

Pouring Out the Seven Bowls

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Date: 24 January 2016

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[0 : 0 0] Let's pray. Our Lord, open our eyes that we might behold wonderful things from your word. Soften our hearts that we might receive that word. Transform our wills that we might be doers of it.

And loose our tongues that we might proclaim it. And we pray this for the glory of your son in whose name we pray. Amen. Friends, I wonder if I might start this Bible talk with a personal reflection.

It's not my usual fare. However, I thought that today it might be helpful. So here goes. I was brought up in a Christian home. My parents were medical missionaries. My grandparents on both sides were strong Christians, involved solidly in Christian ministry.

However, in my teen years, I rejected the faith of my family. And toward the end of my teen years, my life was spiraling downward into things that were sinful and self-destructive. But God, in his rich mercy, confronted me in my sinfulness.

And I was spectacularly converted. Life changed overnight. I felt intimately connected with God through his son and because of his son. And then after a couple of years had passed in my Christian life, I became aware that things were changing with me.

[1 : 1 5] I had a growing sense that it may not all be smooth sailing from here. And so began a long and individual pleading with God over this particular issue. Prayers over the issue have been almost the same daily now for a long, long time.

I keep praying them. I pray them with conviction and knowledge that one day this matter will be resolved. I'm confident of this. After all, the things I'm praying about, I know, are according to God's will.

They're clear in Scripture. However, I need to say that I have not yet experienced the answer to my prayer. And perhaps I won't in this life. I don't know. But I still pray a prayer about it most days of my life.

Friends, I wonder if you have had a same or similar experience. Do you have something that you bring to God regularly in prayer? A prayer that is not yet answered.

It might be a prayer for a loved one, a friend, yourself, or a promise from God, or a resolution of some problem, or whatever. Well, if so, then you can join God's saints in Revelation chapter 6.

[2 : 2 3] Let me show you. In your Bibles, flip to Revelation 6, verse 9. Perhaps some of you might remember it. So Revelation 6, verse 9. It follows that throne room scene where we met God, the almighty creator, with his awesome lion lamb son.

And from that throne room, we watched the pouring out of the seven seal judgments. Then in verse 9 of chapter 6, a fifth seal is opened. And we look into the heavenly courtroom, throne room, and we see that there's an altar there.

But we also saw that under the altar were the souls of those who'd been slain because of the word of God and the testimony that they had maintained about the Lord Jesus.

And they cry out in this loud voice in what is a plaintive prayer. How long, sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?

Do you remember God's response? It's to give them a white robe, a robe specifying, I think, victory, and to tell them to wait. To wait for the full number of their fellow servants, their brothers and sisters, who were killed just as they have been.

[3 : 34] That's a long wait, let me tell you, because it means a wait until the end of the world. Friends, these are the saints that are in God's company. They are still waiting.

Still praying, perhaps even now. And still being told to wait for God to resolve their request. Now, I'll start this way because I think that our passage today, in our passage today, their prayers are finally answered.

But if you don't keep your eyes peeled and your ears open, you won't hear it. It'll pass by you very quickly and you won't actually see it. I can tell you that now.

But if you hang on, if you try and spot it, if you miss it, don't worry, I'll tell you right at the end. But watch for it. And I think that you'll be encouraged to keep on praying that enduring prayer, even as I was when I discovered this little gem this week.

It is a beauty, let me tell you. So keep it in mind. Watch for it. But now let's get down to work on our passage for today. There's a promise for the future, as it were. Let's remember where we are. Look at verse one. We're told that John sees another sign in heaven, great and amazing.

[4 : 43] Do you remember our diagram? If not, it's there inside the outline that you've been given. Do you remember our diagram? In Revelation four, John has a second in the spirit experience.

During that experience, he sees three series of seven judgments, which led to seven. And so we had seven seals, which led to seven trumpets with an interlude of seven thunders beyond the six and between the six and seven trumpet.

And then after the seventh trumpet had sounded, God's temple in heaven was opened. And then a great sign appeared in heaven. And we saw that there were three signs between this and John's next in the spirit experience, which happens in chapter 17.

Now, on Wednesday night last year, thanks, Heather. A cup of water would be great. On Wednesday night, we heard of the first of the two signs.

The first was a pregnant woman. Chapter 12, verse one. The second was a great red dragon. Chapter 12, verse three. And that dragon threatens to devour the male child of the woman.

[5 : 53] But the male child is snapped up to God or snatched up to God. And the woman flees into the wilderness where she's cared for and protected for 1260 days.

That is a time cut short, as it were. And that that opened up for us seven epic stories. Remember, which we looked at on Wednesday night. Thanks. These climax in the coming of the son of man for judgment in chapter 14, verses 14 to 20.

That's what we looked at Wednesday night. Then we heard of two harvests at the end of time. Now we're going to turn to the third sign. The third sign is introduced in chapter 15, verse one.

So turn to it now in your Bible. So if you don't have them open now, then please do it because you want to follow how I go. First, we should remember the different words appended to each of the signs.

Do you remember them? The sign of a woman was called a great sign. The sign of the great dragon is another sign. But the sign here is a great and marvelous sign.

[6 : 59] This great and marvelous sign will be attached by the great and marvelous deeds of the Lord Almighty in the song of verse three. Second, I want you to notice what is said in the first verse.

These seven angels are bearing the seven last plagues. Now I take it that that means these seven are the last of the groups of seven.

This is it. We're done and dusted, as it were, after that. But there's more. Look at the additional phrase at the end of verse one. John says that these seven last plagues are last because with them God's wrath is completed.

I take it that that means we're about to look at the last plagues in history. They tell us that these plagues bring upon us the completion of God's plan and the end of human history.

That's what we're looking at here. So they're very important. Seven plagues. The wrath of God has come to a completion with them. We are looking, therefore, at the end of time. At least by the time we get to the end of these plagues.

[8 : 03] Verse two. We come to a long introduction to these seven last plagues. And that introduction will last until verse eight. Within the introduction, there will be two sections. Verses two to four could be called the song of the conquerors.

Verses five to eight, I will call the transfer of the bowls. Now, as we look over John's shoulder in verse two, we see what looks like a sea of glass. The same sea of glass that we met back in chapter four, verse six.

However, this time the sea is slightly different. It is mingled with fire. That means, I think, we are about to see judgment unfold.

Fire being associated with judgment. Perhaps that's picked up in the notion that standing before the sea, there are those who have been victorious over the beast and the image and over the number of his name. And when we were before the sea in chapters four and five, we got a glimpse of what it meant to be victorious.

So we know a bit about what these people will be like. In chapter five, verse five, we're told that the lion of the tribe of Judah, the root of David, had triumphed. Or, if you like, been victorious. He had done this by humble obedience to the point of death, by faithful self-sacrifice.

[9 : 15] Sacrifice or self. And those who followed him, those who would be victorious like him, would be those who depended upon the lamb and followed the lamb wherever he went. Chapter 14, verses three and four.

So even as the beast appeared to be conquering them in the previous chapters that we looked at by killing them, they are actually conquering him by the blood of the lamb and their word of testimony.

Chapter 12, verses 11 and 17. They didn't take his mark. They kept the commandments of God and the faith of Jesus. They are those who stand in verse two.

They are victors like their Lord standing by the sea. That sea that's about to, that demonstrates judgment is about to come. They are those who have access to the tree of life.

Chapter two, verse seven. They are those who will be delivered from the second death. Chapter two, verse 11. They are those who receive that hidden manna. Chapter two, verse 17.

[10 : 11] They are those who receive authority over the nations. Chapter two, verse 26. They will be decked out with white garments. They will have their names in the book of life. Why? Because they are victorious. They will be pillars in God's temple with the name of God written on them.

Chapter three, verse 12. They will sit with Christ on his throne. Chapter three, verse 21. The victors we see here with harps are them.

In verse two. They're no wimps. Let me tell you. These victors sing the song of God's servant Moses and of the lamb. And I take it that this is now the new Israel of God.

With with the old Israel of God, they sing the song of God's servant Moses. But they also sing the new song, the song of the new people of God, the song of the lamb.

The song echoes the song of the sea or the song of Moses in Exodus 15. It has echoes of the song of Moses recorded in Deuteronomy 31 and 32. That song is directed toward the Lord God almighty.

[11 : 16] And it is a peon of praise to God for his greatness and for the awesomeness of his power and his just judgments. The song then brings us to the second part of the introduction to the bowls.

It runs from verses five to eight. Have a look at it. I want you to notice the transition that occurs here. Transition is to the temple in verse five. OK, now specifically is to the tabernacle of the covenant law.

That is the tab. What's called the tabernacle of testimony in the Old Testament. It's where the ark of the covenant contained the two tablets of the Decalogue. It signifies that what is about to happen now is God's execution in judgment of his unchangeable divine law.

God is about to call the world to account for its flagrant disobedience of his laws. And he is the source of what is about to happen. He is the just judge of what judgments are about to come.

And in verse six, we meet the seven angels. There are various things to notice about them. And what happens? First, they are robed in clean, bright, shining linen.

[12 : 25] They have golden sashes about their chests. In other words, I think that we're meant to understand that these are priests. They look like priests such as portrayed in Exodus 28 and 39.

They also look like Jesus himself is portrayed in chapter one, verse 13. They are therefore acting not only as God's representatives. They are acting as the representatives of the Lord Jesus himself.

Look at verse seven. The source of the seven bowls is God himself. One of the four living creatures gives the seven angels the seven bowls.

They are golden bowls filled with wrath. Now look at verse eight. The temple is filled with smoke from the glory of God and from his power. This is, you might recall, just like Mount Sinai, isn't it?

That was wrapped in smoke when God revealed himself there. And at this critical moment, it indicates the unapproachability of God. No being, not even the heavenly beings, can stand in his awesome presence until the seven angels have finished their task.

[13 : 33] Can you see what's going on here? There's a sort of shutdown in one sense. Not really. But sort of until these things have happened, everything will be quiet.

The seven trumpet judgments had pointed toward this moment. And now the temple is closed for entry until these seven plagues and these seven angels are completed.

But there's some other things to notice. Did you see the reference to the plagues? Let's make this the fourth thing to notice. The word plagues reminds us of Egypt.

Indeed, as these plagues unfold in the very next chapter, chapter 16, we'll be very specifically reminded about Egypt. The plagues in Egypt were designed for what? To show God's power, weren't they?

They were crafted in such a way as to reveal God's power in judgment toward those who opposed him. Pharaoh was recalcitrant. And God did the plagues to drive him to repentance and to reveal his glory.

[14 : 34] They were also demonstrated. They were designed to demonstrate God's to God's people, his mercy and deliverance. These plagues will do exactly the same thing. And nothing else will take place until the seven plagues from the holy God take their course.

God's glory in heaven will lead inexorably and irreversibly to the destruction of evil on earth. And so we come to the pouring out of the bowls. Now, let's take a look at the pouring out of the bowls.

There are, again, some things to notice. I've put some headings there for you to perhaps jot some things down. First, I want you to remember that we are now looking at the third of three signs. First, chapter 12, verse 1, the woman.

Second, Revelation 2, 12, verse 3, the great red dragon. Third, back in chapter 15, verse 1, the appearance of a great and marvelous sign of seven angels with seven last plagues.

The point is that all of those signs belong together. From now on, I'm going to call them the signs narrative. Okay? The narrative about the signs. These seven bowls of plagues are specifically tied with the woman and the dragon.

[15 : 44] That is, they're part of that great long story. They're tied to the dragon, the beast, the regime and the city that flowed all from that particular grouping. And you can see this from the beginning.

The very first plague talks about the beast and those who worship his image. These judgments, you see, are to show that God alone is worthy of worship, not the beast.

Next point arises out of the first. Skim down through the seven plagues. Look at verse 9. There is a refusal to repent and glorify God. Now look at verse 11.

It speaks of people not worshipping God. Instead, they curse God. Now flip down to verse 21. It's got the same thing. No repentance. Now, while this is somewhat present in the trumpets, it is more focused and blown out here in the bowls.

The impression is that we are now dealing in history with hard-hearted, God-resistant unbelievers. And the place is full of them.

[16 : 52] And they are defiant. And they are recalcitrant. And they are strongly opposed to God. And linked with that is the absence of saints from this story.

Now, either they're exempt. Or, I don't know. But they're just not present in the story. This is a very focused series of judgments. And God has in mind the evil one.

And his kingdom. And those under his rule. The next thing to notice is that there are distinct links with the previous series of sevens. But there are particular links with the trumpets.

Think about this for a moment. Just scan down the chapter again. First trumpet affected the land. Well, now look at verse 2. So does the first bowl. Second trumpet affected the sea and was linked with blood and death.

Look at verse 3. The same with the second bowl. Third trumpet affected the rivers and the springs of water. So too with the bowl in verse 4. Fourth trumpet affected the sun.

[17 : 50] Now look at verse 8. Same again. And we could go through the rest. Darkness and anguish and torment. Come with the fifth of the fifth trumpet. Are matched by darkness and agony in verses 10 and 11.

The Euphrates River. War imagery. Mouths and a fifth trumpet are matched by the sixth bowl. Finally, loud voices in heaven plus lightning, thunder, earthquake and hail in the seventh trumpet is matched by loud voices on the throne, lightning, thunder, earthquake and hail in verses 17 following.

At the same time, there are some profound differences in the seventh bowl plagues. For example, the judgments are much more severe, aren't they? Do you remember back to the trumpets and you'd say only a third of the earth was affected?

Not here. It's just everything. There is only one restriction in the whole of the seven bowls. That occurs in verse 2.

That restriction is that saws only affect those with the mark of the beast. Implying that the others are around somewhere. There's one more final thing to say about the bowls and that is this.

[18 : 57] All bowls except one are seen to affect the world of nature. So this is now all over the world. Now with that, those general observations, let's just take a quick run through the seven bowls and I'll point some things out as we go.

First bowl is poured out in verse 2. Focus is the earth and particularly those who bear the mark of the beast. Second bowl, verse 3. As with Egypt, water turns to blood and every living thing dies in the sea.

Not just a third of it, but every living thing. Third bowl is poured out in verse 4. Fresh water is now affected, not just the sea. And it too becomes blood, just as the plagues in Egypt.

Then in verse 5, an angel speaks. Look at the beginning and end of what he says. The beginning and end stress the justice of God and his judgments. Just are you, O holy one, verse 5.

Yes, Lord God Almighty, the true and just are your judgments, verse 7. But did you notice the irony in the middle of this little bit? Literally, verse 6 reads this.

[20 : 00] For they have poured out the blood of saints and prophets, and you have given them blood to drink. Can you hear the irony here? First, those who poured out the blood of the saints are given blood to drink themselves.

But second, those who poured out the blood of the saints are having poured out on them seven full bowls of wrath. Seven full bowls of plagues.

No wonder the song begins and ends with a statement that God's judgments are true and just. Now look at the fourth bowl. It's poured out on the sun and allowed by God to scorch people with fierce heat.

And the response of humans? Well, they know the source and they curse the source. They know the source is God. They curse God. Moreover, they do not repent.

Nor do they give God glory. Fifth bowl is poured out on the throne of the beast. I take it that that means the rule of the beast. And the result is like the plague of Egypt.

[21 : 02] When Pharaoh took on God, it is darkness. The beast kingdom is plunged into darkness. People are overcome with anguish. This is a, you know, like in Egypt, this is a palpable darkness.

They curse the God of heaven for their pain and their sores. But they do not repent. Then comes the sixth bowl. In fulfillment of various Old Testament prophecies, the waters of the Euphrates dry up and prepare for kings to come from the east.

In that time in Rome, you feared things from the east. Anyway, they're accompanied. Those kings are accompanied by lots of activities with various mouths.

Can you see the mouths mentioned here? The mouth of the dragon, the mouth of the beast, the mouth of the false prophet. And out of those mouths spew three unclean spirits like frogs. These demonic spirits perform signs.

So demonic activity has gone crazy now. And all happening in the darkness. They are agents in assembling the kings of the world for a battle against the great day of God, the almighty.

[22 : 06] Now notice verse 15. Before announcing that last great battle, there's an exhortation to faithfulness and watchfulness. The words of Jesus are recalled. Behold, I'm coming like a thief.

Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed. These words of Jesus provide just a little brief interlude for us in this catalogue of plagues.

This is the third of seven Beatitudes in the book of Revelation. See if you can spot the others at some point. And it provides a reminder of similar encouragements in the letters to the churches. But it also provides just a brief pause before the demonic spirits go out and a great battle gathering occurs in verse 16.

Now, I've mentioned this. Now that I've mentioned verse 16, let me tell you a bit about Armageddon. Okay. Great problem here is there is no place or Hebrew word Armageddon.

As you can't search for Armageddon anywhere in the Bible or elsewhere. That is, there is no such Hebrew word. And it's possible that this then is a cipher.

[23 : 18] Something that readers are meant to work out. So rather than it being an actual physical place, it's meant to be, well, now think about what this means. And let me tell you what I think.

The Bible did have a place called Megiddo. In fact, it still exists. That's a mound. Because in Bible times, this place, Megiddo, was a place where all the main routes from Egypt to the Mesopotamian world joined.

That is, crossed. There was a sort of dip in some hills and you could go through it. It was a flat area between hills. That meant it was a great place for your chariots.

You see, you could get your horses out and your stealth bombers equivalent in the ancient world, your chariots. And it also meant it was a place you could meet your enemies and wage war far away from your own homeland.

So if you're an Egyptian, where would you meet? And the Mesopotamians were coming. Where would you meet them? Megiddo. You do war there.

[24 : 23] Now, if we break up the word Armageddon in Hebrew, we get Ha Megiddo, which means mountain of Megiddo. My guess is it means the place where all battles are fought or great battles.

Therefore, the greatest battle must be fought there. And that is on the plain of Megiddo under the nearby hills. Does that make sense? The mountain underneath the mountain of Megiddo.

It's a way of speaking of this last great climactic battle. Then we reach verse 17. The seventh bowl. And a loud voice comes from the temple, from the throne of God.

And it says, it is done. Now, I should say that we won't actually see it all done until chapter 21, verse 6. But nevertheless, it is done.

It's as though it's dusted, polished and so on. Okay. Now, nevertheless, God announces the finish and he tells us what the finish will look like. It will involve a great city.

[25 : 25] And we'll talk about that Wednesday night. So come along Wednesday night. And the devastation will be thorough and affect all, even the created order. Yet again, there's a cursing of God, but no apparent repentance.

Friends, I wonder if I could summarize what I think is going on here. Do you remember the beginning of the signs narrative? A woman, a child about to be born.

This is a climactic and great event, isn't it? When you get to chapter 12 and you hear about this woman and a child about to be born, you think, I've been waiting for that.

This is the great event in history. This is the greatest event in history, apart from his death to come. It will result in the birth of Jesus, who will be the savior of the world.

So when we see that woman back in chapter 12, we think, yep, it's what I've been waiting for. But do you know what? The birth of that child kicks off an epic and final struggle that will end with spiritual war and upheaval of the whole earth.

[26 : 31] So it is to be met with joy. But also with fear. Remember this. This is the main message of these sections, and it's strong and profound.

And the outcome is assured. Armageddon. And the battle of God against evil. And the definitive assured in the cross victory.

Having said this, I wonder if I might now show you something special embedded in the story before I show you how I think this passage is designed to apply to us. First, the special thing. Now, you have to do some Bible flipping again.

So in your Bibles, flip back to chapter 5, verse 8. Remember the context. It is the throne room of God.

The focus is on the lamb in chapter 5. And look at what is said after the lamb takes the scroll with the seven seals. And when he had taken it, this is verse 8.

[27 : 33] And when he had taken it, the four living creatures and the 24 elders fell down before the lamb. Each one had a harp, and they were holding golden bowls full of incense, which are the prayers of God's people.

Did you notice? Friends, what are the representatives of the people of God holding? They are holding a harp, but they are also holding golden bowls like the angels are given in chapter 15.

But what is in the golden bowls? It is incense, which are the prayers of the saints. Friends, I wonder if the seven bowls of judgment of God are linked with the prayers of the people of God.

Praying for the coming of the Lord. And all that that will mean. And for the end of evil. Is it in response to their pleading with God for an end to the maligning of God and the persecution of the people that God sends his judgments of bowls?

But now I want you to go just a chapter on chapter 6 verses 9 to 11. And let's read it. It is set in the midst of the seven seals. And it says. When he opened the fifth seal.

[28 : 50] I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. And they called out in a loud voice.

How long, sovereign Lord, holy and true until you judge the inhabitants of the earth and avenge their blood, our blood. Then each of them was given a white robe and they were told to wait a little longer until the full number of their fellow servants, their brothers and sisters were killed.

Just as they had been. Friends. Friends. Did you see where the voice of God, where the voice comes from to God? It comes from.

Under the altar. OK, from under the altar. And do you know what it asked for? It asked for judgment, doesn't it? And what is the response?

Wait until the full number of your brothers and sisters has come in who are slain for the word of God and the testimony they had maintained. And I want you to take a closer look. At verse seven in chapter 16.

[29 : 52] So go back to chapter 16. Look at verse seven. And it says, I heard the altar say.

Now, friends, let me tell you that altars generally don't talk. I haven't ever heard this one talking or it's not an altar. Actually, it's a table. But nevertheless, altars generally don't talk. However, we know from chapter five that underneath the altar.

Our servants slain because of the word of God and their testimony to Jesus, don't we? And so could it be that it's their voices that are coming from under the altar? They are the saints who have died.

They are the saints who have prayed for God's judgment. They are the saints who even after death have been told, wait. Could it be that finally their prayers are answered?

And so they praise God for his true and just judgments. Friends, how spectacular is this? I think it's the right interpretation.

[30 : 59] And let me tell you, this is something I can hold on to when my prayers founded on God's revealed will are not answered. I do not know the eternal timing of God.

I may not have my prayer answered in my time. But God will answer it in his. Friend, will you wait for him?

Friends, will you wait for him to answer your prayers in his time? He hears you. And at the right time, he will answer. And if you think you've got to wait a long time, consider the saints from under the altar.

Friends, that's the first point of application I want to make. But there is another. And it comes from the fact that these chapters are bound together with chapters 12 through to 14. Remember the signs narrative I spoke about?

They are about these chapters belong to the three signs. And it comes from the fact and as you read through those five chapters from chapter 12 all the way through to the end of 16, you'll find constant links between these chapters and the letters to the seven churches.

[32 : 09] If you read them, you'll find constant echoes. Let me give you some examples. There's the language of conquering and being or being victorious. It's all the way through the letters to the churches. But it's there in chapter 15, verse 2.

Then there are references to Satan as well. Satan is named seven times in Revelation. Four of them are in the letters to the churches. One is in chapter 12 and two are in chapter 20.

So within the signs narrative, there is a reference to Satan. Then there are the references to Jesus coming throughout the letters to the churches. They are met by a striking reference.

Look at chapter 16, verse 15. Jesus says in that brief interlude, the same sorts of things he says back in the letters. Blessed is the one who stays awake and remains clothed so that as to not go naked and be shamefully exposed.

Then there's the references to the false prophets in the letters. And now in chapter 16, verse 13, a reference to a false prophet. Then there are within the letters to the churches and in the signs narratives.

[33 : 11] Evil powers having power over the people of God. For example, the Lord tells the church at Smyrna that the devil will put some in prison and they will suffer persecution for a set time.

Similar power is given within the signs narratives. The book of life is mentioned in the letters to the churches as well. It's also mentioned in the signs narratives. The Lord ruling the nations with an iron scepter is mentioned in the letters to the churches.

It appears in chapter 12 at the start of the signs narratives. As I said, the book of life is mentioned there as well. Friends, why do you think there's such strong links between these signs narratives climaxing in chapter 16 and the letters to the churches?

What would it be that God is saying by putting those links there? Here's my theory. Life in the churches of God is like life in the world between the first and the second coming of God, of Christ.

False Christ, false religion, false prophets, antipathy, rebellion, the influence of the evil one. They are in the world.

[34 : 30] But they come into the church. And we as the people of God must make choices. And so the question for us is the question for the churches as a whole.

And that is this. It's very pointed and potent. Will you be among those who overcome by the blood of the lamb, the word of God and the testimony of Jesus? Will you be among those who overcome by the blood of the lamb, the word of God and the testimony of Jesus?

Will you be faithful to Jesus? Will we together as the church of God be one which is faithful to Jesus and overcomes by the blood of the lamb, the word of God and the testimony of Jesus?

And will we bind ourselves together like that? Or will we follow the beast and his cohorts? Well, as we see these options, keep in mind the end, friends.

Keep in mind the end. Notice where the dragon, the beast, his cohorts and his followers end up. And notice where the followers of Jesus end up.

[35 : 40] Whoever has his ears, let him hear what the spirit is saying through the book of Revelation to you and to me and to the churches.

The one who's victorious. The one who is faithful to the Lord Jesus. That one. Won't be hurt by the events of chapter 16. The one who's victorious, the one who's faithful to the Lord Jesus.

That one will not be hurt by the events of chapter 16. This is the word of God and it can be trusted. Let us pray. Our father.

Unfortunately, we don't often see the reality that you paint for us in these chapters. That is, we live in a world where the dragon, the beast and his cohorts and his followers. Seek to divert us from following the Lord Jesus.

From the word of God and the testimony of Jesus. So father, please give us constant ears and eyes that we might see what you are saying to us in this book of Revelation.

[36 : 51] And please help us to choose to be faithful to the Lord Jesus. So that we might do this, please empower us by your spirit. And father, we pray particularly as members of Holy Trinity, those of us who are, that you protect our church.

So that it might. Be firm to the Lord Jesus. Father, we pray these things in Jesus name. Amen.