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I would also encourage you to go to Amazon and pick up a copy of “**Liberating the Book of Revelation, Returning to the Source of the Message.**” This book is intended to help us all know what the Spirit said and how He said it. This book is focused not so much on interpreting the book of *Revelation*, that is what this podcast is for, but on accurately representing the book of *Revelation* in the manner in which the Spirit originally spoke it to John. It is available in all formats: hardback, paperback, e-book format, and as an *audible*.

EP128 Revelation 15 verses 1-2

In our last podcast, we looked at the events of *Revelation 11-14* in light of the famed **Feast of Trumpets**, and all that occurs with the blowing of the **7th Trumpet**. On the Jewish Calendar, this feast is referred to as Rosh Hashanah. The imagery and practices of this feast are all prophetically tied to the rapture of the church. It is amazing how so much happens when the 7th Trumpet sounds.

There is a lot to the mystery of the seven feasts of Israel, and I encourage you to continue your study, you might uncover some amazing truths.

With that said, let’s pick up now with **Revelation 15**.

Revelation 15

Overview: The Judgment of the Saints (Finally, It All Makes Sense). The 7 Angels with the 7 Golden Vials {bowls} Full of the Wrath of God.

Revelation 15:1-8

Then I saw another sign in heaven, great and marvelous, seven angels **now** having seven plagues {literally the seven strikes or wounds}, which are the last, because in them the wrath of God is caused to be finished.

And I saw something like a sea of glass caused to be mixed with fire, and those who are **now** being victorious over the Beast and his image and the number of his name, have been standing on the sea of glass, **now** holding lyres of God. And they **now** sing the song of Moses, the bondservant of God, and the song of the Lamb, **now** saying,

"Great and marvelous are Your works, O **Lord** the God, **the God**, the Almighty, **the Almighty**; righteous and true are Your ways, the King, **the King** of the nations!

Who will not be caused to fear, O Lord, and in the **future** glorify Your name? For You alone are holy; for all the nations will in the **future** come and in the **future** worship before You, for Your righteous acts have been caused to be revealed."

After these things I looked, and the Sanctuary of the tabernacle of testimony in heaven was caused to be opened, and the seven angels who are **now** having the seven plagues came out of the Sanctuary, chosen to being clothed in linen, clean and bright, and having been caused to being girded and having chosen to being girded around their chests with golden sashes.

Then one of the four living creatures gave to the seven angels seven golden vials **now** being full of the wrath of God, who is **now** living forever and ever.

And the Sanctuary was caused to be filled with smoke from the glory of God and from His power; and no one was caused to be able to enter the Sanctuary until the seven plagues of the seven angels might be caused to be finished.

Another Sign

John saw “**another**” sign. The Spirit used the Greek word “*allos*” and not “*heteros*” meaning that this sign is similar in nature to the other signs which John saw in heaven. In fact, this is the 3rd such sign, which according to the **Code** bears the indices of perfection (as 3 is the number indicating perfection).

The first sign was deemed to be “great,” and it was of the woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars. The second sign that appeared in heaven was not classified by any favorable adjectives; its greatness was a result of the object of the sign – that of a “great” red dragon now having seven heads and ten horns and on his heads seven diadems.¹

This third sign in heaven is classified as “*great and marvelous*.” On the surface, it appears that John does specify why it was so “*great and marvelous*.” We will find, however, that the **contrasting** imagery brings forth a powerful message of comfort and hope, and it is this message that makes this a “*great and marvelous*” sign.

There are two subject matters to this scene, subject matters which are not naturally connected. The first is **Yahweh’s** final outpouring of judgment on this earth – “*seven angels now having seven plagues*.” Then almost like a side note that interrupts, or is thrust into the middle of this scene, we are given a picture of true believers gathered by this something like a sea before the throne of God.

Why does the Spirit do this and how are the two images related?

As always, the **Code** must set the parameters for our understanding of this “*great and marvelous*” sign. Surprisingly, the Spirit used the *present* tense quite distinctly throughout the chapter. This detail frames for us how the Spirit wants us to think through the interposing of these subject matters.

In short, this “*great and marvelous*” sign is intended to transform or renovate our minds in the here and now, that we might choose to see and understand everything in our lives from a heavenly perspective.

Let’s start with the “*seven angels now having seven plagues*.”

¹ See **Revelation 12:1, 3**

The Reckoning

Revelation 15:1

Then I saw another sign in heaven, great and marvelous, seven angels **now** having seven plagues, which are the last, because in them the wrath of God is caused to be finished.

An Old-Fashioned Beating

John sees 7 angels who are **now** having seven plagues.² Just to help frame our understanding, the Greek word translated as “*plagues*” literally means a “strike” or a “wound” and it derives from a root word meaning to flatten out, to pound, to inflict or smite. The Spirit wants us to understand the violent nature of these seven “plagues” for their purpose is to strike, wound, and pound humanity.

As we have seen with other angels, these seven angels have been prepared and equipped for their specific purpose and, even now, are possessing these seven plagues. The plagues themselves are not the wrath of God, rather, they are the substance, or the means, by which the wrath of God is poured out upon humanity.

It should be important to note that “*wrath*” refers to the Greek word “*thumos*” and not “*ogre*.” If you remember, “*ogre*” is “wrathful anger” which is an escalated form of wrath, which God reserves for His judgment upon religious apostasy and upon the agents of the demonic, the Beast and the False Prophet and their crew. Whereas in His mercy, those in the world are subject only to **Yahweh’s** hot passionate anger, or “*thumos*.” **Yahweh’s** hot passionate anger results in an unparalleled pounding, but “*ogre*” would have resulted in a complete decimation, as it does with the spirit of religious apostasy.³

These seven plagues are the last, there will be no more. There were seven seals, seven trumpets, and last in time and order are these seven plagues which will render a complete recompense or reckoning.

The opening of the seventh seal began the sounding of the Trumpets, and the sounding of the seventh Trumpet ushered in the seven plagues, or the time **to destroy those who destroy the earth**.⁴ It is a time when God will avenge the murder of His servants. “*Since they shed the blood of your holy people and your prophets, you have given them blood to drink. It is their just reward.*”⁵

The idea is that with each strike, God will be pounding those who have stood in opposition to Him. And since there will be seven stripes, it is a “**complete**” scourging, as seven is **Code**: the number indicating completion.

This idea of “strikes” or “wounds” is reminiscent of the Roman justice system, which was cruel beyond measure, was manipulated by the Jews to strike and pound Jesus and to literally tear the meat off of His body. He was wounded with many stripes, so much so that He could hardly be recognized as a man. “So,

² “had” is rendered in the *present active participle*

³ See **Revelation 16:19, 17:1-6, 15-18**

⁴ **Revelation 11:18**

⁵ **Revelation 16:5-6**. See also **Revelation 19:2**

His appearance was marred more than any man, and His form more than the sons of man.”⁶

Keep in mind, scourging was not necessary to the crucifixion process, it was not justified given He was an innocent man, it was sadistically indulgent. Accordingly, these seven “plagues” are a reckoning; it is payback and then some.

Each of these seven strikes are intentional and placed exactly where God wants them.

It is Finished

In these last seven plagues the wrath of God is caused to be **finished**. The enemies of God, in both the seen and the unseen world, will have been held to account for destroying the earth spiritually and physically, and for all the blood of His holy ones that has been spilt on the earth.

Eternal Judgment

With that said, the fact that God’s wrath will be finished is not a statement regarding forgiveness, just that He will no longer deal with anyone in His wrath. A person’s eternal judgment (even if it is in the Lake of Fire) is something that they have chosen, it is not a destiny to which God will throw a person because He is wrathful. Rather, God will be honoring their own desire to have nothing to do with Him, their purposed choice to spend eternity without Him. After all, God does not violate our personal sovereignty, but He will honor our choice to know Him or not.

As we have seen, from the angel that preaches the eternal gospel, to the seals, the trumpets, the two witnesses, and **WARNING** after **WARNING**, God is giving everyone an opportunity to choose Him or at least to consider Him and at a minimum give thanks and glory to the God of creation. But if they do not want Him, if they will not choose to honor Him, He will more than honor their personal decision, and they will be assigned the eternal destiny which they have dug down deep in their soul and have chosen. And that destiny is the **Second Death**, and the location is the Lake of Fire.

It all comes down to our own personal choice!

Interposing Imagery

Revelation 15:2

And I saw something like a sea of glass caused to be mixed with fire, and those who are **now** being victorious over the Beast and his image and the number of his name, have been standing on the sea of glass, **now** holding lyres of God.

Revelation 15:1 and verses **5-8** are all about the time of God’s wrath, but interjected, or sandwiched into the middle of that scene are verses **2-4**, which seems like an odd commingling of images. But it is precisely this interposing of subject matters that makes this sign so “*great and marvelous*.” The message is powerful and has the potential to fundamentally alter how we see so much of what has taken place in

⁶ **Isaiah 52:14**

our lives.

Sea of Glass

“And I saw something like a sea of glass ...” We first saw this image of “something like a sea of glass” back in **Revelation 4:6**. It was situated before the throne of God, and we were told that this “glass” is “like crystal,” a substance that seems in some capacity to link the spiritual realm with the physical realm.

As a side note, the reference to this “something like a sea” being “like crystal” is probably why crystals are used often in acts of divination by those wanting to contact the spiritual realms.

Throughout the **Codex**, the imagery of the “sea” has been used to speak of the restless and wicked masses of humanity that know no peace, pictured by the churning and endless pounding of the waves.⁷

But this “something like a sea” is fundamentally different for this image conveys a state of stillness, rest, and peace. When a body of water is completely still, without a single ripple, it can look transparent, just like a sheet of glass. This communicates that who are standing in this “something like a sea” are safe, secure, and stable, surrounded by stillness and peace, no ripples, no waves, and no surging tides.

The substance in which they stand provides a picture of rest, but what about the fire? How can they know the stillness, rest, and peace of this “something like a sea” when there is fire all about?

This “something like a sea of glass” was “caused to being mixed with fire.” Being rendered in the *perfect passive participle*, we know that sometime in the past, God was mixing fire into this “something like a sea of glass,” however, this act of mixing still resonates forward throughout time such that it seems to be happening contemporaneously with our reading the text.

The Fire

Jesus once promised that everyone would be “salted with fire.” We see this promised fulfilled in the lives of this unique group of people.⁸ Combined with the prior image from **Revelation 4:6**, we can be confident that this “salting” with fire occurs before the throne of God. It all happens in His presence. This is intended to comfort us, for it communicates that the fire is intentional, it is necessary, and it is not an out-of-control event, but one that is closely supervised by God who had been mixing the fire into the sea.

The Realms Converge

There is a specific audience who have *been standing* before the throne of God, and this detail ties this view of the heavenly realms into our temporal time, for it connects this scene before the throne of God with “... those who are **now** being victorious over the Beast and his image and the number of his name ...”

This is of significance as “standing” is rendered in the *perfect active participle* and **NOT** the *aorist active indicative* or the *imperfect active indicative*.

In other words, the Spirit is not just conveying a simple act that was done, or even giving us a short video of when the act took place. Rather, He seems to make the point that though this act occurred sometime in the past, the implications of this act still resonate forward such that it seems to be

⁷ See **Isaiah 57:20; Jude 13**

⁸ **Mark 9:49**

contemporaneously happening with our reading the text (that is how the *perfect* tense is distinguished from the other uses of the past tense).

- From a time in the past, they have been standing.
- They are those who are **now** overcoming.
- This “*something like a sea of glass*” that is “like crystal” serves as the conduit to link the realm of the spiritual past with the realm of the physical present.

This image therefore speaks about what has been done and what **now** is, but it does **NOT** speak about what will be. This is **NOT** an image of a future **End Times** event.

For those who do not follow the **Code**, the placement of these interposing subject matters in the **Revelation** narrative unfortunately has caused people to read and understand them as sequential events, versus a “*great and marvelous*” sign that communicates a very important and potentially mind-altering message. That is why we must always stick to the **Code**. It keeps us from making inexcusable errors.

So, what does this all mean and why is it important?

We will get to the phenomenal implications of this “great and marvelous sign” in a moment, as its message is intended to provide hope, encouragement, and a serious perspective shift to all those who are now standing in the fire. But before we get there, and to be contextually inclusive, let’s look at another picture we are given regarding the *fire*.

Confusing Passage

There is a passage in the **Codex**, which is found in **1 Corinthians 3:10-15**, that speaks of this *fire*, but which also tends to be very confusing because of the way it mixes the *present* with the *future*.

Trying to establish an **End Times** timeline, many teachers have taken this passage in **1 Corinthians 3:10-15** and overlaid in on these verses in **Revelation 15:2-4**, assuming that this scene on this “*something like a sea of glass*” is an **End Times** event, as opposed to something that is happening every moment of now.

As such, they take these two verses and place them on a timeline after the rapture of the church, but before the marriage supper of the Lamb, which just so happens to be the next big event in the **Revelation** narrative that relates to believers.

They associate this scene with **Revelation 19:7** which says, “*for the marriage of the Lamb has come and His bride has made herself ready.*”

Combining all these verses into a forced timeline, they have assumed that this “*something like a sea of glass*” mixed with fire is a picture of a future judgment of believers, where the fire strips from them all the work they have done in the *flesh* preserving that which was done in the Spirit of God. This is the process by which the “*bride has made herself ready.*”

Sounds logical.

But the error comes down to the timing of it all. Again, our passage in **Revelation 15:2-4** speaks about

what has been done and what **now** is, but it does **NOT** speak about what will be. It is **NOT** an image of a future **End Times** event. Therefore, co-mingling all these passages to place them on a forced timeline is a huge mistake and it distorts the very reason why this scene is so “*great and marvelous*.”

With all of that in mind, let’s examine the confusing passage according to the **Code** and see what we discover. The context of this passage is centered on the fact that those in the church at Corinth were becoming divided based on which teacher they followed, whether Paul or Apollos. They were struggling with typical human pettiness that unfortunately leads to explosive and destructive division.

The Spirit, through Paul, admonished them to not boast in men whom God uses to do the work of ministry, but in Christ alone, for God will test each man’s work.

1 Corinthians 3:10-15

According to the grace of God which was caused to be given to me, like a wise master builder I laid a foundation, and another is **now** building on it. But each man is commanded to **now** be careful how he **now** builds on it. For no man can **now** be caused to lay a foundation other than the one which by choice is **now** laying, which **now** is Jesus Christ.

Now if any man **now** builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will in the **future** choose to become evident; for the day will in the **future** show it because **it is now caused to be revealed with fire**, and the fire itself will in the **future** test what manner is **now** each man's work.

If any man's work which he has built upon in the **future** remains, he will in the **future** choose to receive a reward. If any man's work in the **future** is caused to be burned up, he will in the **future** be caused suffer loss; but he himself will in the **future** be caused to be saved, yet so as through fire.

For all those who have been standing before the throne of God, the *fire* of suffering is a **now** thing. The fire of suffering ultimately reveals the substance of each man’s work. Is it a work that either endures or perishes in the fire.

Let’s talk practically for a moment. Honestly, it is not easy to know if the things we do “in the name of Jesus” are produced by the Spirit of God or are products of our own religious *flesh* and all our attempts to be a good Christian, to minister to others, to serve God, and so on. This confusion is what underscores the fundamental message of both **Jude** and **Revelation**.

For instance, in the realm of church life, most people who serve in ministry believe they are serving according to the Spirit, according to what God has asked them to do. And they may be, but given enough time, the fire will reveal the true substance of it all.

For instance, Satan once thought that a man named Job was full of religious pretense and not truly a godly man. Satan believed that Job merely feigned godliness and that no one would discover Job’s spiritual artifice because God protected Job and blessed Job, leaving everyone to assume that Job must be doing things right.

To prove out the substance of Job’s belief, God allowed Satan to bring in the fire of suffering through

unimaginable emotional and physical pain. The fire revealed that the manner of Job's "work" and "ministry" was not derived from Job's religious *flesh*, but from the Spirit of God, for Job's faith in God was built with proverbial gold, silver, and precious jewels.

Still, it took time and multiple layers of affliction for all of this to be revealed. The fire served its purpose, and time revealed the truth.

The Apostle Paul was also a man who underwent extreme suffering, and as with Job, Paul's faith was revealed by the fire to have been built with proverbial gold, silver, and precious jewels.

2 Timothy 1:12-13

For this reason, I also **now** suffer these things, but I am not **now** caused to be ashamed; **for I have known whom I have believed**, and I have been caused to be convinced that He is **now** able to guard what I have entrusted to Him until that day.

Paul confessed a depth of relationship with **Yahweh** notwithstanding his current suffering, "*I have known whom I have believed.*" Even though others must have thought Paul was an unrepentant sinner, which would explain all his suffering, he said, "*I also now suffer these things, but I am not now caused to be ashamed.*" Paul had a confidence in the one whom He knew.

As to the future, Paul also stated that the future day would reveal this truth. In the future, he would have his reward.

2 Timothy 4:7-8

I chose to have fought the good fight, I have finished the course, I have kept the faith; in the **future** there **now** chooses to be laid up for me the crown of righteousness, which the Lord, the righteous Judge, will in the **future** award to me on that day; and not only to me, but also to all who have been loving His appearing.

In short, God brings the fire into our lives to prove out what we have been building our lives, our relationships, and our ministry upon. This fire will reveal the truth, it is just a matter of time. For some, it may take a long time, some people are just good at suffering. As a result, there may need to be multiple burnings before the proof of our faith is revealed, one way or another.

When the fire first assaulted Job and he lost his livelihood, his children, his workers, his livestock, and practically all his possessions, he responded as follows:

Job 1:20-22

Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped. He said, "Naked I came from my mother's womb, and naked I shall return there. **Yahweh** gave and **Yahweh** has taken away. Blessed be the name of **Yahweh**."

Through all this Job did not sin nor did he blame God.

That may have impressed some, but with what he just lost, it seems more of a reaction out of shock and religious training than it having been a true revelation of the substance of Job's faith. Satan thought that too, so he went before God with another challenge.

Job 2:4-10

Satan answered **Yahweh** and said, "Skin for skin! Yes, all that a man has he will give for his life. "However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." So, **Yahweh** said to Satan, "Behold, he is in your power, only spare his life."

Then Satan went out from the presence of **Yahweh** and smote Job with sore boils from the sole of his foot to the crown of his head. And he took a potsherd to scrape himself while he was sitting among the ashes. Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!" But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips.

Again, Job's response to the fire seems to be other worldly. His faith is indeed being proven. But wait, we cannot forget the most destructive component of our trials, and that is **time**. An immediate response is one thing, but give it time, and the burning of the fire begins to work its way down to our core, where religious pretense cannot survive. That explains what Paul said:

Now if any man **now** builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will in the **future** choose to become evident; for the day will in the **future** show it because **it is now caused to be revealed with fire**, and the fire itself will in the **future** test what manner is **now** each man's work.

Soon thereafter, Job began to lament and really feel his suffering and it made him furious. He did not believe he deserved it, and he fought for his integrity, arguing with God and with man. Yes, as is usual, Job had a few friends who thought they themselves were so wise and godly, proven by the fact that they were not suffering like Job, who, given his ordeal, must be the worst type of sinner.

These so-called friends were relentless in their efforts to get Job to admit that all this terror was occurring because of his sin; after all, God only judges' people with such horror if they deserve it. On and on this battle went, and Job became beyond exhausted.

Job blamed God and his friends blamed Job. But Job never betrayed the name of **Yahweh**. Job knew God was the source of all things and he cried out in his complaint only to **Yahweh**. To Job, there was nowhere else to go. He did not feign some ridiculous religious repentance of sin, as Job's friends would have liked; rather, Job continued in confidence, knowing that he knew **Yahweh**, even though he did not understand in the least why **Yahweh** was permitting the fire.

When it was all said and done, Job's faith in **Yahweh** was revealed. Despite the horrors of the fire and time, Job had built with gold, silver, precious stones, and his faith survived the fire.

Who Needs to Know

Why does our faith need to be proven? Who needs to know its substance? Does God?

The onslaught of "fire" is not for God to discover the substance of our faith, He already knows, which is why He is God. There seems to be two layers to this answer.

First, based on the story of Job, it seems **God wants to put to shame** Satan and the spiritual forces of wickedness who apostatized from their position in heaven. Satan believed that his glory and beauty belonged to him, versus something that was given to him. Satan believed that he could ascend to the utmost parts of heaven and make himself like the Most High.⁹ Likewise, the spiritual forces of wickedness that followed Satan in apostasy surrendered their position of glory in the presence of God, and they too chose to apostatize believing Lucifer's lie.

What the story of Job reveals is that Satan tried to convince God that Job was no better, in fact, all it would take is a little shove and a lot of pain and Job would apostatize and curse God to His face, just like they did. Satan was in effect playing the victim card, making the argument that the real culprit behind "faithlessness" and "rebellion" is God, it is His fault. In so doing, he was implying that his judgment, and that of the fallen angels, is misplaced.

In the story of Job, God took up Satan's challenge to prove to Satan and to the spiritual forces of wickedness that true relationship, actual intimacy with God, has a firmness and a constitution that is not easily exchanged for comfort or glory. The story of Job proves that even though man is less in power and glory than the angels, and unlike the angels, no man has physically stood in the presence of God beholding His beauty, still each of us can stand relentless in our faith. And if we are willing to stand in our faith, God will make us stand.¹⁰

Like Job, or the Apostle Paul for that matter, the faith of the 144,000 **Called and Chosen and Faithful** is built upon knowing **Yahweh** as their **I AM**, and not upon anything else.

As Job said, *"though He slay me, I will hope in Him."*¹¹ *"As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, yet from my flesh I shall see God; whom I myself shall behold, and whom my eyes will see and not another. My heart faints within me!"*¹²

As Paul said, *"For this reason, I also **now** suffer these things, but I am not **now** caused to be ashamed; for I have known whom I have believed, and I have been caused to be convinced that He is **now** able to guard what I have entrusted to Him until that day."*¹³

These declarations put to shame Satan and the spiritual forces of wickedness who did not choose to

⁹ **Isaiah 14:13-14**

¹⁰ See **Isaiah 7:9** "unless your faith is firm, I cannot make you stand firm."

¹¹ **Job 13:15**

¹² **Job 19:25-27**

¹³ **2 Timothy 1:12-13**

stand in their faith. The 144,000 **Called and Chosen and Faithful** do not see themselves as victims but as those privileged to declare that **Yahweh** is the Lord our God Almighty.

Second, the fire is necessary **to save us from the Beast**, from God's wrath, and to save us from the woman who rides the Beast (from religion that leads to apostasy). The combination of fire and time serves as tools to reveal to ourselves those areas in our life that we need to let God go to war against. The fire and the slow drag of time shows us all those areas where we are deluded by our religion, deluded by our sense of goodness, and like Satan want to be like God.

One of the unfortunate maladies which strikes all of mankind is self-deception and delusion. In this context, we are so easily deceived into thinking that what we do in "Jesus' name" is somehow a work of Jesus and not a **work of our hands**. Our delusion is based upon the fact that we are so good intentioned and the fact that there are good and demonstrative results from our efforts, as God is moving in our midst.

But we have learned from Jesus Himself that this is delusional, one huge and gigundus presumption.

Matthew 7:21-23

Not everyone who is **now** saying to Me, 'Lord, Lord,' will in the **future** choose to enter the kingdom of heaven, but he who is **now** doing the will of My Father who is in heaven. Many will in the **future** say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' "And then I will in the **future** declare to them, 'I never knew you; you are commanded to now depart from me, you who choose to **now** be practicing, **you who choose to now be practicing** lawlessness.'

Just for your reference, "*practicing*" is a parsed verb meaning it has two renderings. The difference in this instance is the use of the *vocative* case in the second rendering. It is an expression of heightened emotion, hence, the textual visualization of it using **bold**, underline, and *italics* to capture this emotional expression.

Summary

Fire is a now thing, just like faith is a now thing. Over time, the fire of suffering reveals the substance of a person's life and ministry to be either of great unsurpassable value, or of refuse. But the determining factor is not what is done, for those who choose to now be practicing lawlessness perform great acts that bless many lives: they prophesy, cast out demons and perform many miracles. And all these acts are done in His name – in Jesus's name.

The proof which the fire reveals is whether a person, like Job and Paul confessed, truly knows whom they believe. Coming to know the character and nature of **Yahweh** is quite a bit different than building our lives upon what we do for God. In fact, Jesus says that in the future He will declare to all those who were serving God and performing all those godly acts of ministry, "***I never knew you.***"

JUDE AND REVELATION TARGETS THOSE WITHIN THE VISIBLE CHURCH WITH A MESSAGE WHICH SEPARATES THOSE WHO STAND ONLY ON THE GOODNESS OF

GOD FROM THOSE WHO ARE TRYING VERY HARD TO BE GOOD FOR GOD.

THERE IS A FUNDAMENTAL DIFFERENCE BETWEEN A PERSON WHO IS LIVING FOR GOD AND ONE WHO IS WILLING TO LET GOD LIVE IN-AND-THROUGH THEM. THIS IS A DIFFERENCE WHICH PLAYS OUT IN LIFE AND DEATH—IN THOSE WHO ARE NOW CHOOSING TO BE COMING OUT OF THE GREAT TRIBULATION AND THOSE WHO WILL CHOOSE TO ENDURE WRATH.

Let's stop here and in our next podcast we will continue with *Revelation 15*.

I am glad you "tuned in" and have been "ready to listen."