

Rev 26-02-04b

Okay, we're ready now to resume our fascinating study here in Revelation chapter nine, so pertinent for us today. And a lot of what is pertinent and what is helpful for us is in this detailed description. So again, in chapter nine of the Revelation, out of the smoke in verse three, locusts came upon the earth, to them was given power as the scorpions of the earth have power.

They were commanded in this phase of their allowed realm of influence. They were commanded not to harm the grass of the earth or any green thing or any tree, only those men who do not have the seal of God on their foreheads. So they are going to cause problems for unbelievers specifically.

And they are not allowed to kill them, but to torment them for five months. Notice that these demonic entities are restricted by divine power and divine policy. They are only able to do what God allows them to do.

And this should be a wonderful comfort for us because no testing befalls us, but what is common to man? We are not tested above what we're able to bear to the extent that we do come in contact with the forces of darkness. We are and should be well-equipped to deal with it because of what God has provided to us in his grace. So it does not need to be a source of fear.

It is wonderful to prevail in a conflict where you've got a formidable opponent. It's much more fun if you're playing chess to beat someone who's good at the game than it is to wipe out a six-year-old who doesn't remember how each piece moves. In the same way, we have the privilege of learning and getting to use our training and our resources provided to us by God with guidance and encouragement and enablement from God to learn how to prevail, how to overcome, how to win and be heirs of the overcomer promises.

The old sod, nothing ventured, nothing gained. And again, Theodore Roosevelt's words regarding the strenuous life and the credit belonging to those who actually engage in mighty struggles for a worthy cause. And there's none more worthy than the cause of Christ.

So we should not shy away from these opportunities. This is where our faith energizes us and our confidence in God and his provision. He will never suffer the righteous to be moved.

All I have to do is make sure I'm righteous and I will see great and glorious things, previously undiscovered, previously unknown as we enter into the heavenly realms beyond the simple and the mundane of this life. So they have a period of time, I think of this five months as a representative period of time, harking back, I think, to the flood where those who have the seal see this judgment take place, see the harm and the pain that it inflicts on others and they can't be unmoved. I'm sure they're not just blithely in the stands with a container of popcorn and a soda passively watching, but they have the assurance of the seal that they themselves are not going to be harmed.

And if there are or will be any who do turn at God's reproof, they are there, they are present. God hasn't removed the 144,000 prior to this judgment, so why are they still there? They are there to prevail through the judgment rather than being delivered out of it. And that is so true of us.

There's some times when God will completely obviate something harmful or painful or deleterious in our lives. Other times, he sustains us through it and it's always for a purpose. So if we are enduring hardships that are maybe bringing others to their knees or are creating great disturbance and darkness in the lives of others and we are present, we're not removed, we're not at a distance, we're not the church in heaven, we're, as it were, part of the 12 tribes detail that is on site, there's a reason why God has left them there and has positioned them there.

And I think it is to represent the opportunity for repentance, for acceptance, for relationship with God. People can't say, well, God has just abandoned us to our fate. God has left people in the immediate vicinity.

They themselves are impervious to this attack, but they are ready to lend aid, comfort, encouragement and spread the truth to those who might turn by it. And if no one does, they can't come to the judgment and say, well, I thought all hope was lost. All they had to do was look around.

There are 144,000 servants of God who were on hand to prove different. So God has a purpose in our being delivered through global judgments or regional judgments or things that descend on a mixed multitude. And in those days, men will seek death and will not find it.

This has been a great conundrum. A lot of thought and effort and commentary has been made about this. It's very simple.

These men who seek death and will not find it, they desire to die and death will flee from them. They are demon possessed, but the demons are not allowed to kill anyone. They can only hurt them for five months and the demon presence prevents them from dying.

This would be death due to demonic oppression. The demons won't let them die because they are under strict instructions. And evidently God's got leverage over these fallen angels and they will obey.

When the Lord Jesus commanded them to come out of someone, they did. When he told them to be quiet, they did. They were about as rebellious and disobedient as they could be.

They would cause someone to cry out and then they would be silent. They would contort someone and then come out. But they must obey God's authority.

So very clearly, these things aren't helicopters. They're not some kind of military weapon. This is demon possession.

And the demons must not let their host die. The host wants to die. They've got a demon.

Who wouldn't? Anybody with a lick of sense does not want to be demon possessed. Remember the garrison demoniac again. When he sees Jesus getting out of the boat at the beach, he runs to him and falls at his feet.

And the demons that possess him cannot stop him from doing that. Anyone who wants to come toward the Lord Jesus cannot be denied. The demons are not allowed to stop them.

And he falls at the feet of Jesus in mute appeal. And Jesus is going to deliver him from the demons. The demon's power is proscribed.

It is limited. And the same is true for us. We don't have to worry about the forces of darkness overwhelming us or oppressing us, depressing us, leading us in directions we never wanted to go.

They can only do what they do with our permission, really. And those who are oppressed and possessed in some way, shape, or form have invited that, have tolerated it, have encouraged it in some cases. Now you can go that route via drugs or meditation and going into alternate religions, especially Eastern mysticism.

You can invite demon presence that way. But the reason men will seek death and not find it is the demons won't let them die. They are going to continue to hurt them for five months.

That's the power they have. But the demon will be in more trouble than he wants to get into if his host or his target dies. So this makes perfect sense, doesn't it? And in the same way, the demons cannot push us around any further than God allows for all of the same reasons.

They can be locked up in the abyss if they transgress, and they manifestly do not want to lose their freedom, as evidently many have. Now look at this description. This is so fascinating.

I can't find anybody that wants to talk about it. I've searched any number of commentaries and I can't find anything persuasive in interpreting these details. And yet John's description is careful to give us these details.

And every word that proceeds from the mouth of God is valuable. So let's take a look at this in verse seven. The shape of the locus is like horses prepared for battle.

Horses prepared for battle in the ancient world were daunting. They were formidable. These are the tanks, the armored cavalry of the ancient world.

And a hapless soldier on the ground is gonna have difficulty contending with cavalry. Mounted cavalry have a huge advantage, which is why they started with those and moved on to chariots with the horses. So this is daunting and formidable as soon as you become aware of it.

You look at it and say, I'm in trouble. He's got a horse, I don't, right? On their heads are crowns

of something like gold and their faces like the faces of men. Can't find anybody to talk about this.

Here's, and maybe it's because it is considered speculative just from the book of Revelation. Think about the context. What does a crown of gold mean to us having done the first few chapters? For example, there's a couple of dozen people wearing crowns of gold.

What does that signify? They have been rewarded and are representative leaders. We think it's the, like the 24 courses of priests and these are representatives. They would be like the elders of Israel.

But because we, as if you think about Israel and the church, Israel is the older son, the church is the younger in that sense, and the elder will serve the younger and the double portion devolves down the line. It falls down to Jacob rather than Esau. And so instead of 12 elders in Israel, we have 24 representative leaders in the church and their crown represents that they have earned this place.

This is the Stephanos, not the Diademos. The Stephanos is the victor's crown earned by struggling and prevailing. And so they stand out for their effort on behalf of the Lord Jesus.

And in the same way that he is worthy to open the scrolls, they are worthy to sit on these thrones, these chairs in God's presence. Stephanos, crown, this is a reward for achievement, if you will. These individuals have crowns of gold in the opposite way.

These would be demonic achievers, demonic overcomers. And that's why they are locked in the abyss. These are the worst of the worst.

These are the demons with a criminal record so long that God has imprisoned them and will not let them roam free. They are too devious. They are too powerful.

They are too evil to be allowed to mingle with humankind. And so they have been locked into the abyss. That is going to be set aside.

They will be let loose with restrictions. But their creativity and their genius in afflicting men will know no bounds other than those that God has set. You can't take their lives and you can only do it for 150 days.

But it's so bad people wanna die because these demons know how to make somebody suffer. They've earned a crown for it. That's how good they are.

I think that's what the crowns of something like gold. This is not the genuine gold crown that God bestows. This is the demonic achievement award.

It's not the army commendation or the Navy commendation. This is the satanic commendation medal, if you will. These are worthy to be leaders of the fallen angels of darkness.

That's why they have something like a crown of gold. Worst of the worst. Need to be locked up, but they are released by Satan himself who has been given the key.

God holds the key. But God's gonna let Satan out on a longer leash. It says their faces are like the faces of men.

They are sentient. They know how to reason. They know how to organize, how to intelligently perpetrate their agenda.

They have faces like men. This reminds you of the cherubim that have a face like a man indicating intelligence, sentience, awareness, ability to process information, to reason, to self-limit when necessary. And once again, these entities are self-aware.

They are fallen angels. They are demons. And that's what the face like a face of men represent.

Verse eight, they have hair like a woman's hair. What on earth is that? Where is the best place to look for understanding of the word of God? In the word of God. What does women's hair represent in the word of God? Do you recall, for example, that in 1 Corinthians 11, Paul gives a lot of commentary on the subject of women's hair.

If a woman does not cover her head, she might as well have her hair cut off. But if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head, cover it with hair. And in some cases, especially in the cultural days of actual head coverings.

But we have seen 1 Corinthians 11. This represents authority. A woman should not pray or prophesy unless she has authority on her head because of the angels, remember? So this head covering, specifically hair for women, is a sign of their recognition that they function under authority.

The head of every man is Christ. The head of the woman is her husband, the man. And her head covering acknowledges that she should not be speaking in the church without her husband's presence and approval in the literal sense.

In the broader sense, that is an emblem or a symptom of a general truth that in the same way that God assigned priests in Israel with specific authority to approach God, to offer sacrifice, to do priestly tasks under the sons of Aaron who would serve in succession as high priests. In the same way, God has assigned functions in a family and in a marriage. Parents are to be authorities over their children, not the other way around.

Husbands are to be the authority in a marriage over their wives, not the other way around. It is not an equal partnership. It is not 50-50.

They can't interchange their duties if they want to function in a biblical fashion. The husband will answer to Jesus Christ at the judgment seat of Christ for whether or not he fulfilled his God-

given assignment as the head of the woman. And I'm sorry it's politically incorrect for those who get bent out of shape by it.

I didn't write it. This is God's structure. It's God's commandment.

It is God's ordination. It is God's delegation. It is God's authority structure.

And you can argue that in the military service, every human being is of equal value when viewed from certain perspectives. Human lives are pretty much equally valuable, yet that doesn't keep us from assigning some to be staff NCOs, others to be NCOs, some to be troops, some to be officers, some to be warrant officers or other intermediate levels of authority. It isn't that they're more valuable, smarter, prettier, handsomer.

It is an assignment. It is a function. It doesn't say anything about worth or quality to hold that role.

It is an assignment. And in the same way that the Roman centurion, speaking to the Lord Jesus said, I say to one, go, and he goes to another, come and he comes. I myself am a man under authority.

I recognize my place in the structure. The Lord Jesus said, this guy has got more figured out than anybody in Israel. I've not seen this great of faith.

And the Lord Jesus healed his servant slash son with a word at a distance because of the faith of that centurion who communicated his understanding of God's way and God's organizational structure, the way authority works. And he knew the Lord Jesus could do it with a command. There is agency by which the Lord Jesus could give a command and it would be carried out without Jesus' personal presence.

We're back to Revelation chapter nine. Much of what God does is mediated through angels. Communication, fulfillment of promise, protection, preservation, provision is mediated through angels.

It is a biblical fact. It doesn't mean we should get distracted from our focus on our heavenly father and the privileges we have being in Christ and representing Jesus Christ on this earth. It is wrong to be distracted by angels and to pray to them or start speculating on their whereabouts and their activities, or speak to me, do you have a name? And are you in the room? And how many of you are there? We'll get to the how many question here shortly.

So back to Revelation chapter nine, they have hair like the hair of women. They have faces like the face of men. This tells you about their ability to parse situations and make decisions and undertake actions.

But they have a hair like the hair of women, which says they are under authority. What kind of authority? Satanic authority. They function toward the grand purpose of their leader, their king.

We talked about the king of the locusts in the preceding context. The locusts have no king when you go to Proverbs, but these individuals have faces like men, but they have hair like women. They recognize that they have limits.

They have a satanic purpose, but they have to function in accomplishing that purpose within the limits of God's authority and what God has given and what God has granted. And this should comfort us. God has allowed them to be loose, but they are limited.

Any car traveling 65 miles an hour can kill you instantly. So what do you do? Don't play in traffic. Don't walk aimlessly across highways.

Be aware that there is power, but it generally stays between the lines on the road. And if you don't walk in traffic, you're not gonna get hit by these that have great power. They are in their realm.

We are in our realm. We are pedestrians. They are on the highway.

Stay where pedestrians are supposed to be. Don't dally with forces of darkness. Don't summon spirits and play with Ouija boards and hang out with people who play with hypnosis or other drug-induced dismantling of our natural human defenses for our soul.

Avoid the darkness. Don't associate with those who spend time in the darkness. We are exhorted over and over again to pay attention to those with whom we fellowship.

Bad company corrupts good morals, as Paul will put it. So we can take comfort that they have hair like women's hair, but their teeth are like lion's teeth. And women can use their hair for seductive purposes.

The women who are judged in Isaiah chapter three, who use perfumes and sashes and fine clothing and beauty and well-dressed hair as a part of their seductive powers, they're in judgment. Instead of fragrance, there will be a stench. Instead of a sash, there will be a rope.

Instead of well-dressed hair, there will be baldness. The Nazirite vow involved not putting a razor to one's hair. The Nazirites were men, uniformly, and they took a vow, and then they did not cut their hair.

Why? The hair was a symbol that they were under a special and unique authority, set of rules and guidance. It's 1 Samuel 11. Hair can be a symbol of glory.

It is used as such in 1 Corinthians 11, as we have seen. A man ought not to cover his head, since as a believer, he is the image and glory of God. If any man be in Christ, he's a new creation.

He is a recovery and a restoration of the image of God. Not all people are the image of God, arguments notwithstanding. The woman is the glory of the man, 1 Corinthians 11 7. And again, this is in the realm of belief and in the realm of the church.

A believing couple, the husband is the image and the glory of God, and the woman in a believing couple is the glory of her husband, 1 Corinthians 11 7. The woman of wisdom, pictured in Proverbs 4 9, that we saw in detail, will give you a garland of grace to your head and present you with a glorious crown. Peter says in 1 Peter 3 5, the holy women of the past put their hope in God. This is how they used to adorn themselves.

They submitted themselves to their own husband. That was their adornment. That was the source of their beauty, not their physical hairstyles and so on in place of that.

So God talking about Israel as his wife in symbolic terms in Ezekiel 16 12, I put a jewel in your nose and earrings in your ears and a beautiful crown on your head, sitting on your hair as it were. And so Paul tells Timothy in 2 2 9, I want the women to dress modestly with decency and propriety, adorning themselves not with elaborate hairstyles or gold or pearls or expensive clothes, but the adornments of grace that come from pursuit. And you remember a pursuit of faith and obedience.

You remember in Revelation 1 14, among the attributes of the Lord Jesus that are mentioned there is his hair. Hair is used symbolically, whether it is a Nazarite, whether it is women, in the case of the Lord Jesus, his head and hair are white like wool, as white as snow with his eyes blazing like fire. And his hair is used in symbolic terms to represent his glory and his righteousness and his eternity.

White hair indicating you've been here a while. In judgment, Jeremiah 48 37, every head is shaved and every beard is cut off. Every hand is slashed and every waist is covered with sackcloth.

Judgment is represented as well. So Aaron's sons as priests wore head coverings, tunics, sashes and caps to give them dignity and honor in Exodus 28 verse 40. So the deceitful appeal of these demonic locust presences as they are depicted here is going to appeal in some way via this women's hair idea.

There's a combination of the seductive power of a well coiffured woman, the allure, the appeal of the crafty harlot is possibly represented there. Also the idea that this is in the service of a greater cause. You can be part of our organization.

You can function and you can rise and be given something like a crown. You can be like the centurion where you have those under you and you have those who are over you. Hair suggests recognition of authority above and below in an authority structure.

So it is not an accidental or an idle detail here. And we want to watch in the demonic presentations of this earth, there are those who will use regulations or legalism to control others and to deceive others and to present it as something that is beautiful when it is in fact quite ugly. Women's rights as a deceptive ploy to divert and deflect and deceive women who are believers into abandoning a biblical perspective on their role and function in God's plan and

in God's economy.

And here is a demon that appears and even in the process of afflicting others, part of this affliction can be in the service of these false and deceptive agendas that appeal to people based on allure. They will talk with the face of a man. They will persuade with the seduction of a woman but they will bite with the teeth of a lion.

They'll sink their teeth into you and not let go. You approach because it looks like a man. There was a movie where there was some weird being and people would see it at a distance or in the darkness and it would look like the silhouette of a man and it turned out to be some weird thing that started coming into pieces and consumed people.

That's what they will do. They will appear to be reasonable and they will appear to be beautiful and they're gonna bite like a lion. That's what you get out of these.

Lion's teeth. Breastplates like breastplates of iron. You can't defeat them.

You can't shoot them and make them go away. You can't use some magical incantation. You can't defend against them.

They've got breastplates of iron. This is indestructibility, undefeatability. You're not going to overpower them.

They have a defense that you can't break through as a victim. And remember, we do not want to encounter these demons. We want to remain safe under God's seal because left to ourselves in our own strength, we cannot defeat them.

Without the armor of God, we cannot be invulnerable from them. They've got breastplates of iron. We need the breastplate of righteousness and the shield of faith, which is even more powerful than what these individuals have.

And they are individuals. The sound of their wings is like the sound of chariots with many horses running into battle. It is a deafening noise.

It is intimidating. It is confusing. You see people trying to confuse law enforcement by blowing whistles.

Whistles are nothing compared to the sound of the wings, the movement. Wings means flight. And if you've heard a flock of birds rise into the air and you hear that flapping, this is infinitely louder, infinitely more startling, confusing, fear-inducing.

And that's what these demons have by way of power. It is demonic. People that think this is some sort of military hardware will find out when we examine in detail the sixth trumpet that that is not feasible.

But they have as a king, and this gets back to this idea of authority represented by the hair, and

this leadership and reward represented by something like a gold crown, that there is organization and structure. It is a pale imitation. It is using God's ways and God's structures counterfeiting them to achieve a non-godly purpose, if you will.

Take a quick look now. We just have a few minutes left. The sixth angel in verse 13 sounded, I heard a voice from the four horns of the golden altar, which is before God.

What is this golden altar? We've seen it previously. This is where the prayers of the saints are mixed with incense and offered, right? The beginning of chapter eight, verse three, this another angel with a golden censer came and stood at the altar. He's given much incense that he should offer with the prayers of all the saints upon the golden altar before the throne.

That altar reappears here. And we are reminded that these judgments are coming upon people that the saints have had to pray themselves out from under, abusive husbands, malicious forces in the community or in employment. And representatively speaking, we can be under oppression and attack by those who themselves are under the influence of demons and darkness, and they can cause us problems.

What is our solution? Prayer. We ensure that we have the full armor of God. We can't be made casualties, but how many times are you gonna throw these darts? How many times are you gonna swing these swords and shoot these arrows and throw these spears and bang on me with a mace on my helmet of salvation? How many times are you gonna stomp on my feet that are shod with the gospel of peace? I'm tired of it.

I am commending you to the hands of my faithful creator and he will deal with you at a time and an hour a day, a month and a year of his choosing. And you better watch out. And that prayer is reserved.

It is going to be answered. Sometimes it will be answered immediately. Other times it will be answered in the near term.

Sometimes it's long-term. Sometimes it won't be until the future. But we trust God.

This golden altar has four horns. And so the sixth angel says, release the four angels who are bound at the river Euphrates. Why the Euphrates? Very quickly, the original land, look up what God promised to Abraham.

It is from the great river of Egypt to the river Euphrates. All of that land is promised to Abraham. So his Eastern border, the maximum bordery of the promised land is the Nile on the West, the Euphrates on the East.

So if someone is going to cause you problems, if they're going to afflict you, they will need to invade from the river Euphrates or from the Nile. Pharaoh Necho and others are pictured as coming up and afflicting Israel from the South and from the West. And you have others who come from the direction of the East and the Euphrates is just loosely representative.

People didn't carry around topographical maps and colored charts of where the countries and the borders are. When they thought of the Euphrates, that's our Eastern boundary. The Assyrians or the Babylonians are going to come from the East and take God's people captive and take their land away from them and destroy them.

Many of their enemies, they didn't get many invasions from the West because other than the Philistines, because you've got the Mediterranean Sea there. But the East, you got the Parthians on the other side of the Euphrates and all kinds of threats come from the East. So these angels, as it were, this demonic oppression has been stopped at the border.

This is the point. These angels are bound at the Euphrates. They had the purpose of coming in and afflicting and perhaps destroying God's people, but they have been blocked and stopped and incarcerated at and literally in the Euphrates here.

So these angels had been prepared. They've been saved in the same way that Satan is going to be prepared, if you will. He's going to be saved for a thousand years in the abyss to be released at the God-Magog rebellion.

And there will be an hour and a day and a month and a year when Satan is released after 10 centuries of the Lord Jesus and the sons of David ruling from Jerusalem over the world, they will be released and there will be a swarm that is going to surround the camp of the saints. We'll see this in chapter 20 and following of Revelation. But here, these angels have been stopped and they've been saved.

I know you want to invade. I know you want to destroy. I know you want to come in and wreak havoc.

I'm stopping you here and I'm binding you here. Time doesn't work the same in the heavenly realms with the angels. It's just different.

We saw this in Daniel with the Prince of Greece and the Prince of Persia and so on. There aren't earth clocks hanging on the wall in heaven. This is why you have to be careful about literal timing in creation week.

Earthly clocks, there was no human beings to look at them and read them for evenings and mornings and days and such. Time is different in the heavenly realms. I think it expands and compresses to suit the moment and the need.

But there's a specific hour and day and month and year when these four angels are released. And now, as an acceleration, if you didn't respond during the 150 days affliction by the locust angels, now you've got the serious guys. This is death row.

These are the murderers, if you will, that are going to be released. And they're not here to torment. They don't have tails like scorpions.

They got tails like poisonous serpents. So the number of the army of the horsemen, and these horsemen, it says they're released to kill a third of mankind. The four angels become 200 million horsemen.

I heard the number of them. The Chinese army is about two million at this point. There would have to be a hundred times as many literal human soldiers in armored cavalry, if you will, to do the kind of literal fulfillment people imagine here.

This is not literal. Why are there 200 million of them? Well, if they are going to kill a third of mankind, I would say if each of them slays one target, you're going to lose 200 million people. If each of them slays four humans, you're going to have 800 million dead at a stroke.

These are 200 million demonic agents. They are under the leadership of the four angels, the four generals. You could think back to Alexander and his four generals who split the empire upon his death.

Ptolemy and so on. In the same way, this, you could imagine maybe these angels have got 50 million demonic underlings apiece, but the four are released and suddenly you have 200 million. And the number of them is important.

Why? Because there are enough of them to attack individuals. There are aspects of those under the fifth trumpet that speak of individual attack and individual possession and so on, but they can't kill people. So they're going to work their havoc without death.

These are going to kill individuals. One third of mankind. And there are enough of them to select their targets.

They are still not going to be able to hit the ones that have the seal of God. And they will use three different methods. And we'll see this next time.

What does the fire and the smoke and the brimstone, the word brimstone there is literally sulfur. And we're going to do a fascinating review of what the Bible has to say specifically about fire and brimstone, fire and sulfur. Why are they so often linked together? So here you have three agencies, just as we saw three different kinds of locusts when we look back to the Old Testament roots of the fifth trumpet.

We have three plagues here, fire, smoke, and sulfur, which comes out of their mouths. Their power is in their mouth and in their tails. Their tails are like serpents having heads and with them they do harm.

The tails do harm. The heads kill by three different means. Much to talk about here.

And this will be a literal scourge that takes place in the time of Jacob's trouble, the tribulation period, the last half of the 70th week, but it represents threats that operate and agencies and harm that is done in the world today. Now, these are bound in the same way that those in the

abyss are imprisoned and released to do full effect. But there are harbingers, these fulfill a pattern that is going to come to complete fruition after we leave, but there are anticipations, there are effects that we see and experience now.

How do we ensure that in this invisible conflict, which is very real, very powerful, that we do not succumb, that we are overcomers and not underachievers? Use our tools, use what we know. It is faith and patience by which we inherit the promises. It is the word of God that is alive and powerful.

It is the presence of the Holy Spirit that seals us. If we remember to use what God has given us, graciously provided for us, not just our daily bread, but he has provisioned us to not only survive, but to do battle and prevail in this unseen spiritual conflict. Here we see it unfold in very visible terms, but there is an invisible conflict and a spiritual struggle that we are currently engaged in.

And if we forget it, we will be casualties. So what an important reminder. This is the kind of stratagem and the kind of power that demonic forces have if you are not sealed, if you are not protected, if you do not put on your armor, and if you do not spend your time walking aimlessly into the middle of the highway, you will get hit by an 18-wheeler and you will be smashed to pulp without awareness and preparedness.

The Lord Jesus has given us everything we need. We have been amply informed, amply instructed. It's up to us to think about it and apply it.

And oddly enough, it is in the daily circumstances where we can be deceived. It is in the small interactions of life where we can be tripped and caused to stumble and fall. So we want to be watchful, watch and pray.

Did a great study on that one time. Well, let's close for tonight in word of prayer. We'll resume here with the sixth trumpet and see what each of these details means from a biblical perspective, not only in the prophetic future, but in the here and now on Sunday morning.

Let's close here in a word of prayer. Father, what a privilege to come before you in prayer, to know that our prayers are saved up, that they are offered on the golden altar and mixed with incense to be reviewed and to be acted upon in your grace and in your love for us. We pray that as we endeavor to be good representatives of the Lord Jesus, that God the Holy Spirit will take these truths and minister them to our hearts.

Help us to not be swallowed in darkness, but to see clearly in the light how best we can be stewards of what you have allotted to us in terms of time and opportunity so that in all things, the Lord Jesus will be glorified and we will be prepared for service and function now and in the ages to come. We ask it in Jesus' name, amen.