

The Jewish Final Solution to the World's Problem - Revelation, Part 16a- Q & A

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[0 : 00] have questions about this chapter, chapter 7, until after we have taken it. Because once we have engaged the chapter and gone through it verse by verse, I'm satisfied that many of your questions will be answered in advance. So if you could perhaps limit any questions or comments, and comments by the way, I welcome just as much as questions because a lot of times you come up with things that I've never thought of or never considered. And if you could limit those preferably to material we've already covered that you would like some clarification on rather than get into the new material that we haven't covered yet, that would be helpful. But to just kind of set the stage for this, let me share with you what we've got in the bulletin. One of the more controversial passages in the Bible is dealt with this morning. The sealing of the 144,000 is found in Revelation chapter 7 and will resurface in chapter 14. Truth be told, we might not get to this today depending on the question comments you have to offer. If you will recall, you were promised that we would begin today's message with Q&A; since time was not allowed for it last week. So it's up to you and the audience.

Either way, this will be Revelation number 16 in the ongoing verse by verse exposition. So, with that preface out of the way, we will simply ask you now whether you have questions or comments that you would like to share with the group and we would be happy to hear whatever you have to say. Anybody?

24 elders. I guess I'm still missing on exactly where those people came from and who they're supposed to be. Yeah, well, welcome to the club. I am simply unable to identify these 24 elders with any kind of precision. The only thing that I can say with confidence is that they are humans, not angels, not angels. And that is demonstrated by the fact that they are singing the songs of creation and of redemption. And they are wearing their white robes, which indicates that they are part of the redeemed. That would, of course, necessitate their being human beings rather than angels because there is no redemption for angels so far as we can determine. I just, I'm at a complete loss to identify them.

I know many scholars are of the opinion, well, 12 of them represent the 12 tribes of Israel and the other 12 represent the church, the body of Christ. But that's just speculation. We just cannot really put a handle on that. And I cannot say with any kind of a definite answer as to their identity. They are major players and they have a dramatic role to fulfill.

They are the ones who ascribe praise and worthiness to the, to the lamb. And, uh, but I just, I just can't identify them. I'm sorry. Uh, I wish as, as you do, that I have a better understanding of them. All we're told is there are 24 of them and they are regarded as elders. Sorry about that.

[3 : 48] Other comments or questions? So if you want to know anything, just ask me, see? Wow. Anyone else? Yes. The Gary up here.

Oh, Marv, uh, when you were just talking, something kind of popped in my head. Because you were talking about, I guess, uh, angels not needing redeemed, correct?

I wouldn't say that they wouldn't need it, but that there's no provision made for angels to be redeemed. Well, it just, uh, well, this is kind of strange.

But, uh, well, that's okay. The whole book of Revelation is, it's kind of strange. Yes. Well, it just popped in my head that, uh, I sort of think Lucifer needs redeemed.

Yeah. Well, there's no question as regards to need. Right. But, uh, but there's no provision for that. No, no provision. No. So. None, none at least that is revealed in Scripture.

[5 : 11] And kind of down that line, thinking, do angels have volition? Apparently so.

Because Lucifer made a choice, right? Yes. We definitely get the impression from, uh, uh, the Old Testament, from, uh, Isaiah 14 and, uh, Ezekiel, uh, Ezekiel 28.

And that Lucifer definitely has a will. And he uttered those seven I wills in Isaiah 14. I will ascend into the heaven. I will be like the Most High. I will.

And all of those were demonstrations of his volition. So, that brings up another interesting question. And I won't spend much time on it because we've dealt with it in the past.

But it is a question that is often on the minds of a lot of people when they look around them and they see all of the misery and heartache and death and disease and all of this kind of adversity going on, wars and et cetera.

[6 : 20] And they say, and God is responsible for starting this whole thing off. Didn't he know? Isn't he supposed to know everything? Didn't he know what Adam and Eve were going to do?

Didn't he know what Lucifer was going to do? And that they would disobey him and bring the whole of creation down to wreck and ruin? And if God knew that in advance, why did he ever create them that way?

And as I said, I don't want to spend much time on it, but it is very, very important that you understand this. And that is when God decided, because it was his good pleasure, Revelation 4, when God decided to create beings, He had the choice of either making them volitional or non-volitional.

If he made them non-volitional, that means they would not have a will. They would not have a volition. They would be subject to however God programmed them.

And if God is doing the programming, guess what the programming would consist of? Well, it would be only appropriate. It would be only perfect.

[7 : 36] It would be only ideal. It would be only what was right. If God programmed them that way, they wouldn't have a volition. They would just automatically do the right thing all the time.

And there wouldn't be any sin. There wouldn't be any evil. And he could have done that. But the point that we have tried to emphasize in the past is that non-volitional obedience is worth nothing.

In the same way that non-volitional love is worth nothing. If the will is not involved when one person loves another person, if they do not have the freedom of will to do that, it's a very cheap kind of love.

That means I love you because I have to. I don't have any choice. I'm programmed to love you, and I just love you automatically because I can't not love you.

Nobody wants that kind of love. We want to be loved, but we want to be loved by someone who freely chooses to love us, not someone who has to love us.

[8 : 46] And I'm of the opinion that God is the same way. God wants our obedience, not because we have to give it, because we have no choice, but because we choose to give it.

That makes obedience a priceless commodity. You don't have to obey, but you choose to do so anyway. That's the difference between having volition and not.

God wants to be loved. So, if you want to use the term risk, you can inject the term, humanly speaking, that God took a risk.

In essence, we know because he is omniscient, he wasn't risking anything. God knew full well what the outcome was going to be. He never stood back and looked at Lucifer after he sinned and said, I'm shocked.

I'm absolutely amazed. How could you do this? No, no. He knew exactly what steps he would make. He knew exactly what steps Adam and Eve would take. He knew that their being given volition would result in their turning against him, as they did.

[9 : 59] And God created them anyway. You say, why did he do that? The only thing I can suggest, and this is just a wise man's suggestion of trying to put the pieces together and connect the dots, and I'm sure I haven't done it all perfectly by any manner of means.

God created volitional creatures, and along with the volition with which he created us, he also brought into focus and into being a package that is adjoined to creation, and it's called redemption.

He built into the creation of volitional beings the principle of redemption, a way of realizing full well that that which he had created would fall and would turn against him, but along with that package, he created a provision for regaining it, and that's what redemption is all about.

And we've already looked at the passage in Revelation 4, where we are told that God created all things with the pleasure of his goodwill.

He simply chose to do it. He didn't create anything or anyone out of necessity, but simply out of personal desire. Why did he desire to create people and angels? You'll have to ask him.

[11 : 30] He doesn't tell us why he desired that. He just tells us that's what he desired. And then in chapter 5, we find the same 24 elders who are giving praise to God, because thou hast redeemed us from every nation and people and tongues and tribe and so on.

So along with the creation package, which he knew was going to fail, he also made a way back through the drama of redemption that would be focused upon the person of his son, Jesus Christ, a member of the triune God.

So that's where we are with the volition thing. Angels and humans have volition. And let me close with saying this. It is because of the presence of volition, of a will that we have, we are created human beings with a free moral will.

And because of that, that's what makes us accountable. That's what makes us responsible to God. Because we have a will.

And we have the ability to use it for good or ill. And that becomes the basis for God evaluating us. That becomes the basis for our judgment.

[12 : 50] Anything else? Other comments or questions? Feel free. In the seventh chapter, third verse, it talks about...

Without my glasses. Do not harm the earth or the sea or the trees until we have sealed the bondservants of our God on their foreheads.

I don't understand about the seal on the foreheads. And I don't understand the timing of when this is all going to happen.

It seems to me that he might be waiting on the earth to do some bad things to each other and then get the seal on the forehead. Does that make sense to you?

Well, this sealing on the foreheads, I don't have any idea if this is going to be a visible seal or if it's simply going to be a seal that the angels will be able to recognize and see.

[14 : 19] I don't know. But these seals are going to be placed on the forehead. And the seal, by the way, among other things, is a mark of ownership or identity. And it is God's way of marking out these 144,000 as his.

And they will, and we will see when we get later into the chapter, these 144,000 will be supernaturally invulnerable. They will not be subject to death.

And that's what this seal of protection is going to involve. And I told you at the outset, and we're going to find this time and time again repeated, that the revelation is going to be a book of supernaturalism, the likes of which the world has never seen.

Because apart from some instances in the Old Testament, when God was working one-on-one with Israel and the miracles that he performed for Israel when he brought them out of Egypt and so on, and the miracles that our Lord provided when he was here for his three-year ministry, and the miracles that God used the apostles to provide in the early chapters of the book of Acts, we haven't seen anything of that since those have passed off the scene.

Because the miraculous does not characterize the church age. That's not part and parcel of the church dispensation. That belongs to the dispensation of Israel.

[15 : 53] That's why Paul said that the Jews seek a sign. God conditioned them to seek signs. He gave them reasons to seek signs.

And the word sign simply means miracles. But we are to walk by faith, not by sight. So the thing that is to characterize the body of Christ is not physical miracles, but spiritual reality.

However, when the body of Christ is removed through what we believe will be the rapture of the church, Allah, 1 Corinthians 4, that's the end of the church age.

It's over. It's complete. So what is it that kicks in then? God brings back online, front and center, the nation of Israel.

He has unfinished business with Israel, and he takes that up. And what is it that characterizes Israel? the supernatural. That's their history.

[16 : 54] And he's going to bring that right back into vogue, so that as we go through the revelation, we are going to see one demonstration after another of supernatural events involving supernatural beings.

There's going to be tremendous activity of angels. And I just have a theory about this, and that's all it is. It may not be worth anything, but from the time the church age began, which was approximately 2,000 years ago.

So the church age began when God revealed the secret that had previously been hidden in the mind and heart of God. He revealed the secret to the apostle Paul about Jews and Gentiles being in one body, making one new man.

That's the beginning of the church age. Roughly 2,000, 1,900 years ago, something like that. And when he did, the setting aside of the physical and the material became a reality, and the bringing online became the spiritual.

And this is why when you read the Pauline epistles, you find so much emphasis on the spiritual. You don't find a lot of prayer requests for the give me this and give me that miracles and all the rest of it.

[18 : 15] You find humanity and the body of Christ functioning on a different level. We walk by faith, not by sight.

If you are looking forward to and you are operating on the basis of miracles, what's one of the more outstanding things about miracles? You can see them. They're obvious.

There it is in front of you. That's walking by sight. When you walk by faith, you are not dependent upon nor are you looking for miraculous demonstrations.

You simply take God at his word and you don't need any hard evidence to back it up. You believe it because God said it and that settles it.

That's all that you need. That's called taking it by faith. God doesn't have to razzle-dazzle, provide this miracle or that miracle. All he needs to do is say what he wants us to be and do in his word and I accept that.

[19 : 16] So, when you come into the revelation, what do you find? With the church gone and the emphasis on the spiritual right back in the driver's seat again, but in an even bolder and more dramatic way, you find the physical and the material.

and let me tell you, it is going to be something. It is going to be very, very physical, very supernatural.

There's going to be angelic involvement like there has never been angelic involvement. And the theory that I have is this. Ever since the church age began, the world at large, the world at large, ever since the church age began, has not paid any attention or been at all impressed to what we might call the natural way of things.

A simple cause and effect world without miracles, without all kinds of outstanding demonstrations, just taking it by faith, the world at large, and I'm talking about unregenerate humanity, they have not been impressed.

They have not bought into it. In fact, if anything, they are hostile to it. And, they are becoming increasingly hostile today.

[20 : 48] Or haven't you noticed? So what God is going to do is give them something that they will notice.

It will get their attention. It's going to be very, very, very in your face. Upfront, physical, supernatural, miracles, in such a way, in such a way that the world at large will not be able to deny it like they do now.

Okay. Other thoughts, Gary? And when they break the fifth seal, there in chapter six, and sees the souls under the altar, and indicates that they want to know how long it's going to be before you avenge our blood, and I guess then hold on for a little while, says, and there's others to be martyred yet.

Are all those, even the ones under the altar, as well as the ones yet to be martyred, are those all during the tribulation period? I think so. That would be my guess, that these were those who have already been put to death for one reason or another during the tribulation period, and they are crying out for justice, and they are simply asking, they're asking God, how long are you going to put up with this?

And the Lord says, only a little longer, and we don't know exactly how long, a little longer is, but I think we'll come to a conclusion as we work on through the book. And this whole thing, beginning with the opening of the seals, and the lamb, in chapter four, the scene in heaven, and the book with seven seals, from the time these begin to be open, and the events that are going to take place, this is the onset of the tribulation period.

[22 : 57] In fact, virtually the whole book of the revelation is going to be summed up in seven years, plus whatever time the last two chapters that introduce the eternal state is going to incorporate.

So all of these chapters that we're going to be looking at are going to be crammed into this seven-year period, and it will be broken up into two halves of three and a half years each.

So virtually everything that we read regarding the seals being opened, the four horsemen, and the trumpet judgments, and the bowl judgments, or the vile judgments, all of those are three different categories of conflagrations that are coming upon the earth.

And the last, and actually what it's going to do is it's going to intensify. Each event is going to be more severe than the one that preceded it.

And the reason being is nothing more than this. God is continually tightening the screws, and as man digs his heels in and defies the God of heaven and refuses to repent or change his mind, God tightens the screws a little more.

[24 : 21] And man digs his heels in deeper and God tightens the screws a little more. And the last events that are going to transpire in the Revelation which have to do with the angels pouring out the bowls or the vials of wrath, the wrath of God upon the earth, that's going to be the most severe, the most difficult, the most incapacitating of all.

And it's coming. Bear in mind, there are three major reasons for the tribulation. One, to make an end of evil and wicked ones depicted in Isaiah 13 9 and 24, 19 and 20.

These are negative reasons. And, number two, to bring about worldwide revival. That will be the positive aspect. And that is revealed in Matthew 24, the first 14 verses, the first four verses of Revelation chapter 7, and then verses 9 through 17 in Revelation as well.

So, the conflagration that is going to take place is going to have a positive and a negative. And the negative is there's going to be a lot of hurt, a lot of pain, a lot of adversity, a lot of difficulty, a lot of persecution, a lot of chaos and confusion.

And, coupled right along with that, side by side, there is going to be the greatest worldwide revival ever witnessed on the planet.

[25 : 51] And that will be engineered, not exclusively, but primarily, by these 144,000 Jews. The surface in Revelation chapter 7.

And then the third reason for the tribulation is to break the will of the holy people. And the separated people, the nation of Israel, they have been in rejection and a rebellion mode to the Creator and to His Christ from the time that Jesus came.

And they are set aside now in unbelief. but God has not forgotten the promise He has made to Abraham, Isaac, and Jacob, and He will make good on it. And, Daniel chapter 12, verses 5 through 7, and Ezekiel chapter 20, verses 34 through 38, talks about the will of the holy people being broken.

And this means that the nation of Israel is going to come to a very acute awareness that this one whom their forefathers ordered, crucified, 2,000 years ago, was indeed the one sent by God to redeem His people.

And Zechariah tells us, they shall look upon Him whom they pierce, and they shall mourn. They're going to weep like babies. That will be their contrition and their repentance.

[27 : 21] And, God will rescue His people. This is what Paul's talking about in Romans 11. He says, so, all Israel shall be saved.

That is, the nation of Israel that is existing at that time are going to come into wholesale salvation. And, largely, that will involve the 144,000.

I don't want to get into that just yet, because I want to make room for other comments or questions you may have. But, just let me plant this seed, if I may. There are 12,000 of each of the 12 tribes of Israel that are going to be inducted into this special evangelistic service.

And, they're going to have a supernatural seal of God, so they will be virtually indestructible. Because, if it weren't for that, they wouldn't last in this climate for 30 minutes. They'd be done away with.

So, God is going to make them indestructible. That's the only way He'll be able to get the job done and keep them from being put to death. But, the question, the very legitimate question arises is, what?

[28 : 26] What in the world could possibly account for 144,000 bona fide, full-fledged Jews?

Jews! Being turned into evangelists for the gospel of the kingdom? Jews!

What's going to bring that about? How would you recruit 104? You realize that Jews, by and large, today, do not see Jesus, Yeshua, Hamashiach, is their Messiah at all?

We say that we are waiting for Jesus to return, for the Messiah to return. They say, we're not waiting for Him to return. He's never come yet. We're waiting for Him to come.

They don't believe Jesus of Nazareth was the Messiah. So, what is it that is going to turn these 144,000 around? I think I know that we'll save that for another time.

[29 : 29] Other comments or questions? I think I remember one time you referred to these 144,000 as 144,000 Apostle Pauls spread out over the world.

I was quoting you on that. Yeah, well, I think that's kind of a, I think that's a fair assumption. These, these are going to be, these are going to be the most dynamic messengers of the gospel to ever have come upon the world.

And I have no reason to believe that they are not going to have attempts made on their lives. There will be those who will try to do away with them. They simply will not be. I don't know what this protection is going to consist of.

I don't know how they are going to be supernaturally protected, but I'm sure that's not a problem with God. I don't know how those three Hebrew children survived the fire when that blast furnace was heated seven times.

But that's not a problem with God. And I don't, this, you see, this is supernatural stuff. We, we have a tendency to look at this and say, oh, now, come on, come on.

[30 : 38] Are you kidding me? Well, in keeping with today's parlance and today's experiences, yeah, no, no question about it. This sounds really far-fetched.

This sounds like fairy tale stuff. But let me tell you, this is the end game. This is a wrap-up. This is, this is where everything is going.

And it is going to come upon this old globe with a crescendo the likes of which, well, Isaiah says, Isaiah says that the world is going to be volcanic activity, there's going to be earthquakes, there's going to be asteroids plummeting the earth.

And the text says that the world is going to reel, reel to and fro like a drunken man. The physical planet is going to be impacted.

And I don't know what it would be like for a planet to stagger. But that's what it's going to do. Wow. It's going to be something. Other thoughts or questions?

[31 : 50] If you don't, maybe, maybe I could take a, take just a few minutes and give you a rapid rundown. There are no more questions of, of this whole thing and the chronology with which it's going to play out.

Roger, but you know, when you, there's a lot of people that teach that the first half of the tribulation ain't so bad, but with these four horsemen, and if there's any rapidity on how fast they follow each other, it's not going to be a picnic right from the beginning.

No, you're right. It is. You're right. I once subscribed to that school that the first three and a half years won't be all that bad.

but I, I, I, I have to, I have to deny that. I, I no longer believe that and what's led me to it is a more intensive investigation and all I can say is the first three and a half years will not be nearly as bad as the last three and a half, but both of them are going to be wretched, wretched, wretched.

And the first half, there's going to be nothing normal about it. It's too, it's going to be fluid with all the supernatural activity, but as time goes on, we move through the book and especially as we get into the bold judgments, this is the wrath of God intensified and it is going to be more and more severe, more and more critical.

[33 : 28] So the first three and a half, you're right. First three and a half, this is not going to be a good place to be. No way. And at the middle of that time, that's when the Antichrist, and this is one reason why a lot believe that the first half will be fairly normal because it will be during the time that the Antichrist is coming into power and prestige and recognition throughout the world and he is going to bring, if he is the rider on that first white horse as I think he is, he is going to bring a peace upon the earth and it will be a real peace that everyone will be grateful for and I think they will be looking to this Antichrist who is yet to be identified as the very thing that this world needs.

And this guy is super smart and we have put into practice all of his suggestions and gotten wonderful results and we can trust this guy. He really knows what he's doing.

He's suave. He's personable. He's getting things done and they are going to relinquish power. They're going to give power. They're going to beg him to take the authority and he will.

And of course, as time goes on, he will abuse it and corrupt it more and more. and then halfway through, three and a half years, sometimes referred to as 42 months, same thing.

He is revealed for who he really is. And this is what Jesus is talking about in Matthew 24 when he says, when you, Israel, when you see the abomination that desolates or desecrates or defiles, stand in the holy place.

[35 : 21] There's only one place for the holy place to be. That's the temple. That's going to require the Jewish temple to be rebuilt. And the central place of importance in the temple was the holy place.

that's where God dwelt to meet with his people Israel. That's where the Ark of the Covenant was kept. And Jesus says, when you see the abomination, and that's the Antichrist, he's called an abomination.

When you see the abomination that desolates or desecrates or defiles, when you see him stand in the holy place, he will declare himself to be deity and will demand worship.

Jesus said, head for the hills. Everything's about to break open. That will be the second half of the tribulation period that will intensify. And this is Daniel 9 as well as Matthew 24 in the Olivet Discourse.

Okay, anything else before we I'd like to give you a real quick run-through. We've just got about 15 minutes left, and I think maybe this will help to gel some things in your mind.

[36 : 42] And if you've got your Bible, I want you to look, if you would please, at Revelation chapter 6 and verse 1, and we'll be just doing a little page turning and explaining and following through, and I think it might be helpful for you at least so far as the chronology is concerned.

In 6-1, we have the first seal that is broken. And then, if you will look, in 6-3, there is the second seal that will be broken.

And in 6-5, there is another seal that will be broken. And all of these portend a different event that is characterized by that seal.

It is another kind of calamity. In each case here is one of the four horsemen, and they are all bringing bad news of one kind or another. And by the way, let me point this out to all of these symbols.

There are no horses in heaven. John isn't seeing an equine stable of horses. He's seeing a vision, and the vision has these horses in it, and the riders on them.

[37 : 51] That's what he is describing as he sees this vision unfold. And then, in verse 7, we have the fourth seal, and moving right along chronologically, and the fifth seal is in 6-9, and the seventh seal is in 8-1.

And then there will be silence in heaven for about half an hour. That's interesting, too. And I don't believe what, I think it was J. Vernon McGee on one of his radio programs said something to the effect that there wouldn't be any women in heaven.

And his wife said, well, that's the most ridiculous thing I ever heard of. What makes you think that? And he says, well, it says there's silence in heaven for half an hour. So, that means there's not going to be, you know, I don't know if he slept on the couch that night or what, but anyway, we don't subscribe to that, ladies.

And in 8-7, 8-7 we have the first trumpet judgment. You see, what the seventh seal introduces is seven more.

Only these are going to be the trumpet judgments. And the trumpets are ram's horns. These are long, coiled animal horns, ram's horns.

[39 : 12] They're called trumpets, but they're not brass trumpets like we play today. These are ram's horns. And they would blow these things and you could hear them for miles away, especially if the priest was well polished and blowing on those.

And that's what these are here. These are these ram's horns, these trumpets. And they are announcing, each one is announcing another calamity. And then in chapter 8 and verse 8, the second angel sounded.

And what he's doing is blowing this ram's horn. And something like a great mountain burning with fire was thrown into the sea. And a third of the sea became blood.

Well, this blood is a symbol. But what is it saying? What does it symbolize? What it is symbolizing is a third of the sea will not sustain marine life.

all marine life in a third of the sea will die, be unable to survive. We don't know if that's going to be the result of nuclear contamination or some kind of outer asteroid falling to the earth and its toxins that it contains poisoning that whole portion of the sea so that all marine life, fish, whales, dolphins, everything just dies.

[40 : 44] But that's the impression that we get. And then in 8:10 there is another the third angel sounds. A great star fell from heaven burning like a torch, fell on the third of the rivers and on the springs.

You see, there's going to be a lot of astronomical things take place not just here on the planet but outside in the heavens and there are going to be outside forces that will be pummeling the earth.

And these may be triggers for some of the earthquakes that are going to occur. Most seismologists today are in agreement that there is an enormous underground connection network of volcanoes that are all connected deep down in the earth.

That there are huge faults that exist everywhere. And that all of these things are connected. And that may well be the case. And if that is true, we could see how very easily a chain kind of reaction could be set off.

And this whole planet is going to be in big, big trouble. In 8:12 we've got the fourth angel sounding. And a third of the sun and the moon and a third of the stars were smitten.

[42 : 05] A third of them might be darkened. It might not shine for the third of it. This is going to create such an atmosphere that you will not be able to see the sun.

The sun, I don't get the impression that the sun is actually going to be affected. It's going to be old soul just hanging up there like it always does. But you're not going to be able to see it because the atmosphere is going to be so thick and so clouded like it was in Washington when Mount St.

Helens blew and the ash was so thick you couldn't hardly see your hand in front of your face. We're talking about a similar kind of thing that's going to take place. And then in 9-1 there is the fifth and each one of these is bad news.

This bottomless pit and what is coming out of it that are referred to here as scorpions and locusts these in my humble opinion are going to be demons.

These will be the demons that are right now as we speak confined in Tartarus. It's the only place this is mentioned I think it's either in Jude or 1 Peter about angels being consigned to a place called Tartarus and there appears to be nothing or no one else there.

[43 : 23] I do not know how they are confined. They are spirit beings but they are going to be loosed. This pit is going to be open and these are going to come forth.

And they are going to besiege humanity in a way that you cannot imagine. Their sting and their bite will be almost fatal.

But not quite. And I get the impression that they are going to render people almost immobile. So they will writhe in pain but will not even be able to take their own life.

Men will seek to end their own life by way of suicide and won't be able to do so. I can't imagine a situation like that. But that's what we're talking about and that's what's coming.

And then the sixth trumpet in 9 and verse 13. The sixth angel sounded and a voice from the four horns of the golden altar which is before God.

[44 : 31] Release the four angels who are bound at the great river Euphrates. These four angels. Folks, angels are nothing to fool with. Angels are angels.

They're angels and they outstrip anything that we humans know so far as wisdom and power is concerned. And for the most part, right now, I don't know about you, I've never seen an angel that I could identify as an angel.

They are spirit beings, but they are going to be disclosed in a way that they have never been disclosed before. They are going to be major players in this time.

Great physical involvement and supernatural activity. And then we may hurry on in 913, that will be the sixth, and then the seventh is in 1115, and what we have there is, guess what?

As the seventh seal introduces the seven trumpets, so the seventh trumpet introduces the seven bowls. and this is as bad as it gets.

[45 : 46] This is really, really bad stuff. Someone characterized it like this, and I don't know if this is completely accurate, but someone said, for about the first third of the tribulation period, it is man venting his wrath on his fellow man.

which is pretty bad. But we're kind of used to that, because we've been doing that for thousands of years. This is human on human. And for the second third, it's going to be Satan loosing his wrath on the earth.

And that's going to be pretty bad, too. That's going to be worse than the first third, because Satan cannot do us by a long stretch. but the worst is yet to come, because the bulls are described as the wrath of God.

And that's the ultimate. That is as bad as it can possibly get. When God unleashes his fury, his anger, his wrath upon this unbelieving, unjust, corrupt world, it's really going to be something.

That's what this world is in for. And I'll not take the time to go through all of these, but I'll give you the references for those who are following along by way of recording. First bowl, or wrath, or vile, sometimes, depending on what translation you're using, is in 16.2.

[47 : 32] The second is in 16.3. The third is in 16.4. And each one is a dumping of the wrath of God. The fourth is 16.8.

The fifth is 16.10. The sixth is 17. The sixth is 16.12. The seventh is 16.17.

And all that is left after that are the consequences or the responses of the seven vials played out. And more of the seven angels with their vials are depicted in 17.1.

None of the numbers listed are arbitrary or inconsequential. All are specific, with definite things behind them. And there is a lot of symbolism that is used, but the thing I want to emphasize to you and want you to keep in mind is this.

The symbols, symbols, if something is a symbol, that means it stands for something. It symbolizes something, but it is given in a different form.

[48 : 39] And that's partly what literary poetry does. It uses figurative language rather than direct language. And that's something that man has not responded to.

You see, the Bible has been given to man for thousands of years, the vast majority of which is in literal, straightforward, upfront, common sense language where you take a word to mean what it says, literally.

That's the way most of the Bible comes to us. But there are sprinklings all throughout Scripture, Old Testament and New, that are not literal.

They are figurative. But all figurative language is based upon a literal understanding. Otherwise, you can't grasp the figure.

So even figurative language is based upon understanding what the literal is. And I don't know if you've obtained it or not, but this was the essence of I think volume 30 or 31.

[49 : 51] I don't know which it is now. but we're interpreting the Bible in literal language, figurative language. And if you're interested, they are back there on the table.

So this symbol that is going to be given here all throughout the Revelation all point to something that has real substance to it. And it is using a figurative tool, poetic tool called symbolism to direct us to that.

And for a number of people, and I've heard people say this over the years, well, the Bible has just got so much symbols in it that you can't begin to understand them. And I just kind of written it off. And even such great preachers as Charles Haddon Spurgeon, who may have been one of the greatest preachers who ever lived, wouldn't even consider going through the book of the Revelation.

And I think that's a big mistake. But anyway, who might have criticized Spurgeon? Any other thoughts or comments you have? We're almost finished here. Terry in the back, microphone is coming.

Now, while we're getting to him, we will plan to undertake Revelation chapter 7 next week. And we'll start with verse 1 and deal with some of those issues if we may.

[51 : 19] I don't understand why you continue to say there are no horses in heaven. I mean, they're mentioned throughout. As a matter of fact, in 19, it talks about Christ being on a white horse and his army of the believers being on white horses.

So, what does that mean? I think, well, like I said, I think that what John is seeing and describing here are simply visions.

And I have no doubt that there may be horses involved in. I don't consider myself much of a horseman, but I do know this. I do know that redeemed believers who have been raptured are going to return to the earth with the Lord.

And he is coming with ten thousands, plural, of his saints. And he is the only one who's going to engage in battle. I don't know if we're just going to be witnesses or what, but we are not going to be engaged in the conflict.

And that will be upcoming. So, I think what John is seeing, what he is describing, is simply visionary.

[52 : 37] And I don't think that requires physical horses in heaven or physical anything else. The symbols have to be physical in order for him to describe them and relay them to us.

Because how do you go about describing something that is not physical? Can you tell me what it looks like? How big is it?

What shape is it? I have no idea. It just can't be done. So, I think that this symbolic language speaks of truth, but it is not a literal situation that he is describing.

And perhaps this will get clearer, and I trust that it will get clearer as we move on through it. Yes. I think, and I don't know, but I mean there may be a distinction when he talks about something is like something else, where he's trying to explain that.

But, again, in 1914, it says, and the armies which are in heaven, clothed in fine linen, white and clean, were following him on white horses.

[53 : 44] So, he's not saying like a horse. He's saying they're all. Okay. Okay. All right. Your point is well taken. We will give more thought to it as we move on.

I appreciate that. boy, this thing gets bigger and bigger as we go along. It's going to really be something.

This is not a good place to be. And I think this is just one reason why God in his grace and in his mercy is saying, you folks who have put your trust and your faith in me, I'm going to take you out of here.

you're not going to be here for this. God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ. And no one is under the illusion that we are too nice or too sweet or too undeserving of this.

It's just that God has an affinity for those whom he has chosen in Christ. We are his beloved and he is going to take care of us. And we should be grateful.

[54 : 56] Anything else? Yeah. On the trumpets, do you think that they will hear those trumpets sounding here on earth and the trumpet blasts and say, oh, now what's coming?

Do you think it's just a heaven thing or the entire earth will hear those trumpets sound? I do think they probably will. And I think it will be a kind of a oh, now what?

Now what's coming now? I kind of think that that will be the way that that will play out. It'll be kind of like a warning shot across the bow and this is what's coming. And you know, one thing that we really need to keep in mind because this is very, very important and that is this.

All through this time of severe tribulation, individuals at any point in time will have opportunity to repent of their sin.

And you know something? Multitudes will. There are going to be a whole lot of people who are going to get it and they will repent.

[56 : 05] They will acknowledge their sin. They will acknowledge the one true God and in doing so they will become believers and they will immediately put the bullseye on their back because they will be viewed then as the enemy and many of them will be martyred for their faith during this time.

And this is also the time that the mark of the beast where nobody is able to buy or sell unless they have that mark. All of that is going to play into this. And all of these horrendous things we're talking about are all going to fit into a block of seven years.

Less than two terms of the president's term in the United States. All of this is going to be crammed into seven years. Wow.

Would you stand with me please? Father, we have once again seen nothing more than that which is predictable and that which is even prophesied as coming upon this world.

And we cannot avoid connecting it all with simple flat out rebellion and rejection of you and your goodness and your grace.

[57 : 24] And you will not and you cannot take that kind of treatment and attitude without responding. And this is your response.

It is severe. It is judgmental. it is damning. And it is also that which will bring many to the reality of their sin and the willingness to forsake it and repent and to turn to the one true God.

And we are grateful that many will meet the adversity with that kind of conversion, even though they may pay for it with their life. Thank you for making gracious provision.

Thank you for being a God whose ear is ever attentive to our repentance and our confession and admission of sin.

We know nothing delights you more than for us to recognize our true state and to see the change that you have made available to us through our Lord Jesus Christ.

[58 : 31] Thank you for what you have been pleased to reveal. We know this is really difficult material. We cannot imagine what is being described here.

But as Jesus said, it will be a time such as the world has never seen before and will never see again. Thank you for the salvation you have made available to us through our Lord Jesus Christ.

In his name, Amen.