

09b REV

Let's pick up our study here in Revelation. We are in chapter 8. But there was a question that came up on the break and I wanted to be sure that if I fail to give this sufficient weight when we went through chapter 7, right at the end, and sometimes at the end I don't always remember exactly what I said, maybe I only said it in my own mind, but at the last, remember the multitude that no one could number of nations, tribes, peoples and tongues standing before the throne and before the Lamb, clothed with white robes, palm branches in their hand, crying out with a loud voice, saying, Salvation belongs to our God who sits on the throne and to the Lamb. All the angels stood around the throne and the elders and the four living creatures and fell on their faces before the throne and worshipped God, saying, Amen, blessing and glory and wisdom, thanksgiving, honor and power and might, sevenfold praise be to our God forever and ever, Amen.

Then one of the elders answered, saying to me, Who are these arrayed in white robes and where did they come from? And I said to him, Sir, you know. And we talked about the fact that John, being early, doesn't know about all of the church-age believers that are going to come after him. This is one of those time paradox things.

By the time it actually happens, he will know because he'll sort of be one of them. But in the vision, he says, Sir, you know. And he says to me, These are the ones who came out of the Great Tribulation.

And you remember the prophecy where it is said of John the Baptist, he will be filled with the Holy Spirit out of or out from his mother's womb. And you have the word ek. And here you have these ones who are coming.

This is *erkomanoi*, which is a present, middle, participle. It's a lot of grammar. But in Greek, you have the active voice, you have the middle voice, and you have the passive voice.

In English, we pretty much have active and passive. I either hit the ball or I was hit by the ball. I either am actively doing something or I'm receiving the action.

And that's the active and passive voice. But in Greek, you also have the middle voice. The middle voice is a voice where the subject participates in the action of the word sort of for his own benefit.

It's kind of a passive that the subject causes to happen or has some involvement in so that it happens. He qualifies himself. Rocks fall on his head because he pushed the stick out of the way that was holding him up.

I mean, the middle voice has the idea that the subject participates in the action of the verb with results that have some effect on him, typically. Now, there's lots of

permutations of the middle. But here, of course, a present participle means it's ongoing action in present time.

It's an ING word, right? Swimming is a participle in English. Well, here, this is the ones coming. But it's not an active voice.

They are sort of causing themselves to come, so to speak, or they are in some way responsible for the fact that they are coming out. It's a middle voice, present, middle, participle. It's happening right now.

It's a participle. It's ongoing action. These are the ones coming out from.

And it doesn't always mean that this is an action in progress. A lot of times it means someone who is identified by this thing. These are the coming out ones.

These are the coming out ones. That's sort of their name. That's their description.

They're the coming out ones. They're the ones coming out from. Ek means out from.

Ace means into. Ek means out from. These are the ones who have caused themselves or in some way been responsible for coming out from the Great Tribulation.

And have washed their robes and made them white in the blood of the Lamb. And when we went through this before, I mentioned that are you washed in the blood, in the soul-cleansing blood of the Lamb? Are your garments spotless? Are they white as snow? Are you washed in the blood of the Lamb? It's one of our old-time hymns. Well, the Lamb is the title, as we have seen, of the Lord Jesus as the Messiah and Redeemer to Israel.

That's the view. He is the Lamb. And it is sort of the Old Testament description.

It is the description with reference to Israel. Israel is the one that had sacrifices involving the Lamb. And the Church certainly knows this.

We learn from the description in the Old Testament. We know who the Lamb is. But for the purposes of Revelation, beginning in chapter 4 and going through, Jesus is titled or named the Lamb.

And He is standing there by the throne of God. And John says, I saw the Lamb stand up and take the scroll. That's the title for Jesus.

He is not called Son of Man. He is not called Head of the Church. He is not called the Groom.

He is called the Lamb. That's His title in this whole section. So these have washed their robes and made them white in the blood of the Lamb.

Now, this is not a typical description of pre-cross believers. Pre-cross believers are not

really symbolically able to wash their garments and make them white in the blood of the Lamb because the Lamb, capital L, had not yet come. Their righteousness and their faith and their salvation is based on a prospective look at the Lamb.

I know my Redeemer lives, Job says. I will see Him for my flesh on the last day. But Job can't wash his robes and make them white in the blood of the Lamb because that really doesn't exist yet.

His sins are being covered over through the sacrificial system and so on. So Old Testament saints really can't do that until such time as they are raised and their prospective hope and faith has been vindicated and fulfilled. And now here's the Lamb and okay, now I can look back.

And the whole millennial system of sacrifice is going to be a look back at what they had always looked forward to. These though from every kindred and nation and tribe don't sound like Israel. They sound like the church.

It is the church who is redeemed by the precious blood of Christ who as a Lamb without spot and blemish was offered for the sins of the world. So our belief here is that these are my suggestion to you. There are people who believe otherwise.

I think this is church. Now you say, wait a minute, confusion of symbols. We already had the church symbolized by the 24 elders, priesthood, courses and so on.

I would submit to you that there are two classifications in the church and there are two classifications in Israel. You have overcomers and not overcomers, undercomers, fail to come, errs. Overcomers and never got there, errs.

You have people inside the door and outside the door at the supper. Take a seat at the table. He's going to gird himself and serve the manna.

Knock, knock, knock. Lord, Lord, in your name we did all these things. The little window that you see the eyes through slides shut.

I never knew you. I don't know you, where you are from. Depart from me, you workers of iniquity.

Well, they're resurrected, they're believers or they wouldn't be there to ask the question but they are outside. Virgins with empty lamps. By the time they fill their lamps and come back, the party has started and they're too late.

They are refused. Ten virgins, all from the same source, all with the same status, all of them have a lamp. Some with oil and some without.

Some avail themselves and prepare themselves for service, some do not. Dual set of groups here in Israel, dual set of groups in the church. I would suggest to you, and we'll

see how this plays out as we go through the rest of the book, but I would suggest to you that the 24 elders who surround the throne are the church age overcomers to whom have been granted various of the promises to the overcomers in Revelation chapter 2 and 3. You will sit with me on my throne.

White stone, new name, hidden manna, etc. Not hurt by the second death is a promise to overcomers. Not hurt by the second death implying that a church age believer who is not an overcomer may be hurt by the second death.

Not killed by it, not destroyed by it, not losing his salvation over it, but hurt. Something about the second death is going to impinge on those who are not overcomers. Okay, now let's think about those who are not overcomers.

If you are an overcomer, you're represented by the 24 elders. If you are not an overcomer, you're standing out here who you've come out of the great tribulation, you've washed your robes and made them white in the blood of the Lamb. This would be a picture of salvation.

You're saved. You have the garment, you know, rusty old halo, skinny white gown, robe that's so woolly it scratches, you know, the old gospel song. You got there, but just barely.

You've got the minimum accouterments. You're saved yet so as by fire, saved by the skin of your teeth. The big bonfire burned up everything but you.

But you're there. So you stand there in your white robe. You serve him day and night in his temple.

He who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore. The sun shall not strike them nor any heat.

What is this a picture of? No longer mortal. It is mortality that hungers. It is mortality that thirsts.

Israel in the millennial kingdom is still subject to mortality. They still have to eat. They have a vine and a fig tree, something that is not promised to the resurrected church-age saint.

Why? We don't need it. We're not going to hunger and thirst because all of the church is in glorified bodies. The glorified body itself is in essence like this white robe.

Paul says we don't want to be unclothed. We want to be clothed upon over in Corinthians. This mortal must put on immortality.

So they don't hunger. They don't thirst. The sun doesn't strike them nor any heat.

Why? You're weatherproof in a glorified body. Weather is not an issue. The lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters and God will wipe every tear from their eyes.

Notice it does not say God has wiped every tear from their eyes. He will. It says they have washed their robes.

They have come out and stood before the throne. But the prediction is still future that God will wipe every tear from their eyes. Why would they have any tears in their eyes? Suffering in the earth.

Remember, those who have come out from the great tribulation, this is not just people that left, let's say for the sake of sheer argument, that the rapture occurs in the year 2024. Well, these aren't just the people who were alive and got yanked out in 2024 before the tribulation started. This is Irenaeus, this is Jerome, this is Athanasius, this is Augustine, bless his little heart, his little Catholic heart.

This is Gregor Mendel, this is George Washington Carver. These are people from every period of history whose life did not take them into this century and into the time of the end. They have come out from the great tribulation.

And remember, the great tribulation itself is a kind of symbol because everybody faces tribulation. The great tribulation is going to be a manifest picture of the kind of tribulation that everybody goes through. Think about it.

In the Old Testament age, Israel was a nation and God dealt with them as a nation and dealt with surrounding nations depending on how they treated that nation. We have said that the nation in the Old Testament stands in for the individual in the new. You had a national form of worship, now we have an individual form of worship.

We had a national priesthood, we have an individual priesthood. We have national blessing, now we have individual blessing. We had a national ministry of the Holy Spirit, we have an individual ministry through Spirit.

We had a national presence of God, now we have an individual presence of God in our own soul. Had a national temple, now your body is the temple. Everything that was pictured and illustrated and taught in national terms in the Old Testament is true in an individual sense for us.

So, when you get to the time of the end and you have this group that has come out from and they have come out from the great tribulation which, once again, you are in the last seven years of the age of Israel and you are talking about things on national level in a national symbolic term, what does it really mean? Those who have come out from this national time of trouble, the time of Jacob's trouble, out from it, weren't there to see it, didn't go through it, weren't anywhere near it, represent what happens on an individual

level throughout the church age where God has delivered from tribulation. Either through it, out of it, there is deliverance, there is always a way of escape, God always has blessing for us whether we are spared from a thing or given the strength to endure through a thing. But there is a sense in which this picture of people that aren't down on earth going through the hail and blood and all the rest of it, they've been delivered out from it, they represent believers who have been delivered out from any further testing, any further trial of an earthly nature.

Whether they pass or whether they fail, we are not looking at overcomers now, we are looking at people who are no longer subject to that test, they are glorified, that phase is over, they are out from, it's all done, it's over with. They do not hunger, thirst, the sun shall not strike them, nor any heat, the Lamb who is in the midst of the throne will shepherd them, will lead them, God will wipe every tear from their eyes. Now, this is not happening yet, the Lamb is not yet shepherding them, He has not yet led them to living fountains of water, so why? The Lamb is still standing there with the scroll in His hand, He's got some other stuff to finish up, these people are in a waiting mode, they're standing around, they're giving glory, but these other things are still future, aren't they? When will those statements be fulfilled that He's going to lead them to the living waters and He's going to wipe the tears from their eyes? After this other business is finished.

So, hopefully that clarifies a little bit of the end of Revelation chapter 7. Overcomers, 24 elders, vast swarms of the rest of church age believers, white robes, washed in the blood of the Lamb, who are going to receive, because they are in glorified bodies, no further testing of a mortal, earthly nature. It's all over with. And, of course, the Lamb is still standing there, He's still got the seal, He's not shepherding anybody, not giving out any living water, He's not wiping any tears, because He's fixing to open the seventh seal, which is what He does at the beginning of chapter 8, we've been looking at these angels, we've talked about Gabriel, I think it's very interesting that every time you see Gabriel, he's in the vicinity of prayer, he's in the vicinity of prophecies and reassurances and words of comfort about the Messiah.

He is the Messiah, the Lord Jesus Christ, coming to earth as a human being, is the biggest, most central piece of God's whole plan. Nothing is more important, nothing really matters unless it is connected in some way with God's glory manifest in the Son. Gabriel is the messenger of that news.

Every time you see him, that's what he's talking about, and he gives it to people of prayer, people who care enough to ask, Lord, what's going to happen? What is the meaning? What is your plan? What is the outworking? Daniel asks, Zechariah asks, the people outside are asking, Mary certainly wanted to know, and Gabriel comes and gives the information. Then these angels of the presence are blowing their trumpet. We have another good question.

We've looked in the past about the distinction of trumpets in the Old Testament between brass trumpets and ram's horn trumpets. The shofar was blown on some occasions, these brass trumpets were blown in another, but throughout the New Testament, there's only one word for trumpet. It has various suffixes, but it's just one, and it doesn't specify, it's just a trumpet.

We've seen these four celestial happenings at the blowing of the first four trumpets. All of this is stuff from the sky hitting the earth and causing widespread devastation. Now at the beginning of chapter 9, then the fifth angel sounded, and I saw a star fallen from heaven to the earth.

To him was given the key. So right away we know this isn't just a ball of fire, it's not a Jerry Lee Lewis kind of a thing, this is an individual, a sentient creature labeled as or pictured as a star. We know from other studies that in the Old Testament, the angels are often pictured as stars.

And there's a lot of freight in the Psalms. You have Psalm 8, What is man that thou art mindful of him, or the son of man that thou visit him? When I look up in the heavens, when I consider the stars, the sun and the moon, I think, what is man that thou art mindful of him? Why? It's not just I'm overwhelmed by the grandeur of the universe, but you've got this higher, grander, more glorious creation. What is man that you would mess with him? You've got these, and yet you have, and if you think that's not the context, he goes on to say, you have made him a little lower than the angels, but you have crowned him with glory and honor.

And of course this is all fulfilled in the son of God, the Lord Jesus Christ, the God-man. So the star falling from heaven to the earth, to him was given the key to the bottomless pit. This is a flaming messenger of the heavens, who, just like in the first four trumpets, starts out in the celestial realms, and comes to the earth in a flaming fashion, and then is given the key to the bottomless pit.

What is the bottomless pit? Well, if I had to guess, with the smattering of physics that I have in my mental possession, I would say that this is something that rips a hole in the fabric of space and time as we know it. We know that very odd things happen in the center of a thermonuclear blast. We know that they're working on even more powerful and sophisticated weapons than anything that has ever been detonated on the face of the earth.

We know that human technology is frantically seeking to unlock the secrets of all things atomic. And we also know that knowledge has been given to man through angelic means. I think that occasionally we get technological insights this way.

I think it may have happened before the flood. I think it may have happened since the flood. And I think that this angel who comes from heaven to earth, like a flaming meteor,

has the key to the bottomless pit, and he opens the bottomless pit.

And smoke arises out of the pit, like the smoke of a great furnace. And the sun and the air are darkened because of the smoke of the pit. Out of the smoke, locusts come upon the earth, and to them is given power.

As the scorpions of the earth have power, they are commanded not to harm the vegetation, only men who do not have the seal of God on their foreheads. Now, let's just hypothesize, speculate wildly here. Right now, you can get your dog injected with a little chip that has all of his information, who he belongs to.

They can scan the dog if he gets lost with a wand and detect the presence of this chip. They can read the chip. They use the same thing now for inventory.

They embed it in products. And all you have to do is roll them through the warehouse door, and a scanner picks up their little electronic signature and debits the warehouse inventory. You roll them into the store.

A little scanner at the door of the store credits the store inventory. You buy the thing, and you roll it out the front door, and it gets debited. And all of this is a system of checks and balances.

If you roll it out the door, and you didn't pay for it, and the cash register didn't say it's been purchased, ding, ding, ding, grab you and bring you back in for shoplifting, etc. It's a wonderful, from a human point of view, it's a wonderful system, because you can track everything, you know exactly where it is. Well, let's say, just for the sake of argument, that the Mark of the Beast, without which you can either buy or sell, is a technology like this.

Maybe it is this technology, or it's something analogous that gets put into place. And during the 70th week of Daniel, after we're gone, it becomes impossible to conduct any commerce. This is one of the reforms, one of the fixes to end corruption, and end warfare, and make everything fair for everybody.

The Antichrist says, you know what? We're cutting out the black market, we're cutting out cash, we're cutting out, you've got to have one of these chips, or you are illegal. The 144,000 servants of God say, I know who you are, and I know what this is, and the book says, if you take this mark, you're done for, I'm not taking that mark. Somehow, in some way, this bottomless pit episode is like an EMP.

You know what EMP is? Electromagnetic Pulse. They have weapons that really do no damage because of a shockwave, or because of a blast, or because of fragmentation. It goes up in the air, and produces this overwhelmingly strong electromagnetic pulse.

Everything with a chip in it fries. People aren't hurt, plants aren't hurt, your house

doesn't fall down, but your TV won't work anymore. Nor your radio, nor your computer, nor anything else with a silicon chip in it.

They all get blown. Well, what do you think if you've got a chip in your head? Ouch! You just had an electromagnetic pulse, and now you've got an explosion taking place in your dermis, because you took this chip. I'm just saying, this is one possible literal scenario that would satisfy the description in Revelation chapter 9 here, because when this bottomless pit episode happens, it is angelically induced in some way.

Is it an elect angel, or is it a fallen angel? It's an elect angel. How do I know that? Because the angel with the key to the bottomless pit is going to incarcerate Satan. And if he was a bad guy, I don't think Satan would stay there for 999.9 years.

I think he would probably say, Hey, Beelzelel, or whatever your name is, let me out, and away he would go. So this is a good angel, this is an elect angel, he's doing the will of God, and yet he makes it possible for this awful episode to take place. We have no idea.

Bottomless pit, what is it? It doesn't exist in reality. It's something we can't understand. It's something we can't fathom.

But whatever it does, it messes up the atmosphere that's already been messed up by wormwood and all the things we just saw in chapter 8. But the sun and air are darkened. The air is darkened because of smoke. So it's a smoky episode, messes up the air, and blots out even more of the sun that's already been darkened by a third, darkened by a quarter, now it's darkened again.

Then, out of the smoke, locusts. To them is given power, as the scorpions of the earth have power. But these are weird locusts.

If you've ever read Little House on the Prairie, if you know anything about locusts, go back and read Amos or whatever. What do locusts do? Do I need to be afraid of locusts? Not my physical body. It's not like they come and chew your arm off or something.

They chew your ear off or inflict some kind of bodily harm on you. I would be more worried about a mosquito than a locust, especially with West Nile floating around. That West Nile can kill you.

Locusts are not a physical threat. What do they do? They eat your crops. They eat everything green.

They can denude a landscape in a matter of a few hours. But these locusts... Now, why didn't that just say, here come the flying scorpions? It doesn't say that. It says they are locusts.

But they are locusts that harm people. They are commanded not to harm the grass or

the green tree or the green thing or any tree, but only men who do not have the seal of God on their foreheads. Instead of the seal of God, they have this mark of the beast.

They were not given authority to kill them, but to torment them for five months. The explosion of your 666 chip does not kill you. It just makes you feel real bad for almost half a year.

The torment is like the torment of a scorpion when it strikes a man, and yet it was not caused by a scorpion. It's caused by a locust that turns out to have the power of a scorpion. What does this suggest? I'm just suggesting.

This bottomless pit episode that takes place was supposed to be one thing and turns out to be another. A locust is supposed to be harmless to man and eats only crops. This is harmless to crops and pesters only man, and only a certain category of men.

It looks like it's going to be one thing, and unexpectedly, it turns out to be something else. I think that's why the Bible describes it as a locust, and you say, well, I know a locust, it's a plague, it's a bad thing, but at least it won't hurt me. And as it turns out, it doesn't hurt the crops, it doesn't hurt the green things, it hurts me.

It wasn't what I expected. I thought it was going to be one thing, it turned out to be something else. It's not fatal, it's just grievously painful, suffering like a scorpion sting.

Torment is like the torment of a scorpion when it strikes a man. In those days, men will seek death and will not find it. They will desire to die, and death will flee from them.

Now, how can this be true? If you desire to die, and death flees from you, you seek death, and you do not find it, how can that be? Well, think about it. The Antichrist has taken over, and he has imposed peace for three and a half years. How did he do it? Gun control, disarmament, chip monitoring of people, your records are on file, you have this horrible outbreak, maybe it's some kind of radioactivity burn or something, whatever it is, you go down to the hospital for your socialized medicine, and the hospital says, well, take two aspirin and come back next week, and you say, look, if you can't fix this grievous suffering, just kill me now.

Oh no, you've heard of Dr. Kevorkian, we don't do that. We can't help you with that. Well, I'll kill myself.

Oh no, you won't. We won't let you. We have monitoring, we have controls.

Whatever it is, men are not going to be able to affect their own death. They will seek it and not find it, they will desire it, and it will flee from them. Now, the shape of the locusts was like horses prepared for battle.

On their heads were crowns of something like gold, and their faces were like the faces of

men. They have hair like women's hair, and their teeth are like lion's teeth. They have breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle.

They had tails like scorpions, and there were stings in their tails. Their power was to hurt men, and they would hurt men five months. And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

Abaddon, of course, is the word for destruction. Apollyon, we've talked about Apollumi, Apollyon, perdition, loss. It's the adjective that's applied to Judas, for example.

He is the son of perdition. Apollyon comes from this. You may have a note in your New King James that says something about destroyer, but this is loss.

Apollumi and all of its derivatives and so on had the idea of loss. You can lose a thing by destruction, but there's other ways you can lose it. If you throw something into a bottomless pit, is it destroyed or is it lost? It's irretrievable, but it's not destroyed.

Satan is going to go into the bottomless pit, but he's not destroyed by it. He's just out of action. Now, you look at this description, and we know that descriptive elements, you look to the Bible to find what their value is.

What are these symbolic values for these descriptive elements in 9.6? Well, John is describing what he saw. This is what the vision showed him, but he doesn't explain it. He doesn't interpret it.

The locusts are a vegetative enemy. They attack vegetation. That's what they do.

But, when John looks at them, they're shaped like horses prepared for battle. So, what does this tell us? They have some sort of warfare application. When you look at them, you say, that's a weapon.

In the ancient world, what's the most powerful weapon on the battlefield? Cavalry. Specifically, it's fast, it's mobile, and infantry can't stand against it. If you try to fight cavalry with infantry, you're going to fail.

Cavalry beats infantry. Cavalry outruns infantry. Cavalry outmaneuvers infantry.

Troops on horses are going to defeat troops on their feet pretty much every time. So, the shape of the locusts is like horses prepared for battle. This basically tells us that whatever this is that has come from the bottomless pit was fitted as a weapon.

On their heads are crowns of something like gold. Crowns of something like gold. Not gold.

Something like gold. What would this suggest? Well, we tend to read in something that's in our current... I'm sure ancient interpreters probably had some other ideas based on their current situation, but what do we use when we want to get something radioactive? We use the heavy radioactive elements like uranium, thorium, something-ium that's in that realm of the periodic table. It's like gold.

It's very valuable. It's very heavy. It's a metal, but it's a metal with a half-life.

It is conceivable that there's going to be a weapon that is supposed to be a... The worst thing about nukes is you nuke a place and it's going to be uninhabitable for centuries. The half-life of uranium is ridiculously long. But what if you can make a weapon out of something that's got a very short half-life? So you can nuke a place, and it only glows in the dark for a few weeks or a few months.

The radioactive burns that you get from it are nothing like the ones from what we currently have by way of a nuke. Something about it produces this effect, whether it actually burns the chips out or has some other effect on people who do not have the seal of God in their foreheads. I don't know how the seal of God protects you from some sort of man-made weapon unless it is the absence of that other thing.

But crowns are something like gold. The crown, that would be like the warhead of the thing, the top where the fuse goes in a projectile or the payload of a missile. Their faces are like the faces of men.

Now, what do you think of when you see a beast that's got the face of a man? We've seen this in other places in the Bible, haven't we? Human. Not an unreasoning, ferocious beast. It's not a bear.

It's not a lion. It's not some other unreasoning animal that's just full of rage and ferocity and just wants to tear you limb from limb. It's got a human face.

What is the human face a mark of? That's our intelligence. That's our ability to discriminate and so on. So when it says it has the face of a man, this could mean that it is a product of intelligence, that it reflects intelligence, or that it is humane.

It's designed to be humane. It has the human touch. We don't want to kill everybody.

We just want to incapacitate them in some way. They had hair like women's hair. What does that represent? What does the hair of a woman represent generally speaking? You've got the whole thing with Paul talking about the woman's hair is sort of her crown of glory.

It's her head covering. To shave a woman's head is to shame her and so on. It's a symbol of beauty, isn't it? Women's hair is a single thing that you can mention that speaks of beauty and is something desirable.

So it's humane. It's desirable. It speaks of intelligence.

They have breastplates like breastplates of iron and the sound of their wings. Breastplate of iron means there's no defense against it. You try to hack it with a sword.

You try to throw a spear at it. You shoot an arrow at it. You can't stop it.

There's no defense against whatever this is. The sound of its wings is like the sound of chariots with many horses running into battle. It doesn't say it's a sound like thunder.

It doesn't say it's a sound like many waters. It says it is the sound of chariots with many horses running into battle. This is a squeaking metallic and hoof beat sound, right? You've seen the chariot race scene in Ben-Hur.

That's the sound that this makes. So I'll tell you an interesting side note, and I have no idea if this is apropos, but at Fort Sill they developed an artillery round that instead of going out and exploding with high explosive or white phosphorus or whatever, it was called ICM, which is Individual Configurable Munitions. It's a payload that bursts above the ground and releases many, many, many little bomblets.

When it goes off, the bomblets, it's not one big boom. It's a bunch of little small booms. It sounds just like a bunch of horsehoes or like firecrackers put a whole string of black cats.

That's what it sounds like. You wind up having this sort of constant roar as it echoes back from the hills. You've got this popping and this roaring.

It's very similar. I can see this description describing that exactly. It would be a bomblet type of thing that's designed to disperse these over a wide area.

You don't have one massive pulse. You disperse and have a bunch of small pulses all going off at the same time. So once again, technological munition of some sort.

Hurts people for five months. It doesn't kill them. As king over them, the angel of the bottomless pit, Abaddon and Apollyon.

Well, we don't have time to talk about Abaddon and Apollyon because we're out of time for tonight, so we'll pick up here next time. But here's my point. We will not be here for this.

But this is a man-made, angelically managed problem that occurs at the blowing of the fifth trumpet. And it's enough to make people want to die. Thank the good Lord.

We are not of this time. We are not of the night or of the darkness. And you can only feel sorry for the ones who are.

Well, we're out of time. Let's close in prayer. Father, thank you for the truth of your word.

We pray that God, the Holy Spirit, will comfort, encourage, and strengthen us by it. May we be thoroughly furnished for every good work. We ask it in Jesus' name.

Amen.