

Sermon Guide - Sunday, September 27, 2026

Current Series: The Revelation

The Antichrist. Armageddon. The Beast. 666. For centuries, the book of Revelation has fascinated, frightened, and confused Christians, but what if we've been so focused on decoding its mysteries that we've missed its main message? *The Revelation* is a 3-month journey through the Bible's final book, exploring its controversial prophecies, warnings to the Church, and breathtaking vision of the future. Along the way, we'll separate Scripture from speculation and discover that Revelation wasn't written just to make us afraid of what's coming. It was written to reveal **Jesus Christ** - the King who reigns over all other powers, the Lamb who conquers evil, and the Savior who promises that pain, death, and darkness won't have the last word. **The future belongs to Jesus, and that should change how we live right now.**

Today's Message: Part 7 - Bittersweet (Revelation 10-11)

Revelation describes three rounds of painful judgments that will be levied against mankind (7 Seals, 7 Trumpets, and 7 Bowls) during the "Great Tribulation." Why is it important for us to know about these things?

What do we mean when we say that "every biblical Christian believes in the Rapture"? If that is the case, why should believers prepare to endure the worst of the Great Tribulation while still hoping for the best?

Making Room for Mystery:

"No one should be ashamed to admit that he does not know, and no Christian should fear the effect of such a confession in the realm of things spiritual. Indeed the very power of the cross lies in the fact that it is the wisdom of God and not the wisdom of man. The day that we manage to explain everything spiritual will be the day that we have (for ourselves) destroyed everything divine."

- AW Tozer, The Root of Righteousness

Why is it important for Christians to leave room for mystery when it comes to the things that aren't crystal clear in Scripture?

The Bittersweet Word of God (Rev. 10)

Revelation 10:8-11 - Then the voice that I had heard from heaven spoke to me once more: "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land." So I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey." I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour. Then I was told, "You must prophesy again about many peoples, nations, languages and kings."

What makes this passage so relatable as we read about God's judgments in Revelation? What is "bitter" about a book like this? And how is it still sweet?

Rev. 9:20-21 - The rest of mankind who were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone, and wood - idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

Based on this passage, why were God's extensive judgments necessary in the book of Revelation?

The Two Witnesses

Rev. 11:1-6 - I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, with its worshippers. But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months. And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." They are "the two olive trees" and the two lampstands, and "they stand before the Lord of the earth." If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. They have power to shut up the heavens so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Why might it have seemed odd to John that he was told to go and measure the Temple in Jerusalem?

What do we know about the two witnesses described in Revelation 11? Who might they be? Where will they bear witness, and for how long? How will the world receive them, and how will they defend themselves?

Rev. 11:7-12 - Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. Their bodies will lie in the public square of the great city—which is figuratively called Sodom and Egypt—where also their Lord was crucified. For three and a half days some from every people, tribe, language and nation will gaze on their bodies and refuse them burial. The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth. But after the three and a half days the breath of life from God entered them, and they stood on their feet, and terror struck those who saw them. Then they heard a loud voice from heaven saying to them, “Come up here.” And they went up to heaven in a cloud, while their enemies looked on.

Who will ultimately rise up against the two witnesses and kill them? How will the world respond to the news of their deaths?

What is the significance of “future Jerusalem” being figuratively called “Sodom and Egypt”?

How is the global response to these atrocities conceivable in our modern technological era?

What will happen after the third day?

Rev. 11:13 - At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

How will survivors respond to the return of the two witnesses?

How do these events reflect the “bitterness” and the “sweetness” of God’s judgments?

What other Biblical evidence do we have that God’s ultimate desire - even in exacting judgment - is for as many people as possible to repent and be saved?

Ezekiel 18:23 - “Do I take any pleasure in the death of the wicked? ...Am I not pleased when they turn from their ways and live?”

Ezekiel 18:32 - “For I take no pleasure in the death of anyone... Repent and live!”

Ezekiel 33:11 - “As surely as I live... I take no pleasure in the death of the wicked, but rather that they turn from their ways and live.”

John 3:16-17 - “For God so loved the world that He sent His only begotten Son... not to condemn the world, but to save the world through Him.”

John 12:47 - “I did not come to judge the world, but to save the world.”

1 Timothy 2:3-4 - “He wants all people to be saved and to come to a knowledge of the truth.”

Titus 2:11 - “For the grace of God has appeared that offers salvation to all people.”

2 Peter 3:9 - “The Lord is not slow in keeping his promise... Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

1 John 2:2 - “He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”

What does this tell you about the heart of our God?

Your Notes: