

Revelation 8:2–11:18

Listening to the Seven Trumpets

On Bushwalking

Friends, I love bushwalking.

And if you enjoy it, then perhaps you've had similar experiences to me.

You set out to climb a particular hill.

You know that there is a spectacular view from the top.

And you set off.

As you walk you see the range in front of you.

It looks quite manageable.

And so you begin to climb it.

Every now and then you see glimpse above you of the horizon.

Of blue sky that indicates the top.

And you walk on.

Close and closer you get.

And finally you reach climb up that last piece of slope.

Your approach the summit, looking forward to the view that awaits.

But then you arrive.

And you realise that you've been duped.

There is a higher summit beyond.

You couldn't see it from below.

But sure enough, there is.

And you begin to have doubts.

Perhaps even that one has another behind it.

Anyway, you soldier on, enjoying the walk.

Finally you arrive.

And the view is all that you'd been told.

The summit gives views in all directions and it is spectacular.

Friends, working your way through the book of Revelation is a bit like this.

There are some false summits along the way.

But when you get to the real summit, the view is spectacular.

Well, today, we are going to do some significant bushwalking through Revelation.

At times you'll think that we have arrived.

But sometimes it will prove to be a false summit.

But when we get there, let me promise you, it will be something else.

So, I hope that you'll walk with me.

Actually, today, I should say, 'I hope that you'll run with me.'

We are going to move quickly.

But we are going to pass through magnificent scenery and great viewpoints.

So, let's get underway.

Remembering Where We've Come From

Chapters 1-3

First, let's remember where we have come from.

The whole of chapter 1 formed an introduction.

We were told that we were dealing with an apocalypse; a revelation.

At the same time, it was a prophecy ... a testimony ... and a letter to seven churches.

Then we looked over John's shoulder as he wrote transcribed the seven letters to the seven churches.

We found a mixed bag of churches.

Chapter 4: A Scroll In the Hands of The Creator

Then we came to chapter 4.

Chapter 4 was a grand picture of all the created order before God, the great Creator.

He had a scroll in his hand, written on both sides.

It was a scroll that contained the plans and purposes of the Creator for his created world.

We wanted to see its contents.

However, it had seven seals.

And those seven seals could only be unlocked by one worthy to do so.

So, two things were necessary.

First, we needed to find someone worthy to open the seals.

Second, we needed to see the seals open.

Only when these two things had happened, could we read the contents of the scroll.

Chapter 5: One Worthy

So, in chapter 5, we found one worthy—the Lamb who was slain but was alive.

That is, the Lord Jesus who had been slain but who had been resurrected.

Then, in chapter 6:2 to chapter 8:1 we saw him unlock the seals.

We hadn't read them, because all the seals needed to be broken before the scroll to could read.

However, we did see some things.

As each seal was broken, we watched what happened as a result of it being opened.

However, we had watched what happened as a result of them being opened.

There was a whole series of momentous events involving the whole created order but also the people of God.

The Final Seal (8:1)

Anyway, in chapter 8, verse 1, the final seal is opened.

But notice what happens...

First, there is silence.

A long silence.

A silence that simply builds our expectations and anticipations.

The seven seals are finished.

But then, instead of a reading of the scroll, we **see** something happen.

This is just like what we saw with the previous six seals as they were broken.

We find ourselves watching something.

Look at Revelation 8, verse 2.

John speaks of what he **saw** rather than something he **read** or **heard**.

Clearly, we cannot yet read the scroll.

We are going to have to wait.

For the moment, we will just have to watch.

And so, we look over John's shoulder and see as he saw.

So, let's explore exactly what that is.

Let's look at what John saw.

The Seven Trumpets (8:2–11:18)

An Angel With a Golden Censer (8:2–5)

Follow with me from verse 2.

The first thing that John sees is seven angels who stand before God.

They are given seven trumpets.

But then there is another interlude, another break.

We don't yet learn about the seven trumpets.

Instead, we see another angel other than one of the seven with trumpets

This angel has a golden censer.

He comes and stands at the altar in verse 3.

Look at verse 3.

It is said that he is given much incense to offer with the prayers of all God's people on the golden altar in front of the throne.

The smoke of the incense, together with the prayers of God's people, go up before God from the angel's hand.

The impression is firm.

He is one who assists the prayers of the saints.

His incense perhaps indicates that they are sweet-smelling and acceptable.

We have a parallel in the story of the birth of Jesus.

In Luke 1:8, we hear that Zechariah was chosen by lot to go into the temple of the Lord to burn incense.

Then, in Luke 1:9, we hear that when the time came for the burning of incense, the worshippers outside were praying.

Perhaps the image is of all believers in all ages who pray for the coming of the kingdom.

It is a potent picture...

The prayers of the people of God are assisted by the angel who is close to the presence of God.

Their intercession goes up before God.

Fragrant smoke rises, perhaps as a symbol of God's acceptance.

But now look at verse 5.

The peaceful rise of prayers of intercession meets with a divine response at the hand of his messenger.

And it is a response of judgment.

The angel takes the censer.

He fills it with fire from the altar.

And he hurls it on the earth.

The prayers of the saints have played an essential part in bringing the judgment of God on the earth.

The peals of thunder...

The rumblings...

The flashes of lightning and the earthquake make this clear.

And with this we move to verse 6.

The seven angels who had the seven trumpets prepared to sound them.

We, the readers, know that judgment is coming.

What will it be?

What will it consist of?

The First Four Trumpets (8:6-13)

Friends, I wonder if I could just show you some larger observations about the judgments in Revelation and about the trumpets in particular.

Four + Two + One

In our last Bible talk, we noticed that there was a pattern with the seven bowls.

Pattern was... Four + Two + One.

Four Bowls that belonged together...

Followed by **two** bowls that belonged together...

Followed by **one** climactic bowl.

Well, a similar pattern is picked up here.

Trumpets 1-4

So, the first four trumpets announce four disasters that impact all humanity.

They affect the four major regions of the created world.

- Trumpet 1 focusses on dry land (verse 7).
- Trumpet 2 focusses on the sea (verses 8-9).
- Trumpet 3 focusses on fresh water (verses 10-11)
- And trumpet 4 focusses on the sky (verse 12).

They are a step up from the judgments announced in the seals.

However, although the fall on all major regions of the created world they are restricted in their reach and their damage.

In the **first trumpet** (verse 7), only one third of the earth, the trees, and the grass are burned up by the hail and fire mixed with blood.

In the **second trumpet** (verses 8 and 9), only one third of the sea, of the living creatures, and of the ships are impinged upon.

In the **third trumpet** (verses 10 and 11), only a third of the waterways are affected.

In the **fourth trumpet** (verse 12), only a third of the heavenly bodies are affected.

Moreover, only a third of the day and the night was without light.

So, the judgments of the first four trumpets are a step up on the seals.

Now, I need to warn you that this progress keeps going.

When we get to the first four **bowls** in chapters 15 and 16, the level and intensity is stepped up again from the trumpet judgments.

Noting Verse 13

Okay, now look at verse 13.

Do you remember the judgment of the seals?

Do you remember that the first four affected the **whole created order** just as we see here?

Do you remember that the focus shifted to **unbelievers** in the last three?

Do you remember that the intensity increased with the last three?

Well, so it is with the trumpets.

Look at the detail of verse 13.

An eagle screeches,

'Woe!

Woe!

Woe!

To the inhabitants of the earth because of the trumpet blasts about to be sounded by the other three angels!

Friends, can you see what is happening?

There is progressive severity of judgment **within** the seven seals, the seven trumpets and the seven bowls.

But there is also progressive severity of judgment **across** the seven seals, trumpets and bowls.

Now, this concept of a progressive severity of judgment is not something novel or new.

The apostle Paul tells us about it in Romans 1:18–32.

He tells us that as human idolatry escalates, so God gives the world up to the impact of it.

Increasing judgment is God’s way of dealing with world evil and personal evil.

Three times in Romans 1 (verses 24, 26, and 28), Paul tells us that God **gives humans over** to the impact of their godlessness.

Okay, now let’s take a closer look at the final three trumpets.

The Fifth Trumpet (9:1–12)

Well, three of the first four trumpets echoed the exodus plagues.

So does the fifth.

We’ve had hail and fire (trumpet 1).

Blood (trumpet 2).

Darkness (trumpet 4).

And now we have locusts.

But these are not the locusts of the book of Exodus.

No.

They are very different.

The locusts of the fifth trumpet are locusts energised by more than wings and food.

Look at verses 1–3.

We read...

¹The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth.

The star was given the key to the shaft of the Abyss.

²When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace.

The sun and sky were darkened by the smoke from the Abyss.

And out of the smoke locusts came down on the earth and were given power like that of scorpions of the earth. [Revelation 9:1–3; NIV]

These locusts come from a personalised fallen star.

He is given the key to the shaft of the Abyss.

And when he opens the Abyss, smoke rises from it like the smoke from a gigantic furnace.

In verse 3, the locusts are given power like that of scorpions of the earth.

In verse 4, they are told not to take on their normal targets.

They are not to harm the grass of the earth or any plant or tree.

And at this point we are reminded of the seven seals and the people with the seal of God on their foreheads—the company of the redeemed, the people of God.

The scorpions are only able to attack people.

And they are only able to attack those people who are not among the company of God's sealed people.

That is, they are to attack only those who are not among God's sealed people.

But even here there are restrictions, just as there were restrictions in relation to the first four trumpet judgments.

They are not allowed to **kill** these people.

And they are only allowed to torture them.

And then, only for five months.

But look at the pain they can inflict in verses 5 and 6.

Stings like that of a scorpion.

Pain so fierce that people will seek death instead of this locust harassment.

However, they will not be able to find it.

These are locusts on steroids.

Now look at verse 7.

These locusts look like horses prepared for battle.

On their heads they wear something like crowns of gold.

Their faces resemble human faces.

Verse 8: Their hair is like women's hair.

Their teeth are like lion's teeth.

They have breastplates like breastplates of iron.

The sound of them in flight is like thunder.

Verse 11: Their king is the angel of the Abyss, he who is known as Destroyer.

Friends, the references to the source of these locusts should alert us.

They come from the Abyss.

Their king is the angel of the Abyss.

He is known as the destroyer.

This is their source, their origin.

What does this tell us?

Well, do you remember the story of Jesus casting multiple demons out of a man called Legion in Luke 8.

Do you remember the demons begging Jesus to not send them into the Abyss?

And do you remember them begging to send them into the pigs instead?

So ... Abbadon ... Apollyon ... The Destroyer ...

These are clearly references to him who dominates that domain.

They are therefore references to some satanic figure.

He is either the Devil himself or his representative.

This finds support back in verse 1 of chapter 9.

It speaks of a fallen star who has the key to the shaft of the abyss.

So, what does this make the locusts?

Well, they are those who come from that place of evil spirits ruled over by the Devil or his representative.

They come from that domain.

They torment those who are not protected or sealed by God.

These are therefore not flesh and blood locusts.

No, they are spiritual forces of evil in the heavenly realms.

They are the demonic.

Their object is to cause widespread but restricted spiritual agony.

This is of a very different calibre to the first four trumpets.

This is overwhelming, ugly, terrorizing, spiritual harassment and destruction.

But let me remind you.

It may cause agony and torture among the ungodly.

But it will not touch those sealed by God.

They are except by God's decree.

Now look at verse 12.

We have had the first four trumpets blown.

We have reached the three woes that make us the seven.

We have seen the first of them.

Two other trumpet woes are yet to come.

But before we move on, I wonder if you noticed what I noticed about this woe.

Do you remember something similar about the comparable seal judgment.

In the fifth seal, we saw the terrible suffering of the godly.

They are slain because of the word of God, the gospel.

They are slain because they maintain that testimony.

They long for judgment upon their persecutors.

But they must wait.

There is no respite for them.

So too here, in this fifth trumpet, this first woe upon the ungodly.

There is no respite for them.

The Sixth Trumpet (9:13–21)

Let's now turn to the sixth angel with his trumpet in chapter 9, verse 13.

Now, to understand this trumpet, this woe, I need to give you some background about the Roman empire.

The strong Roman empire was not without fears.

And one strong fear was a fear of attack from the East ... from beyond the Euphrates river and the Parthian menace.

This fear is picked up and spiritualised in verse 14.

And the language is clear.

The Parthians are a trivial annoyance compared to what is revealed in verse 14.

For, in verse 14, the sixth angel is told to release the four angels who are bound at the great river Euphrates.

Their task is clear—to kill a third of mankind.

They seem to stand at the head of a great hoard or spiritual forces whose number is overwhelming, even innumerable.

The presentation of them is given in verses 17–19.

They are like monstrous horses.

Or like lions with breastplates and tails that inflict harm on people.

The picture is one of grotesque demonic ferocious and dreadful beings.

They afflict people in fierce, appalling, and devastating ways ... physically and spiritually.

The focus on mouths in verses 18 and 19 may indicate deception by false teaching.

But notice verse 20.

Despite the plain evidence of God's work of judgment it is not met with repentance.

The hearts of the ungodly are hardened.

They continue in their independence and false worship.

They do not stop their sinning.

They continue to do the sorts of things prohibited by the first part of the Decalogue.

They do not stop worshipping demons and idols of gold, silver, bronze, stone and wood.

Nor do they repent of the sorts of things represented by the second half of the Decalogue: murders, magic arts, sexual immorality, or theft.

Friends, please soak this in.

It is a picture of our world.

Here is human inability at its worst and most shocking.

Humans overwhelmed by evil.

God wanting them to turn but they are unable.

Only God can overcome this.

Humans are impotent in the face of evil and in the face of their own inability.

This is the end of the second woe.

Friends, I wonder if I might just make a personal observation here.

You see, I think that we here in Australia and in other parts of the world are entering dark, godless days similar to this.

Oh, we see some occasional bright lights such as gospel openness among the Chinese and the Iranians.

But elsewhere there is hardness.

The place that I notice it is in funerals.

You see, when I was first ordained there were unbelievers present at church funerals.

But they sang the hymns.

They even prayed the Lord's Prayer.

But not now.

Now there is no bowing of head.

There is no mouthing of words.

There is not respect for the beliefs of others.

There is sometimes folded and defiant arms.

There is a distinct closure to anything connected with God.

In fact, it is more than this.

There is a growing dominant note in Australia and various other place around the world.

And it is defiance...

Open ungodliness...

Lives filled with the sorts of things listed in verses 20-21...

And a lack of any sense of God.

There is therefore no consideration or room for repentance.

An Interlude

Introduction

Friends, we now reach the beginning of chapter 10.

We have looked at the first six trumpets.

Now I want you to flip over to chapter 11.

Look at Revelation 11:14.

Verse 14 says...

¹⁴The second woe has passed; the third woe is coming soon.

Now look at verse 15.

It says...

¹⁵The seventh angel sounded his trumpet, and there were loud voices in heaven, which said:

*“The kingdom of the world has become
the kingdom of our Lord and of his Messiah, and he will reign
for ever and ever.” [Revelation 11:14–15; NIV]*

So, the sixth trumpet ends the second woe.

The seventh trumpet, that is, the third woe, begins at verse 15 in chapter 11.

So, that leaves us with a gap between the end of chapter 9 and verse 15 of chapter 11.

That's a whole chapter and a half.

We've seen this interlude before in the seal judgments.

We saw it between the sixth and the seventh seal.

It is designed to keep us hanging on and waiting in anticipation.

The interlude between the sixth and the seventh seal was taken up with the seven trumpets.

But now, the trumpets is interrupted.

Between the sixth and the seven trumpet, we again have a gap, an interlude.

Now, what happens in that gap is an interlude with two scenes.

Scene 1 takes up all eleven verses of chapter 10.

Scene 2 takes up the first thirteen verses of chapter 11.

Two Scenes: Overall Theme

Now, in my view the overall theme of these two scenes is the same.

Both have as their background the picture of immense spiritual evil seen in the first two woes revealed in the fifth and sixth trumpets.

Both prepare for what is coming in the third woe, the seventh trumpet.

The common theme in both scenes is the role of the followers of Jesus in this time of great distress.

It is the place of witness to Jesus during this time of great distress.

It is intended to engage and motivate.

It is to stir God's people up in their struggle with evil.

So, let's see what we can learn.

Let's see how God wants us to think about how we live and act in times of distress.

Scene 1: The Little Scroll (10:1-11)

Take a look at the first scene.

It begins at the beginning of chapter 10 with a mighty angel descending from heaven.

He is holding a little scroll.

It is open.

Apparently, he gives the content of the little scroll.

And apparently it is another series of seven.

This time, it is seven thunders.

And John apparently begins to write it down in verse 4.

However, a voice from heaven prohibits him.

Apparently there is therefore still stuff in God's plans and purposes that we are given no access to.

God still has secrets that remain with him.

But now let's turn to verse 5.

Our appetite is again whetted by what we hear.

Oaths are taken by the angel.

There would be no more delay.

In the days of the seventh trumpet the mystery of God would be fulfilled.

Now look at verse 8.

John is told to take the scroll.

Then, in verse 9, he is told to eat it, just as Ezekiel is, in Ezekiel 2:3–3:9.

Now, I think that the meaning is much the same as what we mean when we talk about devouring a book.

It means getting stuck into it, knowing it, learning it, marking it and taking it on board.

However, notice that the angel tells John in verse 9 that it will make his stomach bitter, but in his mouth it will be sweet as honey.

A verse 10 tells us that this is exactly what John experiences when he eats it.

It was sweet as honey in his mouth.

However, after being eaten, it made his stomach bitter.

I think that this means that the scroll contains much news of suffering.

However, it is from the hand of a good God who ordains good for his people.

So, although it contains news of much suffering and persecution of the people of God, it is also God's word about final vindication.

It can therefore also be received as sweet food.

That's scene 1.

Scene 2: The Two Witnesses (11:1-14)

Let's go on to Scene 2.

Now, with Scene two we are looking at one of the most complicated and confounding passages in the whole book.

So, all I'm going to do is give you some sort of framework for reading it.

A Reed Like a Measuring Rod (11:1-2)

Now the first thing to notice is that John is told to take a reed like a measuring rod.

Now look at what he is told to do with it.

He is being commanded to perform a symbolic prophetic action.

It's the sort of thing that Ezekiel is asked to do in Ezekiel 8-9.

The symbolic action reminds us of the measuring of the temple in Ezekiel 40-42.

Anyway, it is very unlikely that John is measuring the actual physical temple in Jerusalem.

Rather, the temple is a way of speaking about God's people.

This sort of language is regularly used in the New Testament.

So, what I think is happening is that God is ordering the measuring of God's people.

Measuring implies that he knows about them and cares about them.

Measuring the temple of God and the altar with its worshippers represent the true worshippers of God.

These ones are singled out.

They are protected by God just as the sealed ones were back in chapter 7.

They are known to God.

They are safe in his care.

But there are others.

They are Gentiles.

They are those outside, in the outer court.

They are not measured and protected.

They are permitted to oppress believers represented by those measured and the holy city.

The picture is of the people of God under siege.

Harassed.

Under opposition but resilient and standing firm.

This brings us to verse 3.

The Two Witnesses

What do they do?

In verse 3 we hear about 'two witnesses'.

Two witnesses is what is required in the Old Testament to establish an offense against someone.

In this case, two witnesses are establishing that an offense has been committed against God.

Now let's see what else we can find out about these two witnesses.

How do they go about their business?

What do they do?

In verse 4 they are called 'two olive trees' and 'two lampstands' who 'stand before the Lord of the earth.'

The reference to olive trees probably refers to the Spirit.

The reference to lampstands probably means that they stand before the Lord (Zechariah 4:14) and provide light for the world.

In verse 6, they are prophesying.

In verse 7, they are said to be those who testify.

In verse 10 they are called prophets.

The overwhelming impression just from these descriptions of what they do is that they speak of God and for God.

They are those who, like John, are ministers of the word of God and the testimony of Jesus.

They are gospel preachers.

And their preaching is done for 42 months.

42 months is the same as 1260 days.

1260 days is three and a half years.

Three and a half is half of seven, which is the full or complete number.

So, 42 months symbolises a full time cut short.

In other words, these prophets prophesy during a period of persecution which is limited.

Did you notice that they also have two other prophetic powers?

Look at verse 6.

They are like Elijah the prophet.

They have power to shut up the heavens so that it will not rain while they are prophesying.

They are also like Moses the prophet.

They have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

The gospel preaching of these two witnesses has great power.

Look at verse 10.

It torments those who live on the earth.

This is what gospel preaching does to those who don't want to listen.

It causes offence.

It reminds them of things they would prefer to avoid.

It tells them of a God to whom they are accountable.

It calls them to repentance just as Jesus called people to repentance (Mark 1:15).

And their message comes to all the world.

Who are they?

Friends, who do you think that these two witnesses are?

Well, I think that they represent the church in all time.

They represent the whole church of God with the whole message of Jesus.

That is, they represent who and what we are.

What happens to them?

Next, let's look at what happens to them.

Look at verse 7.

We are told that the time comes when they have finished their testimony.

I suspect that this means that what Jesus prophesied has happened.

The church of God has preached the gospel to the whole world as a testimony to all nations (Matthew 24:14).

And it will appear to be defeated.

The beast, who is the devil himself, will attack them.

He will overpower and kill them.

That is, he will appear to have triumphed over the church of Christ.

It's voice will be silenced.

This is what I think is meant by the witnesses apparently being overcome and killed in verse 7.

And the world will rejoice.

The witness of the church had tormented the world by reminding it of its accountability to God.

Now that witness has been silenced.

Now is a time for rejoicing.

But look at verse 11.

The words used here come from the story of the valley of dry bones in Ezekiel 37.

After three and a half days, the breath of life from God enters the witnesses.

They stand on their feet.

This strikes terror into those who see it.

But then, as their enemies look on, they ascend to heaven.

This is picture language.

It is picture language about the spiritual resurrection of Christ's church.

This resurrection validates their testimony and authenticates its authenticity.

God also tangibly vindicates it by exacting judgment on the earth.

What does all this mean?

Friends, do you remember that I said that Revelation is fundamentally presenting eternal truths in picture language?

Well, if that is so, what do these pictures mean?

Well, let me see if I can summarise.

I think that the two witnesses here represent the church throughout the world.

Their testimony is the testimony of the church.

Like their Lord, the church will experience a lengthy period (three and a half years) of gospel ministry followed by a relatively short period (three and a half days) of apparent defeat.

I think that this seems to indicate that there will be a time at the very end of history that a supreme onslaught will be made on the church.

The church will seem to succumb.

However, like her Lord, she will rise.

She will be vindicated.

And the world will give grudging acknowledgment.

The second woe has passed

Friends, now look at verse 14.

We have travelled a long distance.

Do you remember where we have come from?

We started with the opening of the seventh seal.

There was silence.

Then the silence was burst with the beginning of the seven trumpets.

The first four came.

At the end of them, an eagle flew in midair calling out three woes upon the world.

Trumpet five was the first of those woes.

Trumpet six was the second and we've just rehearsed that one.

Now, in verse 14 the third woe is announced.

We anticipate that after that woe we will have finished seven seals, inside which were nestled seven trumpets, inside which were nestled seven thunders.

Perhaps then, we will finally be able to read the content of the scroll that the Lion of Judah who was also a risen, slain Lamb took from the hand of the God who sat on the throne.

The Seventh Trumpet (aka 'The Third Woe')

So, let's take a look at this third woe, this seventh trumpet.

Look at verse 15 in chapter 11.

Our focus moves from earth to heaven.

Loud voices resound in heaven...

*¹⁵... "The kingdom of the world has become
the kingdom of our Lord and of his Messiah,
and he will reign for ever and ever." [Revelation 11:15; NIV]*

What is happening is that heaven is declaring that the future is so certain that it can be spoken of in the language of the past.

The Messiah of Israel will one day rule the world.

The way in which this will come about will be spelt out

The future is secure.

This is the pronouncement of the third and final woe.

It will take until chapter 22 to be realised.

Nevertheless it is sure and secure.

Some Larger Reflections

Friends, we have travelled a long distance tonight.

However, I hope you've got a feel now for what God is doing in his world.

I wonder if I might therefore draw together some threads by way of application to our own lives.

First, I want you to hear this final woe.

This is where God is headed in his world.

Look at verse 18.

There is a time coming upon the world.

On the one hand, that time will be one for judging the dead and destroying those who destroy the earth.

On the other hand, it will also be a time for rewarding God's servants who speak for him and who revere his name.

It will be a time when God will call people to account for what they have done in his world.

Friends, this day before God is certain.

Are you living for it?

Are you preparing to meet it and to meet God?

Second, do you remember the mark of the church in the sixth woe?

The setting is immense spiritual evil and opposition.

Yet, the church of Jesus Christ knows him, is sealed by him, makes him known, and suffers in order to speak of him and make him known.

Friends, there is no picture here of slack church full of laid back Christians.

Dark times demand Christians full of light ... firm of witness ... willing to speak ... ready to be different from the world morally ... ready to suffer even as their Lord did for them.

Third, I want you to see and hear the identifying mark of the church of God in chapter 11.

It is witness ... testimony ... prophecy ...

All in a world that does not want to hear.

Is that mark etched into our being as a Christian?

It was the mark of our Lord.

Is it our mark as well?

Finally, I want you to ask yourself if your view of God is like the view here in Revelation.

Or is it plasticised ... weak ... pitiful?

The view of God and Jesus here is strong.

Is your view the same?



