of sins; drink of it all of you."

This is sweet. And yet it can be hard to digest. It means, that the walls of your ego will come crashing down. But if you digest it, you will preach it, and it will be sweet on your lips as you do for you will prophesy a mystery—the testimony of Jesus.

Believe the Gospel; ingest the Gospel, and you'll live the Gospel

### **Prayer**

Lord God, thank you for waking us up from a nightmare that you are not good. Thank you for revealing that we've built walls; we've run and hidden in darkness. Thank you, Lord God for whispering into our nightmare! Thank you that one day, very soon, we will be entirely awake. In Jesus' name, we thank you! Amen.

### **Benediction**

When I was a kid I used to have nightmares and they would really terrify me. But the older I get, the better I get at separating out reality from what I'm dreaming. So, I'll have a dream and they'll be snakes and all sorts of junk, and within my dream, I'll think: *"This isn't real."* And it won't bother me. Now, as I'm older, I dream about church meetings going bad and people hating me, but even then I'm able to think: *"Yeah. It's a dream. It's just a dream."*

You see? I think we're supposed to do that in life, and that's what preaching is all about. Scripture teaches we're to proclaim His coming and yet, at the same time "His glory fills the whole earth." You might wonder: *"Well, which is it?"* It's both, but one is more real than the other. In fact, the word "coming," used in Scripture to describe Christ's second coming is the Greek word: *parousia*, which means "His effective presence." So, you're proclaiming that He is coming. So, when the *parousia* happens, everyone's eyes will be open and you'll see Him.

Your job as a preacher is really to proclaim something to people having a nightmare. That is: "You're not a bastard. Your Daddy is here, and He loves you." That is different than saying, "You're not a bastard . . . if you agree to the terms and conditions of this contract I have here, and if you decide to not be a bastard." No! The Gospel is: "You're not a bastard. Soon you are going to wake up. In fact, by the faith of Christ, you can wake up right now.

*Disclaimer: This document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio or video version of the sermon on this website and don't be shy about informing us of errors.*