

Revelation 20-05-07b

I thank Dan and Anne-Lynn and Lori for our special music tonight. This is a good time to stand up and be counted in the faith, to shine as lights in the midst of an increasingly crooked and perverse generation. We had a very wonderful and fruitful discussion about that on the break here, but we're ready to pick up our study now.

And hopefully you have before you my homemade and soon-to-be-upgraded chart of the seals, trumpets, and bulls. And you'll notice that the seals are labeled as being the earthly or man perspective. The angels are associated with the trumpets because that's kind of, you know, trumpets blow in the air.

That's where angels seem to dwell and operate. They hold back the winds. They stand on the earth and have their upper body in the regions above.

And then the bulls, you have to be up above both of those things to pour the bulls down through the atmosphere and down onto the earth. And this is God's perspective. And you'll see that there's a rough correspondence, but as I've said and mentioned last time, these, all three of these sequences fall into three parts.

The first four, then two, and then the final seventh element four, two, and one. And you can't help but think about the broad sweep of human history, not so much chronological as conceptual of a 4,000 years of the patriarchs in Israel culminating in the Lord Jesus Christ, 2,000 years for the church age, and then 1,000 years for the millennial kingdom, four, two, and one. These group naturally that same way.

And you'll notice that the trumpets and bulls do not begin quite as early as the seals, but I'm going to suggest to you something, and I hope this is not doubly confusing, but not only do I not think that the seals precede the trumpets and the trumpets precede the bulls, that they're going on concomitantly and that these are three different perspectives, but I think that some of these elements are very close together. The first four seals, I think, happen in rapid succession. This is like a burst of an automatic weapon, one, two, three, four.

And these four horsemen ride, and their effects, the effects don't wait. The second horseman's effects don't wait for the first horseman's stuff to be done. These guys ride out the gate of the castle, one right after the other, and their effects overlap.

So there's a sense in which the first, second, third, and fourth seals, their effects are almost simultaneous. They may start in this order, but the crown, and this, by the way, the first seal in chapter six, verse two, one thing I've not done on this chart, the reason I need to upgrade it, you may want to do it while you're looking at it. If you've got a writing implement of some kind, is to put the references on, because it kind of helps to see where you are in the book.

So my suggestion is, if you want to write on this chart, above the first seal, put six colon two, that's chapter six, verse two. That's the first seal. The second seal is six, four.

The third seal is six, five. And the fourth seal is six, eight. So six, two, six, four, six, five, and six, eight for the first four seals.

And as you can see in the space of half a dozen verses, these four horsemen have ridden out and done their thing. Notice the first seal, the summary there. It's a voice like thunder.

There's the white horse. The rider has a bow and a crown. The word for crown there is Stephanos.

And the Stephanos is the victor's crown. And he's going forth, conquering and to conquer. The word for conquer is Nike, just like the sneaker, N-I-K-E.

And Nikeos, to conquer. He starts out conquering and he keeps on conquering. I couldn't help but wonder when this got translated to Latin.

I didn't go look because I'm not spooky minded. But, you know, one of the Latin words for crown is corona. That's why they talk about the corona when you have a total eclipse of the sun.

That halo is the crown. So and of course, the virus gets its name because those spikes on it, those protein spikes look like the prongs of a crown. Well, this guy rides out on his white horse, conquering and to conquer.

And he's got this crown. Now, a horse is a symbol of majesty, nobility and authority. This is why you have so many equestrian statues.

Go down to the Will Rogers Museum. Will's sitting on a horse. Go look at, not so much because, I mean, he conquered the world with his wit and his humor and his personality and his, just, he was so dear to the American public back in the, especially in the 1930s.

Those were dark days. And he was a ray of sunshine. People look forward to his newspaper columns, look forward to his radio broadcasts.

He just brightened people's day. But when you look at the statue, he's on a horse. He's elevated.

It raises esteem. And your great generals, whether it's General Lee, General Jackson, or further back, your Caesars and your Mark Antony's. And they're depicted in art or in statuary on horses.

A crown confers the notion of respect, authority. People are looking for leadership or guidance. So this guy has a bow.

He's got a crown. He's riding a white horse. And Nike is what he's doing.

And Nike is what he is going to do. Now, he doesn't ride out and then fall into a hole and the second horse comes out. He's still riding around conquering when the second horse comes out.

Do you see what I'm trying to say? These things, that reminds me of the edification complex of the soul. If you remember that principle of organization, you start out with grace orientation. And then the next floor of your pyramid is mastery of the details of life.

And then you have a relaxed mental attitude. And I always thought, well, you don't stop being grace oriented when you start mastering the details of life. And you don't lose your mastery of the details of life when you become, you know, each of these continues.

Well, these horsemen are continuing. Your relaxed mental attitude is the third floor of your edification complex. But to have that relaxed attitude, you have to have already mastered the details of life and become oriented to grace.

And you keep those things going while you build capacity for life, love, and happiness. And then occupation with Christ, which gets you five floors of that, which is real interesting to get a copy of Maslow's Hierarchy of Needs and compare the two. They are related.

So in the same way, this first horse, he's still trotting around doing his thing when the second horse comes out. This is the red horse and peace is taken from the earth. And men begin to kill one another.

And this horseman has a great sword. So first you have the white horse, but then things, and you think, well, maybe he's a good guy. There were many interpreters who thought that the white horse rider was Christ.

I can show you commentaries replete from the 19th century that said, well, he's on a white horse. That's the Lord Jesus. He's going to reappear again in Revelation 19 on his white horse.

This is not the Lord Jesus. The Lord Jesus is the lamb breaking the seals. He can't break the seal and run around and hop on a horse and ride out.

It's not him. This is, this is not a good thing. Just like the next three are not a good thing.

So as the two horsemen are now riding around with their consequences, there is conquering taking place. There is a warfare and loss of life taking place. Then the black horse appears and there's a voice from the midst of the beast and economic disaster follows.

So first of all, there's an attempt to organize things and to subdue a problem related to a crown. I'm just saying, that's what the first horse is. Kind of like what's happening right now, right? There's all of these things that have made people do things that they would not have thought possible just a few months ago, that people would abandon their businesses, that they wouldn't play sports, that they wouldn't go to school, that they wouldn't go to church.

Nobody would have thought for it. But because of the coronavirus, everybody is looking to those who are in leadership positions and doing what they say. And it's in the interest of white horse type of stuff.

It's, well, this is going to be good for everybody. But what's going to happen when economies collapse? What's going to happen when there are shortages and there are businesses that are out of business and everything goes sideways? And somebody yells fire in the theater, people are going to be climbing all over themselves to survive. And you have the red horse.

I'm not saying that this is what's happening now. I'm saying you can begin to see how this could happen in ways we could have never seen it before. It's unique in the annals of history, what's currently happening.

And this is either it or it is a harbinger of it, but it's a whole lot more real. The third seal, the black horse, now you have economic devastation. And these things follow in really short order.

There is going to be conflict. There is economic devastation. There is increasing exertion of authority by those who are in a position to exert it.

Then the fourth seal is opened in chapter six, verse eight. This is the green horse of death. And hell is following after.

Hades is following after. And one quarter of the earth is savaged by the sword, by hunger, by death, and by violence. Beasts equals violence.

And despite the efforts of the guy with the crown and the bow, there's going to be 25% of human civilization that is chaotic and uncontrollable. While that is happening, look down at the second row here. Look at the trumpets.

The first trump is chapter eight, verse seven. If you're annotating your chart, chapter eight, verse seven is the first trump. Keep in mind now with the trumpets, we're looking at the angelic perspective.

And so stuff is raining down on the earth from the atmosphere, from the place where you hear trumpets blowing. So there is hail, there is fire, and there is blood cast on the earth. And a third of the trees burn and all green grass.

Now, this doesn't necessarily mean people's lawns. Trees and grass in the ancient world meant food sources. Grass was only, people didn't typically, I mean, unless you were some kind of Roman mucky muck, grass was what your goats and your sheep and your cattle ate.

Trees are where you got your food. You didn't care if a sycamore tree withered up somewhere. What you cared about is if the olive trees and the fig trees withered.

If you lose your food trees, you lose those. So losing a third of the trees, this means that food sources, including those that supply the meat food chain, dry up by 33%. And you can see how this coincides with all of the activity of the first four horsemen.

During that time, from the angelic perspective, you have hail, fire, and blood cast to the earth. Why did people dislike hail in the ancient world? We dislike it because it dents our hoods. They disliked it because it destroyed their crops.

Fire destroys crops. Remember Samson's time, the fox's tails and the branch together with the Philistines destroyed their crops. That's why fire was bad, raining down from heaven.

Blood, this is death. This is death and usually violent death. And you can see how this corresponds to the third and fourth seals, economic devastation and sword hunger, death and beasts, violence, it coincides.

So that's why I say really the first three trumps kind of all go under the first four seals. It's all pretty much happening at once. The inception of these may be sequential, but their lasting effects continue.

So the second trump is 8-8. First one was 8-7, very next verse, chapter eight, verse eight. A great mountain that's burning is cast into the sea.

A burning mountain cast into the sea has to be some sort of celestial object. This is a meteor. This is a wayward comet.

This is some near earth object. If you have not done so already, research MR-1990, just write that down, MR-1990. This is a near earth object they have known about for a long time.

It is scheduled to approach the earth in June of 2027 by a fraction of an astronomical unit. It's like 0.2 or 0.3 astronomical units. And that's considered to be a safe distance.

Although they say it'll be the brightest thing in the sky. It'll be the Halley's comet of the summer of 2027. However, this thing, they don't actually know where it is going to be.

It intersects the earth's orbit at two points. And the nearest point is going to be in June of 2027. Any gravitational disturbance that it encounters while it is beyond our solar system, which it is right now, if it goes through the Oort cloud or whatever else is out there beyond Jupiter and Neptune, if they've miscalculated by the smallest amount, it could be the mountain hitting the sea, it or something like it.

And when they are saying peace and safety, it is a safe distance away. Won't it be fun to watch with our telescopes? They may decide the thing is coming right at us. What are we going to do? So just saying, look up.

It's 1990 MR. MR is either on the front or the back of that. I don't remember. I don't have time to read it tonight.

But a great mountain, burning mountain, cast into the sea and a third of everything in the oceans. You think, well, we've lost agriculture. We've lost food sources and so on from land agriculture.

We'll pull tuna and stuff out of the sea and out of the rivers. Well, a third of everything in the sea is going to die. And I'm going to guess that this is probably the edible third, the ones you want.

The third Trump sounds, this is chapter eight, verse 10. Notice again, the second Trump and the third Trump seem to be very closely related because a great star falls from heaven like a burning lamp, a third. Now, is this another chunk? If this near earth object goes out and collects some detritus with its gravity, or if it hits something and is slightly deflected and brings with it fragments of whatever it hit, then you will have a meteor shower preceding it.

You have the main thing hitting and then you may have an after chunk that comes right after. The big chunk may hit in the sea and the other chunk is going to hit on the land. But there is a star that falls to earth here and it's like a burning lamp and a third of the rivers, a third of the fountains and a third of wormwood.

It becomes bitter and people die. And you get the idea that whatever this does, it puts something into the, remember acid rain and even fresh water could eat the paint off your car, raining and getting into the creeks and rivers and that industrial pollution. Anybody that's lived in Beaumont recently knows what that's like.

It can rain death from rain clouds because of the junk that's in the air and what gets washed out of the water table and what gets washed from industry, who because of other governmental restrictions being lifted because it's so important to just get some stuff made and some stuff done. So forget about the environmental controls, just make the stuff. And so now there's stuff that's being pumped into the water supply and people die.

That's 810, the third trump. Then you'll see the fourth trump, chapter eight, verse 12, right beside it. And notice once again, with a third of the rivers, a third of the fountains, and a third is turned bitter by wormwood.

And the fourth trump, you have a third of the sun, a third of the moon, a third of the stars, a third of the day and night are darkened and don't shine. And yet there are still three woes to come. That's the end of the set of four trumps.

And notice that all of this stuff is raining down from the sky. You have hail, fire and blood cast to the earth. You have the great mountain bed cast into the sea, great star falls from heaven.

And as a result of this, the heavens are darkened. This is going to be smoke and perhaps

volcanic activity. If you crack the crust with something hitting it, Lord only knows how bad this is going to be, but it's going to be bad.

And so that's 812, the fourth trump. While you're at it, you can go to the fifth trump directly below it, which is chapter nine, verse one. Notice again, a star falls to earth, but this seems to be an angelic star.

And with this mountain and hail and great star in the first three trumps and the results of it in the fourth trump, when the fifth trumpet sounds, this star falls to earth. This is Abaddon, this is Apollyon, and he's given the key to the pit and the smoke of a great furnace comes out of it and locusts and whatever happens when the earth's crust is cracked open by this celestial impact, it is going to release something. Maybe this is radioactive material, whatever it is, it is pictured as locusts and its damage doesn't affect vegetation.

It affects people and it doesn't kill people, but it gives them some kind of a condition that takes five months to get over. And it's awful. It doesn't kill them, but they're tormented for five months.

And that's probably the length of time it takes for this great cloud of debris that is darkening the sun and the moon and the stars, shortening the day, ruining the rest of what little agriculture has survived the preceding calamity. This goes on for five months. So that's chapter nine, verse one, the fifth trump.

If you look at the bottom now, let's take a look at the four bowls that are directly below this. The first vial or first bowl, this is chapter 16, verse two, 16 two. And there are noisome grievous sores upon men and worshipers who took the mark of the beast.

If you read the history of implanted chips, one of the main drawbacks to those, one of the negatives, they said the pros are all of these wonderful things that you can do. You can open doors, you can start your car, you can access your bank accounts, you can do all these things with the chip. The bad thing is they've had trouble with infection at the injection site and even cancer there.

And they're not real sure why. But the two basic kinds of chip are RFID, which is radio frequency ID. And the radio signal going back and forth through that wound, they think could possibly spark some cancer.

And the other kind are, there's an N in it. They're like, oh, I don't know, CLP chips or something. I forget the, it's something about proximity.

It's nearness. It's like when you bump your phone against the thing and you can pay for something. It's got a proximity chip.

It's not RFID, it's run on proximity. And they've also had some trouble with those because anytime you have energy source under the skin, you've got the potential for radiation induced illness of

whatever kind. So it's possible that the technology, because it is rushed out in a hurry without sufficient testing, gets into everybody because we're in a hurry.

We've got to know who's healthy and who's not. We need to know if your QR code is red, yellow, or green. Like the Chinese I talked about in the first session.

And so they rush this out, just like any vaccine or medical treatment that they're going to try to do this year is going to be a rush job and will have insufficient testing. They won't know it over time. Go back and read about thalidomide if you want to know my thoughts on that.

Seems like a good idea at the time, then only later and too late do you find out that there are huge consequences. Look at all the late night lawsuit commercials. Oh, we thought mesh was a good idea, but now we know different.

We thought that this particular drug was a good thing and now it's not. We thought talcum powder was a good thing and now we find out it was full of asbestos. And so ladies that use talcum powder are now all getting cancer in the places they applied it and on and on and on.

There is a way that seems right to a man. The ends are over the ways of death. Well, it's no less true when you start monkeying with the human body and thinking you're doing it good.

You may not. So sores upon men who took the mark. The second vial is chapter 16, verse three, second bowl.

The sea turns to blood like the blood of a dead man. This is not just, you remember when the Nile turned to blood in the plagues and everything in the sea dies. And you think about the death in the sea from the second trumpet.

You think about death in a quarter of the earth in the fourth seal. These things are parallel. They're different perspectives on the same basic happenings on the earth.

The third vial is chapter 16, verse four, rivers and the fountains become blood. Remember that in the third trumpet, the rivers and the fountains became bitter. The one who is, was, and shall be judges thus.

And people are given blood to drink because they shed blood. Violence comes upon them. Death comes upon them because they were perpetrators of it.

And there is a voice from the altar that says, amen. Notice it is a voice from the altar. The altar is in heaven.

These bowls are the heavenly perspective. And notice the judgment is mentioned in association with the third bowl because this is God's judgment and it's directly related to God's action in 16, four. When you see the fourth bowl in chapter 16, verse eight, the sun scorches men with fire.

There's great heat and people blaspheme, but they do not repent. Once again, notice you didn't have any notion of repentance or a change of mind in the first four or five seals and trumpets, but you get it in the bowls because this is the heavenly perspective. Are men turning? Are men changing their minds? No, they are not.

And it is God's evaluation accompanying these judgments. So just in this section now, the first two thirds of the page here that encompasses the first five seals, the first five trumpets and the first four bowls. As you look at that, what I have done here is to draw some circles around things and connect the circles to confirm that these things are related.

So for example, in the fourth seal, remember when it said that the guy on the green horse has the sword and their people are dying from the sword, hunger, death, and beasts. You can connect that down to the first trumpet where there is hail, fire, and blood cast to the earth resulting in loss of the food source. This, the pale horse of death, this is associated with famine, right? And there is a sword along with this green horse of death with Hades following after.

Why does it say Hades is following after death? Because these believers are never pictured as going to Hades. The Bible never associates Hades with believers. When we die in this age, we're asleep in Jesus.

So who's in Hades? These people that are dying are almost entirely, unless you want to talk about martyrs as a separate category, dying for a separate reason. Those who have been marked and sealed, the 144,000, which is around this same timeframe, are protected from these judgments supernaturally by God's angels. So the reason Hades is following after death and the fourth seal is Hades is basically collecting the dead.

These are unbelievers dying, not God's sealed Israelites from the 12 tribes. They are supernaturally preserved and it is supernatural because this is devastation the like of which the world has never seen. And Jesus and Zechariah, I think, both call it the time of Jacob's trouble.

Jacob is on the earth. It's not the time of man's trouble. It's not the time of the church's trouble.

This is the 70th week of Daniel. It is the age of Israel. It is the time of Jacob's trouble.

And those representative Israelites who are believers and are on the earth, they're preserved. But this is a time of no kidding trouble. And they had better have fled to the hills when they see the signs of this coming so that God's angels have an opportunity to preserve them.

So that's connected. And then you can connect that down to the second bowl when the sea is as the blood of a dead man, and everything in the sea dies. Rivers, fountains become blood.

These are given blood to drink. This is usually fatal, but this is death. And you have in the first trumpet, blood is cast to the earth.

In the second bowl, you have the sea is as blood. In the third bowl, you have people giving blood to drink. So you see the blood theme in the second and third bowls.

In the first trumpet and the sword of the fourth seal, swords are only meaningful if they draw blood, right? And beasts kill people by tearing their flesh and they bleed out. So all of these are different perspectives on the same conditions on the earth. And so by understanding it this way, you don't have to go through sequentially and say, well, my, there was a famine and violent death by blood.

And then sometime later, after a bunch of trumpets blew, there was another wave of the very same thing. And then after a bunch of bowls were poured, there's another wave of the very same thing. These are all descriptions of the same things.

In the same way, if you look at the stars that fall from heaven and are cast into the sea, in the second trumpet, you have the mountain is cast into the sea. In the third trumpet, you have the great star that falls from heaven. And in the fifth trumpet, you have a star that falls from the earth.

All of these, this is all stuff in the trumpets that is coming down to earth and the impact is horrendous. I probably won't be able to give you all of these, but notice in the fifth trumpet, there's the smoke of a great furnace. And in the fourth bowl, people are scorched with fire and there's great heat and people blaspheme, but they do not repent.

So as you look at these, you can look at these and find the corollaries and the parallels and the slightly different ways of describing the very same thing. I'm running out of time tonight, but I want to talk about the sixth and seventh seals on their own night, because there's a lot going on. Each of them ends with an earthquake.

The sixth seal ends with the earthquake. The sixth seal is chapter six, verse 12. So as you go across the seals, you have chapter six, verse two, verse four, verse five, verse eight, verse nine, and now verse 12 for the sixth seal on your chart.

And notice the first thing, there is a great earthquake. It's not the final earthquake. It's the penultimate earthquake.

There are two earthquakes that finish things up. And this is the great earthquake after the sixth seal. And notice many of the same things that we've seen.

You've got the sun blackened. You have the moon turned to blood. This is the blood theme we saw down in the bowls and the trumpets.

This blood idea. Because these are cumulative. They don't come and then end.

This is piling on. This is added to. You can imagine the plagues in Egypt.

If the lice never left, if the frogs never left, if the darkness never quit, if the hail never stopped, if the boils and the skin sores never quit and each new plague just piled on, that's what these are. They are not sequential. They are cumulative.

And once a third of the sea is ruined, it's ruined for good. It doesn't recover. When the freshwater sources are polluted, they're polluted for good.

When people start dying of famine and hunger and the economies are tanked, that's an ongoing problem from then on. But then there, if you look at the sixth trumpet directly below that, this is going to be chapter nine, verse 13. I gave you the fourth trumpet as chapter eight, verse 12.

The fifth trumpet is chapter nine, verse one. This is chapter nine, verse 13. And that's chapter nine, verse 13.

And we'll look at this next time. But you remember that after the opening of the sixth seal, we have the thunders. This is chapter six.

Well, actually this is chapter 10, verses three and four. And I just want to tell you something about the thunders real quick. When you go to chapter 10, you need to turn to Revelation chapter 10 to read it.

After the sixth trumpet, which is in chapter nine, verse 13, you have all of the consequences of that finishing out chapter nine. That's the sixth trumpet. Now the seventh trumpet has not yet blown.

The seventh trumpet is not going to blow until the middle of chapter 11. But after the sixth trumpet, we have this mysterious thing in chapter 10. There's a mighty angel that comes down.

He has the little book and John has to... He cries with a loud voice as when a lion roars in chapter 10, verse three. When he cried out, seven thunders uttered their voices. Now, when the seven thunders uttered their voices, I was about to write, but I heard a voice from heaven saying to me, seal up the things which the seven thunders uttered and do not write them.

Then the angel raises up his hand to heaven and swears. And then John has to eat the little book. But you've got this weird little interlude of the seven thunders in chapter 10, verses three and four.

Well, they're not written down. What else do we know? But comprehensiveness in the Bible, what's the number of comprehensiveness on earth? Comprehensiveness in heaven is the number three. You've got the Trinity and such.

On earth, it's the four cardinal directions. It's the four dimensions. Completeness on the earth is the number four.

Well, we have seals, trumpets and bowls and thunders, but we're not told exactly what the thunders say. But we know more about the thunders than you think. And let me give you very quickly now, because I'm out of time.

The outside of chapter 10, verses three and four, guess how many times the word thunder, which by the way, in Greek is the same as the name of a famous lady author from back in the 1800s. It's Bronte, B-R-O-N-T-E, Bronte. Remember Emily Bronte? She wrote Wuthering Heights.

And did you have a sister? Charlotte Bronte. Well, the Bronte sisters, their last name, the name they put on their work, that is thunder. It's the word used here.

Outside of Revelation, chapter 10, verses three and four, guess how many times the word Bronte occurs in the book of Revelation? Just take a wild stab, seven. Bronte, outside of three and four in chapter 10, occurs exactly seven times in the book of Revelation. How many thunders did John hear? Seven.

How many times does the word occur outside of that episode? Seven. So let me quickly give you these. You could do it with an English concordance and just look up thunder, get your Cruden's popular concordance out and you'll find them.

But I'll give them to you right quick. And this is important because what does thunder typically represent? Think about the baptism of the Lord Jesus. Think about the Mount of Transfiguration.

Think about the Damascus road with Saul turning into Paul. Some people heard thunder. What did other people hear? The voice of God saying something really important.

This is God's voice talking. Right? Now for us, it's still thunder because we don't know what God said. The people accompanying Saul on the Damascus road thought it had thundered.

Only Saul heard what the Lord Jesus had to say. Everybody else heard thunder. John hears what the thunders say, but he's not allowed to write it down.

But we still have seven episodes of thunder in the book. The first one is in chapter six, verse one. Actually, no.

The first one is in chapter four, verse five. And this is the key. The key to the thunders is Revelation chapter four, verse five.

After these things, I looked, a door standing open in heaven. A voice says, come up here. This is chapter four, verse one.

I will show you things which must take place after this. Immediately, I was in the spirit because we are the spirit of holiness people. We are the Holy Spirit people of God.

So I looked and there's a throne set in heaven. Behold, the throne set in heaven and one sitting on the throne. He who sat there was like a Jasper and a Sardius stone in appearance.

Rainbow around the throne, in appearance like an emerald. Around the throne were 24 thrones. On the thrones, 24 elders clothed in white robes, crowns of gold on their head.

And from the throne proceeded what? Lightnings, thunders, and voices. Seven lamps of fire burning before the throne, which are the seven spirits of God. So in this verse, chapter four, verse five, you have the first instance of thunder in the book of Revelation.

And you have the number seven right after it. How does the Holy Spirit speak in this age? How does God speak to us in this age through his spirit, right? And to us, it makes sense. To everybody else, it sounds like thunder.

If you don't know the word of God and the Holy Spirit cannot speak, it's just noise, inscrutable. That's number one. And this is the key.

The thunder is the voice of God. The seven thunders are seven statements by God himself that John heard, but he's not allowed to write it down. Even for us right now, and for everybody else, including all the fallen angels and Satan himself, it's just thunder.

But it's God speaking. It comes from the throne. You've got the throne and you've got the spirit of God sevenfold before the throne.

And I would guess that when those thunders speak, it's these sevenfold spirit of God coming forth. That's what it is. Number two is Revelation chapter six, verse one.

And you remember that, that's also our verse for the lamb opening the first seal. And I heard one of the four living creatures say with a voice like thunder, come and see. It wouldn't surprise me if the first thunder is God, the father telling the lamb, start cracking that scroll open.

There's a voice like thunder that says, look at what happens with these seals cracking open. But that's the second instance of thunder. The third is chapter eight, verse five.

And chapter eight, verse five, if you remember, or actually I didn't tell you, but that's the seventh seal cracking open. You have thunder with the first seal opening and you have thunder with the seventh seal. Chapter eight, verse five, thunder, thunder.

The seals are bracketed with thunder. So that's chapter eight, verse five. And there is an earthquake there as well.

We'll be seeing these earthquakes in detail next time. So first episode of thunder is chapter four, verse five. The second one is chapter six, verse one, which is also the first seal.

The third one is chapter eight, verse five. That is the last seal. Then of course you have chapter 10, verses three and four, which is John hearing the thunders.

That's after we've had three of them in the book and there's four to go. So after chapter 10, the next time we find thunder is in chapter 11, verse 19. Chapter 11, verse 19.

And that is after the seventh trumpet sounds. So we had a thunder after the seventh seal. Now we've got a thunder after the seventh trumpet.

And by the way, we also have an earthquake after the seventh trumpet. It's the same earthquake. That is the fourth episode of thunder.

Chapter 11, verse 19. The fifth is chapter 14, verse two. Chapter 14, verse two.

This is after John looks and sees the lamb standing on Mount Zion. And with him, the 144,000 with his father's name written on their foreheads. They don't have the mark of the beast.

They have the name of the father. And I heard a voice from heaven, like the voice of many waters and like the voice of loud thunder, heard the sound of harpists playing their harps. They sang a new song.

Notice he hears a voice from heaven, like the voice of many waters, but he doesn't say what the voice said. He hears the harpist and the song. And there's a description of these, but he doesn't say what the thunder said.

So that's the fifth in chapter 14, verse two. Let me just quickly give you the last two. The sixth is in chapter 16, verse 18.

Chapter 16, verse 18. And right out beside that, you can just put, that's after the seventh bowl. You have a thunder after the seventh seal.

You have a thunder after the seventh trumpet, and you have a thunder after the seventh bowl. That's the sixth one. Chapter 16, verse 18, in connection with the seventh bowl.

The last thunder, the seventh thunder is in chapter 19, verse six. And you know, chapter 19 without even looking, because chapter 19 is when the Lord Jesus gets on the horse and is ready to come down and finish off Armageddon. After these things, I heard the voice from a great multitude.

Hallelujah, salvation, and glory, and honor, and power belong to the Lord. True and righteous are his judgments. He has judged the harlot that corrupted the earth.

The four and 20 elders in verse four, fall down and worship. Say amen. Hallelujah.

Then a voice came from the throne. Verse five of chapter 19. Praise our God, all you, his

servants, and those who fear him, both small and great.

And I heard as it were, the voice of a great multitude as the sound of many waters, and as the sound of mighty thunderings saying, hallelujah for the Lord. God omnipotent reigns. So that's seven.

I'm not counting 10, three, and four. Oh, you said that was number four. I don't count that one.

No. No. Number one is four, five.

Number two is six, one. Number three is eight, five. Number four is 11, 19.

Number five is 14, two. Number six is 16, 18. And number seven is 19, six.

Is it a coincidence? Perhaps. But I have the idea that John has noted the place of the thunders, even though he didn't give us a sequential reading of them. And we still don't know what is said by the thunders, but there just happened to be seven.

And it is the completion of the quadruple, the fourfold presentation of what's going on. And it is a reminder to us because at the beginning, the first one in chapter four, verse five, and the last one in chapter 19, verse six, you have praise to God in heaven on his throne, who is orchestrating, controlling, and evaluating and judging the response of every one of these happenings. God is in charge.

We are the children of God through Christ. We have nothing to fear from these, but we have a great deal to learn. And so we'll look at that next time.

I apologize for running so long, but I just don't know how I'll ever get through it if we don't take a little time and cover it in chunks. So we'll resume this study next time. And in the meantime, look up brother for your redemption draws nigh.

Father, we thank you for the truth of your word. We thank you for the presence of your Holy Spirit, who reminds us of who we are and why we're here and gives us comfort and encouragement, strength for the journey, armor for the battle, direction and guidance for our goals and values and priorities. We pray that our lives will reflect the glory of the Lord Jesus here on earth.

As we seek to be pleasing and fruitful in the production of every good work in the time that remains to us in this life. We pray that our study tonight will be a blessing and that we can be a blessing as a result of having incorporated it into our thinkings and stored it away in our souls. We pray these things in Jesus name.

Amen.