

10a REV

This is Friday, the 14th of October, 2005. We continue tonight our study in the book of Revelation. Let's take a quick moment as we begin to exercise our priesthood and ensure that we are receptive to the ministry of God's Holy Spirit.

Shall we pray? Father, it is a wonderful comfort to know that our success and our progress in your plan does not depend on our strength or our wisdom. It is purely a result of your strength and your wisdom and the extent to which we avail ourselves of it. We know that God the Holy Spirit is the means by which the power of your word becomes meaningful in our souls.

We know that it is not enough to simply study, but we need to be thinking your thoughts and viewing our lives from your viewpoint as we live day to day. We pray that our study this evening will contribute to that viewpoint, that we will recognize our place in history and the fact that the time is short and that what portion of our life remains to us can be spent preparing for reflecting your glory both now and in times to come. We thank you for the country in which we live.

We continue to pray for our president and those who lead our government seeking to please you as they do so. We pray that you will continue to encourage them and insulate them from the attacks of those whose agenda is evil. We pray for those who are in harm's way and we pray for each one here that all of us can grow in grace and the knowledge of the Savior.

We ask it in Jesus' name. Amen. We are in Revelation chapter 8. Having seen the seventh seal and moved into the trumpets of chapter 8 and 9, I want to quickly say a few things about the 144,000 that I continue to see more clearly in my rear view mirror than I do through the windshield.

As we move forward in Revelation, things become more clear that we've already covered. It occurred to me as I was studying this week that as you look at the... and the reason this occurred to me, I should back up a little bit, the reason it occurred to me is there are so many references. If you have heard or read very much about the book of Revelation, you know that the 144,000 are often called the witnesses or the evangelists when the Bible in fact says that they are servants.

I was reading a commentary, in fact I have it here in front of me, where one whole chapter is dedicated to the idea of tribulation evangelism. I found this quite interesting because I had not really noticed much evangelism going on. I thought, well, I should look up these references and see what it is I have missed.

It says in the tribulation there will be... this by the way is from a good friend and fellow pastor from days gone by, Gene Cunningham. He did a study of Revelation back in the

80's I think. These are some notes that he put together.

I differ with him on this and I'll tell you why. Tribulation evangelism, he says in the tribulation there will be four waves of worldwide evangelism. Number one, the 144,000 Jewish missionaries.

He gives as a reference our passage Revelation 7, 4 through 8, which simply gives the listing of the 12,000 from each of the listed tribes. It doesn't say anything about them evangelizing anyone, it just says the judgments are withheld until they are sealed. Then it says the second wave is the Gentile converts of these evangelists.

Revelation 7, 9 through 17, this is the white robed multitude. The implication being that these 144,000 spread the gospel, they are the missionaries, and all these other people get saved and then get killed and then pop up in heaven and they are the numberless throng that are the fruits of this evangelistic effort. I think this probably reflects a fairly common understanding or common way of construing the passage.

Then the other two waves of evangelism, he cites, are the two witnesses of Revelation chapter 11 that die, bodies lay there for three and a half days and then they are raised. But it doesn't say anything about evangelism, it says they testify and they can control the weather and what not. It doesn't say that behold many swarms and throngs of people come to saving faith, it just says they give testimony, they bear witness.

And then the fourth is angelic evangelism, Revelation 14, verses 6 and 7. Remember there is an angel that flies through the heavens having the everlasting gospel and so forth. Well, we'll get to that in due time. But I say all of that to say this, it made me take another look back at the 144,000 and the white robed multitude and a fresh thought insinuated itself into my brain that hadn't been there before.

It may have struck you and I may just now be catching up with you. But if you just flip a page back and look at that chapter again. After these things I saw four angels standing at the four corners of the earth holding the four winds of the earth that the wind should not blow on the earth or the sea or on any tree.

Winds are often symbols of God's judgment. You find this in the Old Testament. God hurls a great wind or a great spirit into the sea.

In Jonah's time the hot east wind blows and withers things. You have that later in the book of Jonah. You have it in other portions.

Wind is often a bad thing. People don't plant their crops and then pray for wind. Or build their buildings or anything else and then pray for wind.

Wind is generally uncontrollable and not good. It becomes a symbol of a type of divine judgment. Something that God controls that man can't stand in the way of or avoid.

This is suspended until this angel with the seal of the living God cries out saying don't harm anything until we have sealed the servants of God on their foreheads. We talked about this and we established the fact that these people are on earth. The angel speaks because the wind is about to blow on the earth and they need to be sealed.

We went back to Ezekiel and saw the similarity. They are sealed on their foreheads and there are 12,000 sealed for each tribe. A total of 144,000.

Immediately after this in verse 9 of chapter 7 it says after these things I looked and behold a great multitude which no one could number. They are standing before the throne and before the Lamb clothed with white robes and palm branches in their hands. Now, the juxtaposition here.

We asked ourselves the question. You've got these earthly servants down there who have been sealed on their foreheads and you immediately raise the camera back up to eye level for John in heaven and here are these people standing. They cry out and say deliverance belongs to our God who sits on the throne and to the Lamb.

Why? Why this? Why here? Well, you think about our life. We have talked many times about the helpful hermeneutical principle, the helpful interpretive aid that when we study the Old Testament in our Bible the way that God deals with the national Israel is a teaching aid for understanding how God deals with us as individuals. The picture of forgiveness, the picture of application, of vicarious sacrifice, the picture of turning at reproof, change of mind and God forgetting those things that have gone before when there is genuine repentance, deliverance in time of trouble, delivering either out of trouble or through trouble depending on circumstance.

We learn a lot looking at the Old Testament. We are church. We look back and we learn from God's dealings with Israel.

That's why we have 39 Old Testament books. We only have 27 New Testament books. Most of what we learn about God's dealings with us comes from his dealings with the group that went before us under a different set of promises and covenants.

Well, think about the people in the Tribulation. This is a point Joseph made and has made several times in the past. These people are post-church.

The people in the Tribulation who are in the 70th week of Daniel, they are Israel, but they are post-church. What are they looking back at? They are looking back at the church and at the New Testament the way we look back at Israel and the Old Testament, aren't they? They've got the whole Bible, but the church for them is history. If we are understanding the Word of God and rightly dividing it, the church has left before their time.

Now they are being sealed. We have assurances in the book of Ephesians that we are

sealed with the Holy Spirit unto the day of redemption, right? That's our seal. It's one of the five salvation ministries of the Holy Spirit.

In addition to regenerating and baptizing and gifting and indwelling, is sealing. He seals us into Christ. It's one of the fundamental legs under eternal security.

What God the Holy Spirit seals, no human being can unseal. If God seals it, you are not going to be able to unseal it. God seals up that scroll and it's only the Lord Jesus Christ that can break those seals.

Think about these tribulational saints in the 70th week. They are Old Testament saints in the sense of their covenants and promises, but historically they follow the church. When we have this picture of the angels sealing them and so forth, the actual people down here, church is gone, Antichrist is ruling, and impending disaster is coming.

What is the meaning of this for those people? They are going to get some sort of assurance just like we have assurance from the word of God that they are sealed. That God is holding them in his hands and nothing is going to happen to them that God does not allow. His mark of ownership is on them.

Will this seal actually be a tribulational ministry of the Holy Spirit? I suspect so. That seems to be one of his functions. But whatever it is, it provides some assurance to the recipient, just like it did back in Ezekiel, just like it does for us.

That is what it is going to do for these 144,000 servants. It isn't just bookkeeping in heaven and the poor hapless servants are still running around saying, I don't know if God is looking out for me or not. The seal means something.

It is going to be a comfort. It is going to be an encouragement. It is going to be a form of protection that nothing is going to befall them that God does not ordain and allow.

Does this make sense? So, these people, when they pick up their 66 book Bible and turn to the book of Revelation and read chapter 7, what are they going to see? The church age saints, when they hit their time of tribulation, were delivered in the same way. We were sealed with the Holy Spirit. And where are we now? I am talking about the now of the tribulational period.

The people that God sealed in the past, we look at the people in Jerusalem that God preserved and allowed to live into captivity and many of them to return. They are going to look back at us. Well, what happened to us? They say, well, you look at history.

Fox's book of martyrs, people were impaled and burned and drawn and quartered and hung and starved and buried and dipped up to their neck and all the bad things happened to these church people. Well, God says, here is where they are now. And starting in verse 9 of chapter 7, what happened to the people that God sealed in the

church age? What is the value of God's seal? Well, for those people, they are going to come here after these things, after God sealed the people in the tribulation.

I looked, John says, and here is the people God sealed in the last age. They are standing there in white robes that they washed in the blood of the Lamb, just like these tribulation saints are going to need to wash their robes in the blood of the Lamb. And they are standing there saying, salvation belongs to our God.

Vindication. Justification. God's seal has worked itself out.

Look at where I am now. I have come out from great tribulation. I did not go through the great tribulation that the 144,000 are witnessing.

But we had our own tribulation. Like it is spoken of in those letters to the seven churches. You will have tribulation ten days.

None of those people are going through the tribulation that the 144,000 are going through. But it is a tribulation. Jesus told the disciples, in this world you will have tribulation.

It is all the same word in Greek. Phlipsis. T-H-L-I-P-S-I-S Phlipsis.

Everybody has tribulation. Or as the Negro spiritual songs used to put it, all God's children got problems. So I think it is helpful to see that these two scenes are juxtaposed.

Because one is prospective. You get a seal, but you don't know what good that seal is. I am 135,719 of the 144,000.

I got that seal on my head. What good is it? Well, here is what good it is. People in the past who were sealed are standing in front of God's throne singing the song of salvation.

Actually, they are stating, they are saying, they are chanting, salvation belongs to our God who sits on the throne and to the Lamb. Amen, blessing and glory and so on. So that is why we have these two scenes.

It is not specifically to say, hey, I just wanted you to know that the rapture happened. It is more specifically aimed at these people. They are going to need this passage for comfort.

What good is this seal? What good is it that I know that I am a servant of God? Well, here is the last age of servants of God. And they are standing there. And who are these arrayed in white robes? John says, sir, you know in verse 14, he says, these are ones who come out of the great tribulation.

Who come out from great tribulation. We look in the Old Testament. Some people are

delivered through like Noah.

Some people are delivered out like Enoch. Some people are delivered through like Joseph. Some people are delivered out like Moses.

It just depends on the situation and on the place and the purpose in God's plan. But these are the ones who are delivered out. The people who just got sealed say, okay, I am in the great tribulation.

God is going to deliver me through or out. Just like He did in the church. Just like He did in the Old Testament age.

They are before the throne of God. They serve Him day and night in His temple. He who sits on the throne will dwell among them.

We were speculating last week about this statement that says they will serve Him in the temple. Because we have the 24 elders. And we said, isn't that the church and the 24 courses of the priest? And it is.

But I think this is serving in the temple in the sense of being the worshipers. There are those who organize and conduct the worship. Who are the priestly courses as they rotate through in their duties.

They have the privilege of being in the holy precincts and going places where the general worshipers cannot go. That proximity to Christ. The promises to the overcomers.

You will sit with me. You will walk with me. You will rule with me.

You will partake of the hidden manna with me. And then you have those who come and serve God in the sense of offering the sacrifices of praise. Coming and acknowledging God and His fulfillment of promise and covenant and so forth in the temple.

So these are those who serve Him day and night in His temple. He who sits on the throne will dwell among them. Jesus promised in the upper room after Judas leaves and He's talking church stuff, He says, I go to prepare a place for you that where I am there you may be also.

They shall neither hunger anymore nor thirst anymore. The sun shall not strike them nor any heat. They are in a transcendent state.

They have been resurrected. They have a glorified body that is not subject to weather anymore or hunger. The Lamb who is in the midst of the throne will shepherd them.

And this is kind of a play on words. Since when does the Lamb become the shepherd? Well, for the church, the Lamb is already the shepherd. We see the glorified Lord in the church age.

Israel hasn't seen the glorified Lord yet, have they? If you accept the generation that switched over from Israel to church, the dead Israelite multitudes, the Old Testament saints, all these died in faith not having received the promises, they haven't seen the Lamb. They haven't had the chance to wash their robes in the blood of the Lamb yet. The first people that are going to get the chance to do that are the quote unquote Old Testament saints who come to faith in the 70th week.

And they will get to follow the example of the church in the same way we follow the example of the faithful in the Old Testament in washing their robes in the blood of the Lamb, enjoying the comfort and encouragement that comes from knowing that they are sealed and that their fate is going to be like these church age believers who are standing there who are delivered from mortality, don't have any of the pains and tests and discomforts of mortality anymore. The Lamb who is in the midst of the throne will shepherd them and lead them to, it says in your New King James, living fountains of waters. This is actually fountains of living waters.

This is the water of life, the river of life that Jesus spoke of and that is predicted later on in this book. But they are glorified in this scene and they have future glories to come. And it says God will wipe every tear from their eyes.

Now, it doesn't say anything about the 24 elders having any tears to be wiped out of their eyes, does it? These people have been weeping. Why? There shall be weeping and wailing and gnashing of teeth. But there will come a time when those tears will be wiped from their eyes.

So the sorrow at the judgment seat of Christ that comes from the big bonfire, wood, hay and stubble and having very little in the way of gold, silver and precious stones, it is going to generate tears. There will come a time when God wipes those tears away. I think it's interesting that these people have tears that are going to be wiped away.

It doesn't say anything about the 24 elders ever having any tears. I guess they had no need for them to be wiped away. But God will wipe every tear from these people's eyes.

And this is a great promise and a great example for the tribulational servants of God. So anyway, I just wanted to share those thoughts with you. I think it helps maybe make a little bit more sense out of why those two scenes are juxtaposed as they are in that passage.

As soon as those people are sealed, what's the value of the seal? Well, you see the last group of people that got sealed and what God has done for them. These people have the expectation that as God is consistent in His dealings with all of His people, He's going to do the same thing for them. But then we saw the trumpets and we went through these various trumpet judgments that are detailed in chapter 8 and chapter 9. The earth, of course, is being judged.

The sea is judged. You have heavenly things coming down. We talked about the fact that the seals present a man or human type viewpoint.

The trumpets, more of an angelic viewpoint. And then we're finally going to get to the vials or bowls and that's going to be God's word on it, God's viewpoint on it. But we pick up now at the sixth trumpet in the middle of chapter 9, verse 13.

We have already described men seeking death in verse 6 and not being able to find it, desiring to die and death will flee from them. Heaven help you if you get in a hospital and you've got some sort of terminal condition and there's pain and everything else because you can't get anybody to let you die. You say, DNR, no extraordinary measures, do not resuscitate.

But you know how it is. And the more medical technology progresses, the less control you have because once they've got you in your clutches, you can't say, look, just let me go. I'm suffering.

Well, you can't do it. Medicine is going to be such... Oh, by the way, you know that this is the season of Rosh Hashanah. We had that this week.

And just lest you think I'm an actual date setter, I have talked a lot about, you know, sometime in the second decade of this new millennium. But keep in mind that there is a school of thought that says, Jesus talked about the fact that Jerusalem will be trodden underfoot by the Gentiles until the time of the Gentiles is fulfilled and that the generation would not pass away until all these things are fulfilled. If you put those two passages together, there is a possibility that... What year did Israel take back control of Jerusalem? 1967.

How long is a biblical generation? 40 years. So, two years from now, at this season, you could conceivably see God doing something. So, that's... I'm just saying.

That's another possible... I think God can... And believe me, given a choice between waiting until the 2020s or having it happen year after next, I think we'd all stick our hand up and say, even so, come Lord Jesus. But one thing it does do, knowing that there is a possibility of a symmetry there in terms of one generation, and of course Jesus said the generation will not pass away, so it could happen even sooner. It could happen, as the song says, at virtually any time.

I am not a believer, as you know, in the any moment rapture theory that has been batted around for centuries. The seminary teaches Jesus could have come at any time in the last 2,000 years. No, He could not.

He could not come at any time in the last 2,000 years. Certain things have to be in place. But, as of our generation, all of those things are in place.

And as far as I'm concerned, He really could come at any moment now. There is nothing standing in the way of the fulfillment of 70th week prophecy now. All the technology is in place.

There's nothing extraordinary. There's nothing lacking. There's no reason to think that someone could not take charge of the world economy and control buying and selling.

Look at the electronic commerce that takes place today. Look at the European Union. Do you really need anything else to happen to have a revived Roman Empire? Do you need any technology to bring about the kind of self-inflicted destruction that you see with the four horsemen? Look at the behavior of people in over-commercializing the poultry industry and coming up with the bird flu.

Look at the over-indulgence in depraved sexual practice that has led to epidemics of sexually transmitted diseases. When you want to talk about pandemics and the beginning of birth pangs, people are saying, well, why all these hurricanes? Why all these floods? Why all the unusual earthquakes and so on? Jesus said, at the time of the end, it's going to be time for something new to come into being. Birth pangs are the sign that something new is on the way and it's very near.

What is old is passing away. What is new is coming on. And this creation has been laboring under the curse for 6,000 years.

And whatever you want to ascribe it to, just the timing of God, I think it's reasonable to expect that the Lord Jesus could come back and get us at any time and, in short order, the events of this 70th week that we're studying could begin. There's nothing standing in the way. So, it's incumbent upon us to be ready and to avail ourselves of the time that remains.

As I pointed out before, these tribulational servants, these 144,000 sealed servants, are going to get the chance within that seven years to do whatever it is they're going to do to lay hold of their inheritance. It's all going to take place in seven years or less. That's how much life they have before the Millennial Kingdom comes.

How much time do we have left? You can figure on three score and ten minus your current age or less. Right? Maybe two years. Maybe a year.

Maybe a few days. We could assemble next week and some of us could be gone. We just don't know what the plan of God is.

But we know that whatever time remains to us is unique. We're never going to have the chance again to struggle against a sinful nature and a fallen world and the forces of evil that are loose under the rule of the Prince of the Power of the Air. We'll never get to learn in an environment like we have now.

I've often thought about the fact that people in the military only go to boot camp or only go to their initial training once midshipmen only have one plea beer. We're down on our knees thanking God that they don't say every ten years you've got to go back and do that again. Enlisted men don't want to go back for eight more weeks of boot camp.

But the things that you learn there serve you for life and you want to be sure you learn them and that you don't miss it. Well, this is our time of preparation. This is our chance to strengthen our faith muscles in a way that we'll never be able to do again.

We are determining our place and our opportunities and our inheritance and our function in the ages to come now and every day counts. And it's a hard thing to remember. And our besetting sins get in our face.

We're distracted. We have lots of problems because we're fallen. But it doesn't change the fact that God has given us this time.

We are still alive. God still has a plan for our life. He doesn't care what's gone on in the past. From now forward, we have choices that we can make to avail ourselves of this time that remains.

Well, back to Revelation 9. When the fifth trumpet sounded, a star falls from heaven to the earth. As we have seen, all of these trumpet judgments are heavenly. They're angelically heralded by an angel blowing a trumpet.

They take place in the celestial spheres. Things keep falling on the earth that man cannot protect himself from. They say, oh, you've seen these movies where guys fly out into space and try to detonate a nuke or push against an asteroid and keep it from hitting the earth.

That is just so much fantasy, wishful thinking. It's not going to happen. Look at this chapter.

These celestial catastrophes are unavoidable. That's their nature. You can't stop yourself from hearing the blast of a trumpet.

In each of these trumpet judgments, you might be able to tackle a guy and keep him from breaking a seal. Or you might be able to jump in there and keep somebody from spilling a bowl. I don't think those are necessarily... If God's going to pour the bowl out, I don't think you're going to stop Him.

But one thing's for sure, if somebody blasts on a trumpet, you cannot stop yourself from hearing it. I don't care how good your Bose noise-canceling earphones are. I don't care how thick your sponge rubber deals are.

If somebody sounds a trumpet, you are going to hear it. And these judgments, these

trumpet judgments are inevitable. You cannot get away from them.

So you have the hail and fire mingled with blood falling on the earth. You have the sea being struck and nobody can do anything about it. There's death and shipping is destroyed.

How many examples do we have to see of what flooding does this year to know that when the sea is struck, a third of the ports and a third of the shipping is going to be wiped out? Why is that important? Why do we care about the shipping? Or the people who are still here, why will they care about it? Where does your food come from? Where does your transport for nations that don't grow their own food... If you're the United Arab Emirates and your land is a bunch of sand, you're trading oil for food. That was the whole Iraqi thing, right? Oil for food. We had the oil for food program.

Why? They've got no food. Well, you wipe out the shipping. Where are they going to get their food? It's not going to be coming through the shipping lanes.

Why do you think these nations are going to get up in arms and say, I'm going to march over to where there is food? Where in the Middle East does food grow now? Israel. Look at the crops. Look at the places like Southern California.

It's like the San Fernando Valley over there. That's where the food is. And one of the motivations for these sand-dwelling, oil-pumping nations to hayakko out of their capital cities and go marching is to get to that fertile land where food grows.

Because the shipping isn't going to be happening anymore. And there's going to be grievous harm done to communication and so on. The fresh water is going to be struck.

God has a plan and He's going to provide the motivation for these nations to come and assemble in the valley of Megiddo to be annihilated. And this is how He's going to do it. They're going to be out of food.

They're going to be out of water. They're going to be nursing their ages-old hatred of the Jews and of Israel. And they're going to see what they want and they're going to want to march down there and take it.

What is the motivation for everyone to assemble at that spot? The trumpet judgments are a big part of it. The vegetation is struck. And so the other bread basket areas that they might want to go to... You know, Russia supposedly got a big bread basket in their southern regions there.

Well, it's all going to be destroyed by hail and natural disasters. They're going to want to ship it in from other countries. It's not going to come.

The shipping is going to be destroyed. It'll just be a trickle. Just enough to keep them

alive and make them angry.

And then the freshwater is going to be struck. The rivers and springs of water. This is going to include your pipelines and your water treatment plants.

Turning seawater into freshwater is going to be destroyed and disrupted. Wormwood is going to come down and they won't be able to process seawater anymore because something has hit the ocean and produced a kind of contamination that filtration plants and evaporative desalinization plants cannot handle. And so, no water.

Then the heavens are struck. The sun is struck. A third of the moon, a third of the stars, and a third of them are darkened.

This is going to be atmospheric disturbance. The stars are not literally going to fall from heaven to earth. We know that that's a physical impossibility.

When it talks about stars falling to earth, what is this? Meteor showers. Like we've seen, the Leonid meteor shower and so on. A third of the day does not shine.

Likewise, a third of the night. Everything is darkened. This further disrupts the ability to grow crops, to accomplish anything.

Everybody says, oh, solar power, that's the answer. You ought to read your Bible. Solar power is not the answer.

Look at what the Bible says. I'm not going to be bolting any solar panels to my roof. Whether I'm living there or somebody else, that's not going to happen.

An angel flying through the midst of heaven says, whoa, whoa, whoa, to the inhabitants of the earth because of the remaining blast of the trumpet of the three angels who are about to sound. Then we got to the locus. We looked at that in detail last time.

Keep in mind also what I did not mention last time. What is the biggest, and I'm ashamed that I forgot to mention this, what's the single biggest feature about this whole locus picture here? We talked about the sting in the face and the symbolism of all these. What's the single biggest feature about locus? They swarm.

It's not like, oh, look, there's a locus on my lawn. That's not a problem. There are hordes of them.

They are so, it's like trying to fight the Chinese or something. I mean, there's just endless battalions of them coming across. There's no end.

By the time you can deal with the ones in front, why, more have marched over the horizon. So, when the bottomless pit is opened and smoke arises like the smoke of a great furnace, so the sun and the air were darkened because of the smoke of the pit, you

get an idea that this locust plague is connected with wormwood because both of them are said to darken the available light and put some sort of pollution in the atmosphere. These locusts, as the scorpions of the earth have power, you don't have hordes of scorpions.

Scorpions don't swarm. I've never seen them do it. I woke up and found the pieces of one in my bed one time.

I was thankful that, you know, if it was him or me, it was him. But I've never, you don't see swarms of scorpions. But locusts, you do.

They're commanded, unlike real locusts, not to harm the grass or any green thing or any tree, only men who do not have the seal of God on their foreheads. So, how does this work in real life? Well, as I suggested, this is just a speculation on my part. It's not really even Bible interpretation.

It's just speculation. Suppose, for the sake of argument, that the mark of the beast is a chip. Suppose that it is implanted in people.

And God says, you're in big trouble if you take that mark, if you get that thing. And so the servants of God have the seal of God and they say, I'm not going to take that, and they don't. But this little thing is a piece of technology that works wherever you are.

How do you get radio now wherever you are? FM winks out if you get too far from the broadcasting tower. AM, as we've known since I was a little kid, is a direct line of sight thing. You go onto a bridge, it winks out.

What is our current technology where you can get communication no matter where you are? Satellite. What's the problem with... and this is another reason I'm not ever going to get the dish. I'm going to stay on cable for my internet and my TV signal.

Why? Satellite dish is great as long as you've got blue skies smiling at me, but if you've got a one-third obfuscation of the atmosphere, if it's full of smoke and cloud and dust and whatever this stuff kicks up, what's going to happen? All of that communication is interfered with in a big way. Now, this would be like having money in the bank, but you can't get it because the bank is all running on electronic transfers and the computer is down. Well, Mr. Hull, we'd love to let you make a withdrawal, but I can't pull up your balance because my computer is down.

But I've got \$20 in there and I want it right now, so I can buy a loaf of bread. Sorry, Mr. Hull, but until the computer comes back up, I can't verify that transaction. We don't actually keep money here.

It's all in the big electronic ether cloud in the sky, and we get all of our information over the satellite, and when you come and put your forehead on the ATM that verifies who

you are with your chip, it's not happening. And it's going to take us five months to fix the system, type of thing. You see what I'm saying? There's a lot of ways that with current technology, this could literally come to pass.

It doesn't kill them, but it torments them for five months. Grievous pain for everyone that is relying on that mark. Maybe, in other words, what I'm suggesting to you is this scorpion sting is a physical pain, right? But this is symbolic.

What does it represent? I am in some sort of distress because what I was expecting and what I was promised and what's supposed to come through that mark isn't coming. And this is big disruption of the whole worldwide system. This is why peace is going to be lost that the Antichrist worked so hard to achieve and got worldwide peace going, worldwide banking going, worldwide commerce going.

It's all controlled with the satellite network or his worldwide wherever, however it is he's doing it. But when the Wormwood thing hits and God obfuscates all of the communications, now the whole thing has come undone. And for at least a five-month period, men can't do anything.

It's like the torment of a scorpion when it strikes a man. It's like the torment of a scorpion. What's the problem with the torment of a scorpion? You can't just take an aspirin and get it to go away.

You can't get away from it. It's always there. It's night and day.

You can't sleep. You can't eat. You can't distract yourself.

It's a very persistent and distracting pain. You can't get away from it. Well, we talked about this before.

Hair like women's hair, teeth like lion's teeth. Some people say this hair is the wiring. It's the fiber optics or whatever.

I think that's reaching a little bit. But it does speak of technology. It speaks of human involvement.

It looks good. It's got a human face on it. It's supposed to be user friendly, let's say.

But as their king, they have over them the angel of the bottomless pit whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon. Apollyon, as I mentioned last time, comes from that word Apollumi, which means to obliterate, to lose something. You had it and it's gone.

It's inaccessible. One woe is past, behold, still two more woes are coming after these things. Verse 13, the sixth angel sounds, I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, Release

the four angels who are bound at the great river Euphrates.

So the four angels who had been prepared for the hour and day and month and year were released to kill a third of mankind. What is this all about? The number of the army of the horsemen was 200 million. I heard the number of them.

What on earth can this possibly be? Well, we're going to have to pause and take our break. When we come back, we'll see what it is that is released at the sound of the sixth angel's trumpet.