

Revelation 20-04-30b

We're back now from our break. I want to thank Dan for that beautiful rendition of holy, holy, holy. And I think we'll be returning to our former, more professionally produced mode of broadcasting this Sunday since some of the restrictions have been lifted.

Our faithful and talented engineer will be back to do this right. And I'm personally grateful for that. Uh, let's resume our study.

Now we're looking at the book of revelation and we have covered the seven seals. Uh, you'll remember seal number one was the white horse with the bow, the crown going forth conquering and to conquer seal. Number two was the red horse.

Peace is taken away. People kill each other and there is a sword involved. This is the sword of warfare.

Seal number three, revelation chapter six, verse five is the black horse. And this is economic disaster, uh, high prices, scarce food, uh, revelation chapter six, verse eight, the fourth seal, the pale or green horse, the Clorox horse death with Hades riding after, uh, one quarter of the population of the earth dies due to four causes. This is the sword hunger, death, whatever that connotes and beasts, violence of some kind.

Those four exist as a set. Then I put a little squiggly line under the first four seals because the fifth seal, we changed to a completely different scene. We're looking essentially in heaven.

This would appear to be the heavenly altar and the souls that are under it. And metaphorically these souls say, how long, Oh Lord, until our deaths are avenged. And he says, you've got to wait.

Uh, this is revelation chapter six, verse nine. And, uh, a white robe is given to each of them and they need to rest a little while longer until the number of their fellow servants and their brethren who would be killed as they were, was completed. And then you have the opening of the sixth seal in, uh, chapter six, verse 12.

And behold, there is the great earthquake. The sun becomes black as sackcloth and the moon becomes like blood. The stars of heaven fall to earth like a fig tree drops.

It's late figs shaken by a mighty wind. We just talked about figs with the withering of the fig tree back in a resurrection Sunday season. The sky receded like a scroll when it is rolled up and every mountain and Island was moved out of its place.

This seems to be a function of the great earthquake. Um, the Kings of the earth, the great men, the rich men, the commanders, the mighty men. These are the ones who have not, uh, necessarily suffered on the previous judgments because they've been protected by their power

and wealth.

They are now crying out, uh, along with every slave and every free man hiding themselves in caves and rocks of the mountains saying to the mountains and rocks fallen us and hide us from the face of him who sits on the throne and from the wrath of the lamb. And they somehow deduce that this is the wrath of God. There's no longer any atheists.

All of these remaining people are, uh, recognizing that the great day of his wrath has come. And who is able to stand after these things in chapter seven, verse one, you have a scene, and this is the four angels holding back the winds. And there is a suggestion, at least in my mind that this may, uh, be an implied reference to the holding back of the usual ministry of the Holy spirit of, uh, convicting and, uh, bringing people to Christ and so on, but the wind does not blow.

It's also a recognition that God is in control of climate, not people with hairspray or air conditioners or greenhouse gases. God's angels control the climate they and no other. Um, and another angel having the seal of the living God, this is a senior angel, uh, some form perhaps of arch angel who has authority over the four angels and says to them, do not harm the earth, the sea, or the trees until we have sealed the servants of our God on their foreheads.

This is the sealing angel. He has the seal of God, and he is like the incense burner and Ezekiel. He is authorized to go out and seal on their foreheads.

Why can he seal them on their foreheads? Well, because their forehead isn't already marked with some other seal. And so you have these 12 tribes of Israel represented here. Uh, there's a lot you could say about that, that we'll talk about in a future time.

That's the first scene. This is an earthly scene. There's a judgment coming on the earth and on the sea and people on the earth are sealed with the seal of God by the sealing angel before those judgments are allowed to fall those final judgments.

That's seen one after the sixth seal is opened. You have this, uh, scene of the, uh, the, there is a great earthquake and people are crying out and then you have the scene of the ceiling. Now you have a second scene.

Uh, and I didn't really talk about this one in the first session in chapter seven versus nine through 17 you have after these things I looked and there is a second scene. We just saw the earthly scene with those who, uh, we'll find out later have already been marked with the mark of the beast. Those who have not taken the mark have their foreheads free to be sealed by the angel and they are exempted from the judgment.

Uh, after these things, now we're going to have a heavenly scene, two kinds of people. Uh, just as there are two kinds of angels, the fallen angels are restricted to the earth and there is an earthly conflict. There is a scene in heaven and the heavenly people are up there.

After these things, I look and behold a great multitude, which no one could number all nations, tribes, people, and tongues, not the tribes of Israel. Those who come to faith on the earth are assigned to a tribe in Israel. It doesn't really matter what their heritage was, uh, what their actual genetic makeup may be.

The people who are sealed by God's angel are equally divided among the 12 tribes that are there listed. If you look at that list, it's interesting because you've got, uh, one of the original brothers is missing and you've got sons of Joseph listed, but that's a subject for a future time. But here all nations, tribes, people, and tongues standing before the throne and before the lamb clothed with white robes with palm branches in their hands.

Notice the tribulation is not complete, but this crowd that no one can number is already in heaven standing before the throne already has their white robes saying with a loud voice, 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 fell on their faces before the throne and worshiped God saying, amen, blessing and glory and wisdom, thanksgiving and honor and power and might seven things 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? I said to him, sir, you know. So he said to me, these are the ones who come out of the great tribulation and washed their robes and made them white in the blood of the lamb. Therefore they are before the throne of God and serve him day and night in his temple.

And 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 for the lamb who is in the midst of the throne will shepherd them and lead them to fountains of living waters.

Your new King James says living fountains, it's fountains of living waters. And God will wipe every tear from their eyes. These are heavenly people.

They have a heavenly dwelling. Uh, the land is with them. And the reason the sun doesn't strike them or any heat, uh, and they, uh, don't hunger or thirst is they're not operating or living on the earth.

Where is resurrected Israel going to be resuscitated Israel in the millennial kingdom on the earth, the sun will strike them. There will be such a thing as hunger. That's the sheep and goats judgment.

What did you do about those who are hungry or naked or thirsty or sick? Uh, the, the judgment at the end of the millennium will be based on what people do on the earth. These are people who already have been resurrected and glorified. They stand before the throne of God, which they could not do in any kind of an earthly state.

They have their white robes of righteousness and they serve day and night in the heavenly realms there in or near the temple, et cetera. Now we say, well, you've seen, uh, Israel, the, the, the old Testament saints have not yet been raised because the 70th week of Daniel is not finished. You haven't got to Daniel 12 to where many who sleep in the dust of the earth awake to enter into the earthly fulfillment of God's promises to Israel.

These are 144,000 who are representative of Israel in the last seven years of the age of Israel. If you come to faith in this, in this time, which they have done, because if they had come to faith before that, they would have been in the rapture and they would have left, but they have come to faith, uh, at or near the beginning of this period. And they've refused to take the mark.

Uh, and those are the 144,000 on earth. They are sealed against an earthly judgment. These people are in heaven, remain in heaven.

The sun and hunger and thirst and the rest of it is not going to strike them. They're permanently in heaven and their time of tears is over. Here's the interesting question.

It says in verse 14, seven 14, these are the ones who come out of the great tribulation come out of. And so there are people who link this back to the, uh, fifth seal and the souls under the altar. How long, Oh Lord.

Well, you've got to wait until the rest of the martyrs come and join you essentially. And they see these as being those martyrs. Well, a, this is a whopping lot of people.

It's a multitude that no one can number. They can number the people down on the earth. There's 144,000, 12,000 for each tribe.

This is an innumerable company and they're from every tribe, kindred tongue and so on. And they already have their white robes, white robes have been given to the souls under the altar. These people already have theirs.

And they seem to have gotten their white robes before the martyrs under the, under the altar did. But the tricky part here, and why is it that you have people who don't necessarily believe that the church leaves before the tribulation period? This verse is one of their go-to pieces of evidence. These are the ones coming out.

This is air common. No, it is a present participle. These are ones coming out from Eck out from these are ones coming out from it would be so easy for everybody to be pre-trib.

If this was an heiress participle, the action of the heiress participle does what precedes the action of the main verb. These are ones having come out before the great tribulation. And they're now up here, praising God, ministering.

The sun's never going to hit them. And so on, but it says, these are ones coming, coming out. So

here is the faith and patience of the saints to figure out why this is a present participle, which represents ongoing action in present time.

When this is after the sixth seal, are these people still coming out from the great tribulation? Well, long story short, again, when we do a little bit more detailed study, I will explain this in detail. But the short answer is. All of these are represented as present action.

This is a multitude back up in verse nine that no one can number being clothed with white robes, having palm branches in their hands, crying out present tense. Salvation belongs to our God. And you have this episode of the angels and the elders and the living creatures falling down and saying, but this represents an ongoing state.

They are coming out in the sense that they have been out from the beginning. You know, there are people who work out. Well, they've been working out for a long time and they continue to be working out.

They started in the past, but you don't necessarily say, well, they did it in a time past and something could change. This present tense indicates their ongoing status in heaven. And that's why it goes on to say the sun is never going to strike them.

It doesn't say that about the martyrs under the throne. And it doesn't say that about the rest of the martyrs who are going to join them before they are avenged. These people are already before the throne and you can't hang too much on the present participle is my point.

People want to hang a lot on it, but you really can't. These are ones who coming out from the great tribulation are standing there with their song of praise, their white robe, their palm branches. And they have, and here's another interesting phrase here.

Look at verse 14. These are the ones coming out of the great tribulation and washed their robes and made them white in the blood of the lamb, washed their robes and made them white. This innumerable company standing before the throne may not be all of the church age rapturees.

These are the ones who have washed their robes and made them white. Is it possible to be a believer and not do first John one seven and first John one nine? Is it possible to be saved and be reprobate and be unfaithful and be in the darkness, which is outside? Yes, it is. These coming out of the great tribulation and who washed their robes and made them white in the blood of the lamb are the ones.

And the focus here is not on when did they come out from the tribulation? The focus is they are faithful. They are those saints who washed their robes, who have a robe, a white robe of righteousness to stand in God's presence. We've talked about this before.

Uh, getting from sin and corruption to zero is one thing. Being at zero is not enough. You, we need positive righteousness.

We need proactive laying hold of righteousness by faith to have a robe, to be able to stand in God's presence. Not everyone who says, Lord, Lord is going to be qualified to sit at table with the Lord. Not everyone who recognizes him for who he is and is in fact saved is going to be qualified.

If you deny him before men, he will deny you before the father, meaning you're not going to stand in this crowd before the throne. You will not be qualified if we haven't actively laid hold of righteousness by faith and invested in inheritance. These are overcomers.

These are inheritors. They are qualified to stand in God's presence, not just by virtue of salvation, but by virtue of having washed their robes and made them white. This is after salvation.

And notice it doesn't say they have robes that were given to them, made white in the blood of the lamb. They did this. Who did the washing? Salvation is all of grace and not in a UGHT of works, right? Not of works in OT Ephesians two, eight and nine.

Lest any man should boast we're saved by grace through faith gift of God, not of works. It's a gift of God. These robes are not a gift.

These robes have been washed and made white by the owners. They washed their robes. They made them white in the blood of the lamb.

That is righteousness by faith, faith exercised voluntarily, proactively by believers. This is who we want to be. Are we talking about the tribulation and talking about the 70th week of Daniel and all these judgments and things going on on earth? Yes.

Do we have personal need to pay attention and have application? Yes, we do. Because this is us potentially. We want to be in this white robed throng.

You want to have a palm branch. You want to know the words of this song. You want to be able to praise God in the presence of the 24 elders and the four living creatures and the lamb seated next to he who lives forever and is seated on this throne, which is God the father.

No man comes to the father, but by me, they've washed their robes and made them white in the blood of the lamb. Of course, you have to be saved, but it takes more than salvation to be in this crowd. Every tribe, kindred tongue nation, that's church age saints, church age believers, faithful, obedient, the faith and patience of the saints is in view here.

So you've got those on earth, 144,000 who are sealed. You've got those in heaven having already obtained their reward, already functioning in the heavenly realm, never again subject to the kind of earthly testing that is still going on and still creating martyrs down below. Okay.

So that's, that is after the opening of the sixth seal, you have two scenes, one on earth, one in heaven, one on earth, seven, one through eight, one in heaven, seven, nine through 17. Got it.

Two scenes after the opening of the sixth seal, then you have the seventh seal and there's silence in heaven for the space of half an hour.

We don't know what happened on earth at the opening of the seventh seal. All we know is in heaven, there's, there's no angels, there's no trumpets, there's no voice from the, from the throne or from the temple. There is silence in heaven for 30 minutes.

Now we're going to look at the trumpets. And as I said, at the beginning of chapter eight, we have a reset. When he opened the seventh seal, there was silence in heaven for about half an hour.

That's the end of the seals. Seals are done. Everything that follows has nothing to do with the seventh seal.

It's going to go back and start over at the beginning of the 70th week of Daniel, at the beginning of where the seals were opened. And unsurprisingly, we're going to see this four plus two plus one pattern with the trumpets, just like we did with the seals. So, uh, John sees the seven angels who stand before God and to them are given seven trumpets.

Now, John is looking at this sequentially from a human point of view. There's no way to tell it cogently in parallel. So these three strands of seals, trumpets, and bowls are written down sequentially in the book of revelation.

But John has basically gone back during that silent half an hour. And now instead of looking at the seals are of the earth. These are clay seals or wax seals.

And the consequences of the breaking of these seals are largely on the earth. Even the martyrs under the altar were martyred on the earth. And the question is, when will their earthly death be avenged? And then you have these, uh, these two scenes between the six and the seventh seal.

Now it's a reset and you see the seven angels with John. Then another angel having a golden sensor came and stood at the altar. He's given much incense that he should offer it with the prayers of all the saints upon the golden altar, which was before the throne.

Now the sensor with the prayers of the saints, where are the saints? Where are all the saints who had been praying? They're right there. So why would you need a bowl of their prayers when they are talking to God? The ones that we saw in the end of the preceding chapter, uh, don't need to pray. You don't have to pray when you're already in heaven, right? So where are these prayers coming from? We have reset.

And these prayers, in my view, are the prayers that have been offered throughout history, particularly throughout the church age. So these prayers are for justice are for judgment are for God to fulfill his covenant promises, both to Israel and to the church. And so this sensor with the prayers of the saints ascends before God from the angels hand in verse three, it says that he is going to offer this incense with the prayers of all the saints upon the golden altar, which is before

the throne.

This is the heavenly golden altar of incense. So these prayers, their content has come before God and they are offered before the throne. The smoke of the incense with the prayers of the saints ascended before God from the angel's hand.

Then the angel took the sensor, filled it with fire from the altar and threw it to the earth. This is cause and effect. The answer to the prayers is fire that is taken from the altar and is thrown on the earth.

These are God's judgments. There are noises, thunderings, lightnings, and an earthquake. Now this is a summary.

This is the scene in heaven. And this spans the entire seven years. This scene spans those years when he opens the seventh seal, you're taken to heaven.

There is silence for half an hour and you see the seven trumpet angels and another angel with the golden sensor. And this is simply communicating to us that this time of tribulation and the time of the 70th week, the time of, of these seals and trumpets and bowls is the time when the prayers of all of the saints are going to find their answer and their fulfillment. And it is going to conclude with noises, thunderings, lightnings, and an earthquake.

Now you want to note noises, thundering, lightning, and an earthquake. This is at the end of the seals and, and the beginning of the trumpet. So the trumpet angels are standing by, but you have this heavenly scene that that's almost taken out of time.

Then in verse seven, in verse six, the seven angels who had the seven trumpets prepare themselves to sound. First angel sounds and you have hail fire and blood. It destroys a third of the trees.

This is chapter eight, verse seven. The next verse, the second angel is going to sound and a great mountain burning with fire is thrown into the sea and a third of the sea becomes blood. A third of the living creatures in the sea died and a third of the ships were destroyed.

Do you want an easy way to remember what happens with the second trumpet? A third of the fish and ships are destroyed. It's fish and ships, but notice, uh, there is, uh, hail and fire mingled with blood thrown to the earth. Remember the, the throwing up above of coals of fire from the altar.

This is sort of like the beginning of, of the retribution that comes from God, hearing the prayers of the saints. And then at the end you have the noise, thundering, lightning and earthquake. It's just a summary of everything that's about to happen here.

You have the detail. So here's, and you can imagine this in the real world. Think about the coming of some near earth object that has been shattered out in space somewhere.

And so you've got meteorites that fall in advance of the big one, the big chunk. So you've got a lot of early ones who are falling to earth. And, uh, this is hail and fire mingled with blood thrown to the earth.

And this causes a third of the vegetation and green grass to be burned up. Then you have the chunk, the, the main piece burning with fire thrown into the sea. A third of the sea becomes blood, blood, of course, representing death, violent death, usually quick death.

Uh, you know, you don't slowly bleed over time. Typically when blood is spilled, the victim dies very quickly. A third of the fish and ships are destroyed.

Then in verse 10, the third angel sounds the third trumpet sounds and a great star from heaven, burning like a torch falls on a third of the rivers and on the Springs of water. The name of the star is Wormwood, a third of the waters. This is the fresh water.

These, this is your drinking water, the Springs and the rivers, not the salt water of the sea, but the freshwater that people depend on to live, uh, turns to Wormwood. So it's either radioactive or it is poisoned in some way. And many men die from the water because it is made bitter.

It's made undrinkable. Uh, it's, it's made unhealthy. Then the fourth angel sounds and a third of the sun is struck and a third of the moon and a third of the stars.

So the third of them were darkened. A third of the day does not shine. And likewise, a third of the night.

So these first four trumpets, I would submit to you are four aspects of the same essential event. This is the Wormwood meteor slash comet slash near earth object that hits the earth. And this is why the proportions are the same.

A third of the trees and all the grass is burnt. A third of the sea, a third of the fish, a third of the ships, a third of the freshwater, uh, and the impact, the cloud vapor and dust that is kicked up from this darkens the sky. It cuts all available light to the earth by a third.

Uh, and that set is followed by the, uh, flying angel in verse 13 of chapter eight. And he says, Whoa, Whoa, Whoa, to the inhabitants of the earth. There's been four, there's three more coming.

So this, there's an underline under the first four, just like we had an underline under the four horsemen that constituted the first four seals. And, uh, Whoa, because the remaining blast of the trumpets of the three angels who are about to sound. Then in chapter nine, you have the fifth angel sounding and we're going to have five and six again, look like a pair, just like the souls under the altar.

And then the, uh, great earthquake of the fifth and six seals here. You had the fifth trumpet star

fallen from heaven to the earth to him has given the key to the bottomless pit. He opens the bottomless pit and smoke arises out of the pit.

Like the smoke of a great furnace, the sun in the air darkened because of the smoke of the pit. And you get the idea that this is yet another aspect of the same essential event that has been detailed in the first four trumpets. But now this star is personified.

He is an angel and he has a name out of the smoke of the, uh, of the pit locusts come up upon the earth to them is given power. Scorpions of the earth, like have power, uh, commanded to harm, not the grass of the earth or any green thing or any tree. You remember the grass has already been burned up, but it's trying to grow back.

And a third of the trees have already been destroyed. Uh, but only those men who do not have the seal of God on their forehead. Now you remember that the scene we saw, uh, in the seals was the four angels holding back the wind and the sealing angel going and sealing the 144,000 that are on the earth.

And here, uh, at the opening of this, uh, the sounding of the trumpet, there are, they have already been sealed. So these seals and trumpets don't necessarily overlap in terms of their timing, but they overlap in terms of their sequence. And so they're given authority not to kill, but to torment people for five months.

And there's a lot of detail on that torment that we'll cover later. Um, it's very interesting that these, uh, locusts are discussed in terms of their, uh, upper body. It's their crown, their face, their hair, their teeth.

You get, you get, uh, four different descriptions of their head. Then you get their breastplate and then you get their wings. So you're given six different aspects.

Four of them have to do with the face. Two of them have to do with the, with the upper torso. Their, their breastplate is on the front, their wings are on the back.

And so once again, we have this four and two and, and ultimately one, uh, thing. And because of their, uh, their scorpion stings, they have power to hurt men for five months. Verse 11, they have a King over them.

The angel of the bottomless pit whose name in Hebrew is Abaddon, but in Greek, he has the name Apollyon. This is destruction. You know, Apollumi is, is, uh, to wipe something out.

One woe is passed. Still two more woes are coming after these things. Then the sixth angel sounds in verse 13, heard a voice from the four horns of the golden altar, which is before God saying to the sixth angel has the trumpet release the four angels who are bound at the great river Euphrates.

Remember after the breaking of the sixth seal, you have the four angels who are holding back the wind. Now at the sounding of the sixth trumpet, you have four angels who are bound in the river. So we were kind of back aligned with the sixth seal and the sixth trumpet here.

So the four angels who've been prepared for the hour and the day and the month and the year were released to kill a third of mankind. Now the number of the army of the horsemen is 200 million. I heard the number of them.

I'll talk more about that in the future. I saw, uh, I saw the horses in the vision. Those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow.

And the heads of the horses are like the heads of lions out of their mouths come fire, smoke, and brimstone by these three. Uh, a third of mankind is killed by the fire and the smoke and the brimstone, which comes out of their mouths for their power is in their mouth. And in their tails, their tails are like snakes having heads and they do harm with them.

The rest of mankind, which were not killed by these plagues did not repent of the works of their hands, that they should not worship demons and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. Of course, in these future days, this is going to be the worship of technology, the worship of things made out of earthly materials. I'm trusting in those for my deliverance.

My, my tech will save me. Science will save me. Scientists will save me.

Doctors will save me, whatever it may be. They did not repent of their murders or their sorceries or their sexual immorality or their thefts. These four things, this is murder.

The second one is drugs. This is pharmachea. They still, uh, and, and the third sexual immorality, this is pornography.

This is faithlessness. This is intrigue, underhanded, uh, betrayals and, uh, uh, going back and, and, uh, not keeping their word or their thefts. So that is after the, uh, opening of the sixth seal.

Now, just like we did before after the, I'm sorry, this is the sixth trumpet. Remember after the opening of the sixth seal, we then saw two scenes. One was an earthly scene, the ceiling of the 144,000.

The second was a heavenly scene here after the blowing of the sixth trumpet. We're going to have two scenes before we get to the seventh trumpet. The first scene starts in chapter 10, verse one.

I saw, this is how John introduced the scenes last time. I saw another mighty angel coming down from heaven, clothed with a cloud. A rainbow is on his head.

His face is like the sun, his feet like pillars of fire. He had a little book open in his hand and he set his right foot on the sea and his left foot on the land. So he is standing on the earth, but evidently his head is in the clouds because he's got this rainbow, right? So he's like a tall angel and he's, he's standing on the ground, but his head is up in heaven.

Where's John, by the way, from chapter four, verse one on, I heard a voice say, come up here and I'll show you what's going to happen after John is viewing these things from the heavenly perspective. The angel is holding a book in his hand, a little book, his feet are on the earth. So he's, he's involved in what's going to happen on the earth, but his face and his voice and his hand with the little book is up in heaven.

And so, uh, he has this little book and he cries out with a loud voice as when a lion roars, when he cried out seven thunders uttered their voices. When the seven thunders uttered their sounds, their voices, I was about to write, but I heard a voice from heaven saying to me, seal up the things, which is seven thunders uttered and do not write them. The angel whom I saw standing on the sea and on the land raised up his hand to heaven.

Notice he's standing on the land and the sea, but he, his head and he raises up his hand to heaven. And he swore by him who lived forever and ever, who created heaven and the things that are in it, the earth and the things that are in it and the sea and the things that are in it, that there should be delay no longer. So we're coming to the end of this tribulation period.

There's not going to be any more delay at the end of the trumpets. Just as we saw that things were coming to a conclusion at the end of the seals. You saw in chapter six, verse 17, the great day of his wrath has come and who is able to stand and the great day of God's wrath.

That's when the tribulation gets ended. Well, here the angel says the delay will be no longer. And in the days of the sounding of the seventh angel, when he's about to sound the mystery of God will be finished.

As he declared to his servants, the prophets that's seen one. And this same scene continues here. We're still in scene one in verse eight, where the voice from heaven says to John, go take the little book open in the hand of the angel who stands on the sea and on the earth.

So John in heaven goes to the angel whose head, shoulders and hand with the book are in heaven. And he says, give me the little book. And he said, take it, eat it.

It will make your stomach bitter, but in your mouth, it will be sweet as honey. I took the little book out of the angel's hand. I ate it.

It was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, you must prophesy again about many peoples, nations, tongues, and Kings.

That's the end of scene one. Just as after the opening of the sixth seal, we have a second scene at the blowing of the sixth trumpet and it begins in chapter 11. This is the measuring rod that is given to John and he stands and says, notice how much angel involvement there is in the forward progress of this whole sequence.

And the angel says to John, rise and measure the temple, the altar, and those who worship there. I will give power to my two witnesses. They will prophesy 1,260 days clothed in sackcloth.

Notice how this vision goes back to the beginning. You can't start out the two witnesses with 1,260 days unless they're either at the beginning or at the middle of the tribulation. This can't be the end that the angel said there will be no more delay.

We have to have slipped backward in time and we're looking at it from a different perspective. These leave the outer court, do not measure it. It will be trodden by the Gentiles for 42 months.

That's half the tribulation period, right? So this continues now. These two witnesses will prophesy 1,260 days clothed in sackcloth. These are the two olive trees and the two lampstands standing before the God of the earth.

This arcs back to Zechariah. We don't have time to look at it. If anyone wants to harm them, fire proceeds from their mouth, devours their enemies.

If anyone wants to harm them, he must be killed in this manner. These have power to shut heavens so that no rain falls in the days of their prophecy. They have the power over water to turn them to blood, to strike the earth with all plagues as often as they desire.

When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them and kill them. Their dead bodies will lie in the street of the great city, spiritually Sodom and Egypt where our Lord was crucified. Those from the peoples, tribes, tongues and nations will see their dead bodies three and a half days, not allow their dead bodies to be put into graves.

Those who dwell on the earth will rejoice over them, make merry and give gifts to one another. It's going to be Christmas time. And how could they do this and give gifts except that this is in the middle of the tribulation? This is at the end of the time of the Antichrist's days of peace and safety.

And before God's judgment begins to descend. So we've gone back in time here. After the three and a half days, the breath of life from God enters them.

They stand on their feet. Great fear falls on those who saw them. In my opinion, the reason when John eats the little book, it's sweet in his mouth, but it's bitter in his stomach, is he is basically seeing himself and his brother James.

Are you able to drink the cup that I drink and be baptized with the baptism I am baptized with? Jesus said to James and John and they said, Lord, we are able. And he said, you will indeed be baptized with my baptism. You will indeed drink my cup.

This cup of public martyrdom and being dead and then being raised to life again, that was the Lord's cup. And I would suggest that part of the contents of that little book. The reason John had to eat the book is he finds out that the content of that little book is that he and his brother are going to be the two witnesses and they are going to be slain for the testimony and they are going to be raised and they will indeed have the baptism in the cup of the Lord himself.

And then they will ascend to heaven in a cloud and their enemies see it. In the same hour, there is the great earthquake and a tenth of the city falls in the earthquake. Seven thousand people are killed.

The rest are afraid. Give glory to the God of heaven. Second will have passed.

The third was coming quickly. And then in verse 15, you have the seventh trumpet. Now, I've run myself out of time here, but you see the pattern.

You have the four horsemen. You have the four trumpets that all have to do with something out of the sky crashing to earth and wreaking havoc. Then you have the fifth and sixth as a set.

And after the sixth, you have the great earthquake. And then when you have the sounding of the seventh trumpet, you have beginning in verse 15 and following the kingdoms of this world have become the kingdoms of our Lord and of his Christ. He will reign forever.

And there is celebration in heaven by the 24 elders and so on. Then you're going to have an interlude of four scenes that span chapter 12, chapter 13 and chapter 14. And it isn't until chapter 15 after those four scenes, the woman with the child, the dragon, the beast from the sea, the beast from the earth, the mark of the beast.

You have the lamb with one hundred and forty four thousand in chapter 14 will. And then you have four angels in chapter 14, verse six and following. And then you're going to get to the bowls and we don't have time to cover the bowls, even get close to them tonight.

But when we look at the bowls next time, we're going to see this same pattern. I know I had to rush through the trumpets. I'll finish the trumpets in enough detail that you'll be able to see the symmetry with the seals.

And then we're going to take a look at those bowls and find out that they are going to follow that same four plus two plus one pattern where and it becomes obvious they're going to end with the great earthquake, just like the other two. The seals are the earthly perspective. Here's what happens on the earth from the standpoint of people looking at it.

It's the seals. It's from the earth, the trumpets. This is the middle air.

This is where angels fly. This is the sky and what comes out of the sky, the bowls. This is going to be the heavenly perspective.

If you're going to pour bowls, you have to be above the sky and above the earth. You can crack seals open and horse riding on the earth. You can have a lot of things taking place on the earth famines.

And then here's what's happening on the earth with the trumpets. You begin to get more of the angelic involvement and the angelic perspective and the the atmospheric view, the the second heaven, as it were. When we get to the bowls, it's going to be the third heaven.

And it's not a sequential telling. It is a parallel telling from three different perspectives. It's a three dimensional view.

And it's when you understand this, the book of Revelation falls open like a like a wonderful open book that we can understand, that we can be ready for when we see these things from a heavenly perspective. Hopefully, from the standpoint of the white robed throng, we'll know exactly what's happening. We'll know exactly what to expect.

And in the meantime, our faith and our patience informed by what we know about this, just as what we know about Israel informs our faith and reminds us of the of the overarching plan and purpose of God. Even though these judgments are awful, there is death and destruction in view. It serves the greater purposes of God and ultimately in the millennial kingdom and in the kingdom of the father.

These things are necessary. They are precursors to blessing. You cannot have righteousness until you first eradicate sin and evil.

And this is that necessary but painful eradication of these things in anticipation of the full or fulfillment of God's plan and purpose in our lives. It sometimes takes painful discipline. No discipline is joyous while we're undergoing it, but it afterward yields the peaceable fruit of righteousness.

And to understand that death and suffering are a necessary part of God's plan. And even when we ourselves are victimized by it, remember those souls under the altar. Wait, here's your white robe for your faith and your patience.

And ultimately, you'll be standing before the throne, knowing the words to the song that celebrates God, the father, God, the son, God, the Holy spirit. And we join with saints and angels in that eternal song. Well, we'll have more to say about this next time.

Let's close here in a word of Father, we thank you for the revelation of coming things. You are the

God who is known by telling us what is going to take place beforehand, because you know the end from the beginning, what no earthly person can figure out what even Satan and his angels do not see coming. You reveal to us in the power of your word and the presence of your spirit.

We pray that as we reflect on these things, God, the Holy spirit will help us to see their pertinence and application so that we can be faithful, that we can lay hold of righteousness by faith, wash our robes in the blood of the lamb and be qualified to stand in your presence to celebrate and to serve in the eternal future. We pray these things in Jesus name. Amen.