

# The Trumpet Judgments

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[ 0 : 00 ] every Saturday morning at 10.30 a.m., the emergency weather siren goes off in Kenosha. It's a big test. And every Saturday morning at 10.30 a.m., I'm usually in my office writing a sermon, and I hear that siren, and my heart drops.

And then I remember it's 10.30 Saturday morning. This is just a test. Well, the purpose of the trumpeting of the emergency weather siren on Saturdays at 10.30 is to test the emergency warning system.

But when it gets warm out, it's mid-July, late Friday afternoon, and we hear that siren blare, and there are these dark, imposing thunderstorms rolling in with a fierce wind, it's not practice anymore. At that moment, we're being warned. And when you're warned of an impending danger like that, you've got to stop what you're doing, and you make sure you can find some cover.

[ 1 : 24 ] And if you've got time, you're going to make sure those around you stop what they're doing so that they can find cover with you. This morning, you're going to be hearing the blaring of the seven trumpets of judgment from Revelation chapter 8 and 9 and into 11.

And this is no Saturday morning practice. This is not a practice test this morning. This morning, you're going to hear real warning of judgment blowing in on God's winds.

So this morning, don't ignore the warning calls. Don't ignore God's mercy in the face of judgment.

Like I mentioned, we've got a lot of real estate to cover this morning, so I first want to kind of give you a lay of the land of where we're going to be going, so I want to kind of place some things in your minds. So what you're going to see in chapter 8, verses 1 through 6, is an opening scene.

It's essentially in verse 6, it's the raising of the trumpets to Blair. And then in chapter 8, verse 7, all the way through chapter 9, you have the six trumpets blasting one after another.

[ 2 : 50 ] There's some really interesting details in this. But when we get to chapter 10, we've got a break in the action. The six trumpet sounds, and then in chapter 10, in 11, 1 through 14, we have what's called an interlude between the sixth trumpet and the seventh trumpet.

If you remember the sixth and the seventh seals, there was an interlude there too. It's chapter 7 of Revelation. And it's about the church in chapter 7, and chapter 10, in 11, 1 through 14, it's about the church too.

It's about what we must be doing with these sirens going off in the trumpets. We're going to come back to that over the next two weeks.

But what you have in chapter 11, verses 14 through 19, is the seventh trumpet. And what's interesting about the seventh trumpet is that you're no longer in earth.

You're in heaven seeing something going on. And surprise, instead of devastation, you're seeing celebration. What's up with that? This morning, it's possible to hear these trumpets as some kind of Saturday morning practice test of a warning system.

[ 4 : 13 ] It's not a practice test. These are real warnings for us all today. Judgment is coming. So stop what you're doing. Stop living a life against God and find cover in the Lamb.

And if you've already found cover in the Lamb, we need to be telling others about the judgment to come so that they can find cover in the Lamb with us. So let me begin by pointing you to this opening scene in chapter 8, 1 through 6.

It sets up the trumpets. Chapter 8, verse 1, the Lamb opens the seventh seal of the scroll of God's plan for the fullness of time.

And remember, up until this point, heaven has been a loud place. The Lamb and the one on the throne have been worshipped after by many, 24 elders, four living creatures, myriads of angels.

Up until this point, heaven is a loud place. And then all of a sudden, we read, the Lamb opens the seventh seal and there's a half hour of silence. It makes you ask the question, what's the silence

about?

[ 5 : 31 ] Well, look at verse 2. All of a sudden, there are seven angels who are standing before God and they have been given seven trumpets. Now look down at verse 6.

Now those seven angels who had the seven trumpets prepare to blow them. So they're given the trumpets. Verse 6, that they raise them to blow them and then something happens in between them that's very important.

In verses 3 and 4, we see another angel coming and standing in the heavenly, before the heavenly altar. It's gold before the throne. This is in heaven before God and he's holding in his hand a golden censer.

Basically, that's a ceremonial fire pan that you burn incense in in the worship of God in the heavenly temple. What's this incense that we're reading about?

Well, we hear, what we read in verse 3, he was given much incense to offer with the prayers of all the saints and in verse 4, the smoke of the incense with the prayers of the saints.

[ 6 : 42 ] Now flip back to chapter 5, verse 8. And when he had taken the scroll, the four living creatures and the 24 elders fell down before the lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

It's best to understand that incense is our prayers being offered to God. Your praying is being pictured as an offering to God here in Revelation chapter 8.

It's the prayers of all the saints. So here's what we're getting at. Heaven is silent, trumpets are given, still silent so that God can hear the prayers of his saints.

Not that there was a distraction before, it's focus. God's interested in the prayers of his saints. He hears all the saints' prayers and he hears them with pleasure.

The silence is to hear his saints. Those sealed of God, chapter 7, verse 3, those whom Jesus is the exclusive center of their lives and Jesus is becoming more and more important.

[ 8 : 15 ] It's by his blood that we even have access into the throne room to begin with. The last prayer we have come across from God's people is in Revelation chapter 6 and it comes from a select group of the saints, the martyrs, the fifth seal.

They're below the altar, this altar, and they are saying to God, how long, O Lord, how long until you vindicate and judge those who dwell on the earth for our blood?

The last prayer we've come across, God hears all the prayers of his saints, but the last prayer in the book of Revelation is a prayer of vindication. God, when will you show us justice?

justice? When will you do us right? God hears all of his saints, but here, what is being shown in particular is God hearing the particular prayers of his suffering saints calling out for justice.

incense? Verse 4, they rise up, these prayers rise up with smoke to God, incense, from the censer in the angel's right hand.

[ 9 : 43 ] Verse 5, after those prayers are offered, the censer is empty and that angel takes the same censer that offered the prayers and then grabs a whole bunch of altar fire in the same altar and then he throws it down upon the earth.

Do you see what's going on? See what's being pictured? Our prayers offered up, God responds by the pouring out of holy fire upon the earth.

It's very important to notice that the first three trumpet blasts deal with burning objects being cast down onto earth.

It's an outworking of this. So, verse 5, the angel throws down the holy fire judgment in response to the prayers of the saints.

There is this thunder, rumblings, flashes of lightning, earthquake, this is theophany, God is at work, and then in verse 6, the seven angels pick up their seven trumpets to blow.

[ 11 : 01 ] That's setting up the trumpets. And now let's turn to the trumpets themselves. Before, let me just say this.

Remember how Jesus taught us to pray, our Father who is in heaven, hallowed be your name, your kingdom come. come. This puts some weight on that.

When we pray, your kingdom come, we're asking God, God, bring justice on this earth with your reign. We're praying for Jesus to come.

These seven trumpets are sounded in response to the prayers of the saints. it's a response of justice. It's your opening scene.

Now let's look at verses seven through twelve where we read of the first four trumpets. What we have in the trumpets, the first six at least, they're broken up, they're divided.

[12:09] The first four, then the next two, and then the last one, the seventh. And there's a reason for it. But what we notice is that all start with a trumpet player.

So they have some commonalities. The first four in particular have some things in common I want to point out. In chapter seven, we read the first angel blew his trumpet.

And then verse seven, then verse eight, the second angel blew his trumpet. Verse 10, the third angel blew his trumpet. Verse 12, the fourth angel blew his trumpet.

When you hear the word trumpet, don't think Dizzy Gillespie, don't think Wynton Marsalis, Louis Armstrong, Miles Davis playing their metal horn. These aren't those.

These are shofars. These are ram's horns. These are the trumpets of Israel. These are the kinds of trumpets that were handed to the seven priests in Joshua 6 who led out before the ark and they blared their trumpets before Jericho, blaring judgment, the city falls, the people enter the promised land.

[13:23] It gets played out the next four chapters in Revelation. What this trumpet blaring does is it announces judgment like an early warning weather siren.

But it's more than that. Each trumpet blown is announcing the lamb reigns. Because each of these trumpets are being blown by an angel who's in the throne room, who's been given a trumpet by the lamb.

He's behind it all. So these trumpets are announcing something, judgment and the reign of the lamb. and it also notice that these first four trumpet judgments, they fall on creation.

In the first one, hail falls on the land. The second one, it looks like some kind of volcanic eruption on the sea. And then what appears to be a blazing meteor in the third judgment falls into the water. and then darkness comes upon the sun, moon, and the star in the fourth trumpet judgment.

[14:44] All creation will be affected by these four judgments and it will affect all of humanity, both those who've been sealed by the seal of the living God, chapter 7, verse 3, Christians, as well as those who have not been sealed with the, the seal of the lamb, but with the mark of the peace.

These are cataclysmic events that will change life on earth as we know it. We can't get around it. It's going to affect the way that we live. Now, the first one is very interesting.

It talks about hail coming down and the earth being burned up and a third, a third of the trees were burned up. I don't know about you.

I don't know how this, how this intersects with global warming, but it should do at least this. It should give you at least a third option in explaining why our world is warming up.

Option number one, human pollution. Option number two, just regular kind of, kind of rhythms of creation. Option number three, maybe this is God at work.

[16:02] Raising the temperature, causing questions to be asked. Why would God be willing to start destroying his creation?

Here's why. God is willing to destroy his creation in order to rescue sinners from being destroyed. Why? Why? Why? Why? Why? Why? Why? Why?

Why? Why? Why? So we see these judgments being poured out on creation. And what I also want to point out to you here is there are allusions to the plagues in Exodus.

Each of the four judgments here, and then we'll see it more to come, are allusions to the plagues in Exodus. Remember, Moses, let my people go, and Pharaoh's like, whatever.

And then God starts pouring out plagues on them. Judgments leading to Egypt, that idolatrous nation, their downfall, in order to deliver his people into the promised land.

[17:15] Trumpet one corresponds, alludes to plague seven of the hail coming down, Exodus chapter nine. Trumpets two and three have allusions to plague number one of blood, the Nile turning to blood.

Fish dying, undrinkable water. Trumpet number four corresponds to plague nine, darkness covering the land, Exodus 10. Trumpet five, plague eight, a plague of locusts, wait till you see those, and then trumpet six.

What you're going to see, there's no specific allusion to one of the plagues in Exodus, just the word plague gets explicitly used there. So, why would plagues in Exodus be showing up in Revelation chapters eight and nine?

because plagues in Exodus were God's warning to Egypt, to Pharaoh in particular, to force his hand to let his people go.

There were judgments leading to deliverance. And all throughout Exodus and these plagues, there's a refrain, that you may know that I am the Lord.

[ 18 : 38 ] The gods of Egypt cannot deliver you, only I, the Lord, can. So, these trumpet judgments are God's modern-day plagues, like warnings to idolaters in response to his suffering servants crying out for deliverance.

and they're purposed. I'm not sure if you've noticed this, but there is a repeated little phrase. It's the phrase a third that shows up in all of these four judgments. A third. It's used 13 times. And what's it getting at is restraint.

God's restraining his judgment on creation. The point is that it's one third, not two thirds, or three thirds. It's a fraction of creation being destroyed and disrupted, and it's for a reason.

When you read that little phrase a third, you need to be thinking mercy. 13 times mercy.

[ 19 : 56 ] God's mercy is restraining his justice and his wrath for this purpose, to give those who dwell on the earth opportunity to repent, to stop their idolatrous worship, to stop their sinful ways, and to find cover in the lamb.

him. His mercy restrains for the purpose to save. Now, if you flip over to 2 Peter chapter 3 verse 9, it's another section talking about the last days, God's coming judgment, and verse 9 says, the Lord is not slow to fulfill his promise, as some count slowness, but is patient toward you, not wishing that any should perish, but all should reach repentance.

These are warning trumpets, warning sirens going off for those on the planet who have yet to repent. It's announcements of comprehensive devastations on only part of creation.

One third is mercy. It's not a practice warning. The warning is real. So if you're in the room right now, and you're not a follower of Jesus, you've got to stop what you're doing, what you're living for. If it's not Jesus, you've got to stop it. And what you need to do is you need to turn from that and turn to Jesus and find cover in him. Those are the four trumpet judgments to start.

[ 21 : 42 ] And then in verse 13 of chapter 8, we have a rather interesting transition. We read this. Then I looked and I heard an eagle crying with a loud voice as it flew directly overhead.

Woe, woe, woe to those who dwell on the earth at the blasts of the other three trumpets that the three angels are about to blow. The last three trumpets. This angel flying like an eagle, it's a reference back to 4 verse 7, one of the living creatures like an eagle flying.

He's saying the last three trumpets are way worse than the first four. Woe. Woe on those who dwell on the earth when these judgments roll in.

Because these judgments are going to be increasing in intensity and narrowing in focus. When we read about those who dwell on the earth, I mentioned a couple weeks ago in a sermon that that's a technical way of talking about non-Christians.

It's not talking about all the inhabitants on the planet. It's talking about those on the planet who are not living for Jesus but for themselves, which ends up being part of beastly worship.

[ 23 : 10 ] So, these warnings are those who are persisting in the rejection of the lamb. This eagle is saying woe, woe, woe to them.

So, let's look at these three trumpet blasts, these warning woes. In the fifth trumpet, which is chapter 9, 1 through 12, 9, 1 starts again with the blowing of a trumpet by an angel.

And remember, that is an announcement of judgment. This time, it's going to be increasing in intensity and narrowing in focus. And it's also declaring, brings us back to the throne room, the lamb reigns.

The lamb reigns. He's behind this. The first four trumpet judgments, they were natural forces bringing devastation to creation. The next two judgments are supernatural forces, demonic forces, wreaking havoc on the dwellers of the earth, non-Christians.

It's going to hurt you to read this. 9, 1, we read about a star that is falling from heaven to earth.

[ 24 : 33 ] It's a reference to Satan, the devil. Jesus in his ministry in Luke 10, 18, he almost used the same language. He has sent out his 72 disciples that have come back, they've seen demons obey them, and Jesus says this, I saw Satan fall like lightning from heaven.

Jesus' ministry on earth resulted in Satan falling from heaven. You'll see in Revelation 12 that it's talking about the dragon being thrown down to earth, the subjugation of the devil.

We read here that he's given a key, key. And I just want to remind you that we've already seen some keys. It was on Jesus, the risen, radiant, and wonderful Lord in Revelation 1. He's got a key chain, and on his key chain is the key to death and Hades. Well, the devil is given a key. And what that means is he's being allowed to do something.

He's on a leash. leash. Have you ever seen a convict who wears the ankle bracelet that tells officials where they're at at any given time? Satan, the serpent, has an ankle bracelet.

[ 25 : 54 ] He doesn't do anything outside of God's purposes. He's on a leash. And here we see him being thrown down, and who throws him down? God himself threw him down through the death and resurrection of Jesus.

And now he's given a key, and that key turns the lock on a shaft of the bottomless pit, verse 2. Think of it as a hell hole. And those who are resident in that hell hole are angels that have been imprisoned, 2 Peter 2, verse 4.

And they're not partying down there. They're raging. So here what we see happening is Satan, he's been thrown down, he's given permission to release a demonic horde from a hell hole, a demonic horde that God put there.

And now God is allowing their release, and the question is, why would he let them be released? Let's keep on reading. Verse 2, the hell holes opened up, smoke like the smoke of a great furnace comes out, smoke coming out of the shaft.

And with that smoke coming out of the shaft, verse 3, came locusts on the earth. You should be thinking plague ate. But these aren't, these aren't your ordinary locusts.

[ 27 : 20 ] These locusts do something other than what normal locusts do. What do normal locusts do? Swarms of normal locusts in a plague, they eat green stuff. Anything, everywhere.

These locusts are told not to eat any green thing, plant or any tree. But here's what they're to do, verse 4. Their job, their job is to torment.

Torment those people who do not have the seal of God on their foreheads. That word torment is used in Revelation not to describe so much of a physical torment but a psychological torment to wreak havoc on the minds of non-Christians.

So much so, our non-Christians friends and family would rather die than to suffer the mental anguish these demons are bringing to bear on them in this play.

It's a horrific sight. Whoa, whoa, whoa. Whoa to those non-Christians who are on the planet when this happens. These locusts represent a demonic onslaught from a hell hole to torment non-Christians, the dwellers on the earth.

[ 28 : 46 ] In verses 7 through 10, we see a description of these locusts like demons and it's kind of grotesque and they're bent on tormenting. And you know what the irony of it all is?

These are demonic. Released by Satan. And they're attacking those with the mark of the beast. Those who don't have the seal of the lamb. It's horrific. Satan is tormenting his quote unquote own. In verse 11, we read that there is an angel of the bottomless pit, the king of the hell hole. His Hebrew name is Abaddon. His Greek name is Apollyon.

One means destruction. The other means destroyer. You can call him the exterminator. He wreaks havoc. Some think that he's Satan. But I tend to think that this is an early introduction to the beast.

[ 29 : 50 ] And here's why. When we get into the bull judgments. Where God's wrath is unrestrained. In the corresponding bull judgment.

The fifth bull. The throne of the beast. Gets whacked. Whether it's Satan or the beast.

It's Apollyon. He's a destroyer. I tend to think about him as the second person of the anti-trinity. He's the destroyer. Not the savior. The first woe is the releasing of a demonic plague from a hell hole on non-Christians.

But there's restraint. There's mercy. There's mercy. There's mercy. There's mercy. There's mercy. There's mercy. There's mercy. There's mercy. Even in this. The lamb wants these unrepentant ones to stop what they're doing and find cover in his blood.

They're tormented. Not killed. Mercy. And they're tormented for five months. It's a mercy. It's a mercy. And there's another kind of a mercy.

[ 31 : 03 ] mercy. The church is still on earth. This torment is on only those who do not have the seal of God.

Which means that at this time, those with the seal of God are present. They're there. Which means this.

Those of us who are here at this time, we're not going to be looking at those people suffering mental anguish from demons and being saved like, oh, I told you so. I knew that was coming. Sorry, buddy.

We're going to be doing things like this. No, no, no. You can find shelter in the lamb still. There's still time. Come find shelter in the blood of Jesus.

There's mercy present in the first woe, the fifth trumpet. There's opportunity to repent. But judgment is increasing in its intensity and narrowing in its focus, which brings us to the sixth trumpet, the second woe.

[ 32 : 10 ] This is chapter 9, verses 12 through 21. Again, we start with the trumpet in verse 13. And when you hear that trumpet, Blair, you need to be thinking, one, judgment, and two, the lamb is on his throne reigning.

And in verse 13, we hear a voice from the heavenly altar. I tend to think it's the lamb's voice. And this is to remind us that what is happening is in response to his saints' prayers.

And this voice says to the sixth angel who's blowing this trumpet, he says to the angel, release the four angels bound at the great river Euphrates.

And just make sure you understand, these four angels aren't nice guy angels. They're not good angels. There's a reason why they're bound. It's like those demons who've been in the hell hole. These two have been bound at the river Euphrates because they're evil. The reference to the Euphrates, maybe that's making a, well, why is that there?

[ 33 : 19 ] Well, the Euphrates was classically the eastern border of ancient Israel and Rome at this time. And the Euphrates formed a natural barrier against military invasion for both Israel and Rome.

And so what we're seeing here is this trumpet is announcing some kind of invasion militarily. I'm not sure if you noticed this, but in verse 15, if you look, so the four angels who had been prepared for the hour, the day, the month, and the year were released to kill a third of mankind. These angels had been prepared for this day. This has been a long time coming, which is really interesting because this is also a response to the saints' prayers.

And so what we have in a little microcosm is this really interesting intersection between human responsibility in our praying and God's sovereignty in His planning. Both are true.

[ 34 : 35 ] Both are true. But they're invading with a purpose. The purpose is to kill.

Released with a purpose. To kill one third of mankind. Increasing intensity and narrowing of focus. The first four trumpets, natural forces on creation.

Trumpets five and six, supernatural forces on unrepentant mankind. And now the question becomes, how are these angels going to wipe out one third of mankind?

And the answer is war. Sixteen. The number of mounted troops was twice ten thousand. We go from a description of these four angels to now all these troops.

Two hundred million is if you do the math, literally. Massive amounts of troops. Seventeen through nineteen, we read descriptions of these horde, these riders of horses.

[ 35 : 43 ] They're corresponding in their colors. But the focus lands on the horses. And from their mouth, three plagues.

Plagues come. Destroying one third of mankind. There's the word, plague. Exodus is behind this. Woe to those one third.

Now I tend to think that this is a demonic force, but it also could be a demonic force mobilizing human armies. We're just going to let God's word show us what it is as we go along.

But don't miss the irony. It's a dark irony. It's demonic forces mobilizing an army that will destroy one third of those who have not repented before the Lamb.

Satan destroying his own. But again, there is restraint in even the sixth trumpet.

[ 36 : 47 ] It's not all of mankind. It is a third of mankind. Mercy. The Lamb is showing mercy to the unrepentant.

Woe to those who die. Woe to those who die. And may it be a message for everyone else to stop what they're doing and find shelter in the presence of God.

Can you hear the words echoing? That they may know that I am the Lord. Here's one of the most tragic things you'll read.

Despite all the mercy. Despite all the warning trumpets. Despite all that's going on. I'm just going to read chapter 9 verses 20 and 21.

The rest of mankind who were not killed by these plagues. Did not repent of the works of their hands. Nor give up worshiping demons and idols of gold and silver and bronze and stone and wood.

[ 38 : 00 ] Which cannot see or hear or walk. Nor did they repent of their murders or their sorceries or their sexual immorality or their thefts. Those left after the sixth trumpet stubbornly resist the mercy of the Lamb.

They choose not to stop what they're doing. They choose not to find cover in the Lamb. Heartbreaking isn't it? We get to the end of the seventh trumpet. And maybe you're starting to ask the question. Hey what about the church? What's going on? Where's the church? What's up? What's up? Well that's answered in the next chapter and a half. Chapter 10 and the first half of chapter 11. And in these passages we're shown two pictures that call us to be courageous in our witness to those who are suffering.

And being called to repent. Like I said we'll come back to that in the next couple weeks. If you pick up in chapter 11.

[ 39 : 15 ] If you turn to chapter 11 now. Verse 14. The second woe has passed. Behold the third woe is soon to come. And with what we've been through already you're thinking woe.

Okay. What kind of devastation is next? 11.15. The seventh angel blows the last trumpet. It's an announcement of judgment right? The lamb reigns right?

But what happens is surprising. We don't see a woe. There's nothing woe-ish about what we read next.

Seemingly. And there were loud voices in heaven saying the kingdom of the world has become the kingdom of our Lord and of his Christ. And he shall reign forever and ever. All of a sudden we're off the earth and in heaven.

We're being shown something in the future that has present implications. There's a multitude.

[ 40 : 19 ] Loud voices in heaven. I'm guessing it's a multitude who are standing. I'm guessing it's a multinational multitude. A multi-ethnic multitude. A multi-lingual multitude who have been redeemed by the blood of Jesus.

And they're saying the kingdom of the world has become the kingdom of the Lord and of his Christ. It's the surprise.

Instead of devastation, we're seeing celebration. Celebration in heaven. And what they're celebrating is that God has removed all his adversaries on earth.

It's like this big giant all clear being sounded. It's done. All of his enemies have been put down. It's a picture of what will happen following Christ's return when he wipes out all of his opposition.

All of God's people are saying yes. Jesus wins. Yes. And that's good news for us.

[ 41 : 36 ] Jesus wins. It's good news for us. To see this picture when it's all done. And simultaneously, it's woeful news for the unrepentant.

Our celebration of what he will do in fullness is woe to those who are unrepentant because our celebration happens simultaneously to their ultimate destruction.

Do you know how I know that this takes place after the return of Jesus? It's because five words are missing in verse 17.

Five words are missing. The church says the kingdom of the world has become the kingdom of our Lord and of Christ. There are 24 elders who sit around the thrones. They fall on their faces and worship God.

In verse 17, they say, We give thanks to you, Lord God Almighty, who is and who was. For you have taken your great power and begun to reign. Something missing.

[ 42 : 47 ] Flip back to chapter 1, verse 8. I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come.

The Almighty. Chapter 4. Verse 8. Holy, holy, holy is the Lord God Almighty, who was and is and is to come.

Five words are missing here. Who is and who was. He's already come. And when he comes, he comes against raging nations against him in his wrath.

And at that time, all the dead will be judged. Verse 18. At that time, the rewarding of his servants, both small and great.

At that time, the destruction of the destroyers. Revelation 20. Judgment. Revelation 21. Reward.

Revelation back to 20. The destruction of the destroyers, the devil, the beast, the false prophets,

even death, are tossed with a hip check into the lake of fire.

[ 44 : 08 ] This is great news for us. Our victory is as good as done in Jesus. But that in lies the woe for the unrepentant.

Our coming victory is their coming doom. And it's sure. This morning we have looked at the seven trumpets.

And I'm trying to tell you, this is not some Saturday morning practice test. You are really being warned. By God. Judgment is coming.

So if you're not a Christian yet. So if you're not a Christian yet, stop your idolatrous worship in your sinful living. And find shelter in the blood of the Lamb.

The one who is warning you is welcoming you. With wrists bearing nail marks.

[ 45 : 12 ] The wrath to come you can avoid because Jesus bore the wrath already on the cross. And what you non-Christian, if you're not a follower of Jesus, all you need to do is this.

Jesus, I'm trying to find shelter. And I'm here and it's you. Shelter me. Shelter me. He will shelter you.

Stop what you're doing and find shelter in the Lamb. And for those of us who have been sealed with the seal of God. We've repented of our sin. We've turned to Christ. We know we're being sheltered on that day.

We're being given time. We're being given time. We're being given time. To tell others of what is coming so that they too can stop what they're doing. And with us find shelter in the Lamb.

That's what we're going to look at the next two weeks. We're going to start with praying. We're going to start with praying. Would you bow with me now?

[ 46 : 23 ] Lord God, if this is all true and we believe it is, this informs the way we live.

It compels us to live for you. To help those who don't know of the coming judgment. God, would you give us unprecedented opportunities in this city.

Unprecedented opportunities to make people aware of the trumpets blaring. So that we, God, can point them to find shelter in you, Lord Jesus.

With us. God, would you, by your spirit, would you pour out your spirit on our city. Bringing conviction of sin and judgment to come.

And awakening sinners to the Lamb. Who was slain and is standing. We pray this in the name of Jesus.

[ 47 : 36 ] Amen. We pray this in the name of Jesus.

Amen. Amen. Amen.