

REVEALED
Part Six: Silence and Noise
Revelation 8 – 9

1. The Seventh Seal: Silence

2. Trumpets and Woes

- 1st trumpet

- 2nd trumpet

- 3rd trumpet

- 4th trumpet

- 5th trumpet/1st woe

- 6th trumpet/2nd woe

3. What about Judgment?

love.learn.live.

westvalleychurch.com

West Valley Church
Pastor Michael O'Neill
7/3/16

**Revealed:
Uncovering the Mystery of Revelation
Part Six: Revelation 8-9
Silence and Noise¹**

Lead brief discussion on the silence experienced earlier. Focus on themes of nervousness, anticipation, heaviness.

Six seals have been broken open and four horses and their riders have been unleashed, resulting in chaos and plagues and wars and death. No less than 144,000 saints have been sealed for God; they are countless multitudes of every nation and tribe and people and tongue, soon to be gathered around the creatures and angels that are surrounding the Throne of God, shouting and singing praises. As the action of chapter seven climaxes, the seventh seal is broken open and there is...silence: a half hour of silence, deafening in its stillness, pregnant with God's presence and anticipation. Then seven angels are prepared with trumpets. Before they can sound the alarms, another angel, carrying a golden bowl filled with incense and prayers, which waft up around the Throne, adds fire from the altar and then hurls it to the earth. Sound resumes once more in all its fury.

This is the scene of the seventh seal in Revelation 8:1-6. The silence is not just a brief rest, nor is it a heavenly "reboot;" it is important and unique - ("only in 8:1 [of Revelation] is there silence."²) Like much of Revelation, the original reader would've understood this passage, but like much of Revelation; it is somewhat mysterious to us today. Still, the silence of this passage, along with the rest of chapters 8 and 9, speaks to us today."³

I hope that you've spent time in this passage this week, asking yourself the three questions we've provided on our website and allowing the Holy Spirit to pre-speak to you before you arrived today. If so, I think you will find that much of what the Spirit has been impressing on your heart this week will be confirmed by what he speaks to you today out of God's Word.

Let's get into it, starting with...

¹ Sources: Carol Rotz, *Revelation: A Commentary in the Wesleyan Tradition*, New Beacon Bible Commentary (2012, Beacon Hill Press, Kansas City, MO); Richard Eckley, *Revelation: A Commentary in the Wesleyan Tradition* (2006, Wesleyan Publishing House, Indianapolis); Steve Gregg, *Revelation: Four Views* (2013, Thomas Nelson, Nashville); Scott Daniels, *Marked by the Lamb: Paznaz Study on Revelation* (<http://drtscott.typepad.com/markedbythelamb/>); George Lyons, *Commentary on Revelation 7*; Michael W. O'Neill, *The Shouting Silence of the Apocalypse: An Examination of Revelation 8:1-6*; Lewis Foster, *Revelation: Unlocking the Scriptures for You*

² Wick, (p. 512)

³ Michael W. O'Neill, *The Shouting Silence of the Apocalypse: An Examination of Revelation 8:1-6*

1. The Seventh Seal: *Silence*

(Revelation 8:1-6)

This is the last of the seven seals that were broken open that we've been talking about. Seven means what? So the seventh seal is opened, and there is silence. Not nothing – silence. This silence is so unique and so powerful that it requires us to spend some time understanding it. In verse two we are given a picture of the seven angels with trumpets ready, and in verse 6 they are preparing to “blow them.”⁴ These seven angels could be identified as the seven angel guardians of the seven churches (Revelation 2-3), or, most likely, the seven archangels that are common in Jewish apocalyptic literature.⁵ They stand – in respect of God's presence – at the ready, prepared to carry out the instructions that God gives them. These seven angels with seven trumpets will “announce God's judgments (Revelation 8:7-12; 9:1-21) and victory (11:15). Of course, the number **seven** (see 1:1-20) signifies the eschatological fulfillment of God's purposes.”⁶

So, the silence...First of all, one scholar, Dr. Carol Rotz, states that the silence “allows a look back through the interval of chapter 7 to the punishments brought by the Four Horsemen, the cry of the martyrs, and the great earthquake of chapter 6. It also anticipates the trumpets of chapters 8 and 9 and beyond.”⁷

“There is little debate over the silence itself. The word describes ‘the absence of all noise, whether made by speaking or by anything else; *silence, quiet.*”⁸ Exactly what the silence *is*, however, has been a source of differing opinions. Some have suggested that the silence [is] a momentary pause in God's revelation,⁹ sort of like God is taking a divine break. Some have suggested there is an intentional similarity between the silence at (the seventh day of) creation and the imminent new creation.¹⁰ I think there is something to this.

But a big clue to the significance of the silence can be found in the description of its length: thirty minutes. Some dismiss it as John's way of saying “for a few minutes.” But I agree with Dr. Rotz who says this: “the use of *half* as a time designation in Revelation (11:9, 11; 12:14) and Daniel (7:25; 9:27; 12:7) indicates a time of crisis and judgment.”¹¹ More than a dramatic pause, the silence is pregnant with God's message¹² of impending judgment.¹³ By the way, if you are interested in studying this more deeply, there are references and notes that are in my printed manuscript posted online.

⁴ Peterson, *The Message Bible*, Revelation 8:6

⁵ Beale, *ibid* (p. 454)

⁶ Rotz, C. *ibid* (p. 134)

⁷ Rotz, C. (2012). *Revelation: A Commentary in the Wesleyan Tradition* (p. 132)

⁸ Arndt, W., Danker, F.W., & Bauer, W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (p. 992)

⁹ Beale, *ibid* (p. 445)

¹⁰ O'Neill, pg 3

¹¹ Rotz, C. *Revelation: A Commentary in the Wesleyan Tradition* (p. 133)

¹² O'Neill, pg 4

¹³ Barry, *ibid*: “In the OT, silence is indicative of God's impending judgment (see Hab 3:3-6; Zech 2:13-3:2)” (Revelation 8:1) and Beale, *ibid*: “The Old Testament also associates silence with divine judgment.” (p. 446)

I remember a time early in my ministry that I attended my first district assembly in Colorado (a meeting for all the pastors and represented in each church in Colorado). I guess there was a pastor in the previous year who had some pretty serious conflict with some people in his church, to the point that legal steps needed to be taken against them – some people in his church were disrupting services and threatening him. Somehow it became a discussion at assembly. And some older folks got up and made horrible statements about that pastor. I'd never heard the word "polecat" before, but that was one name they called him. Surprisingly, the presiding general superintendent let this go on. Then, off to the right of the auditorium, Dr. Don Wellman stood up and slowly walked to the podium. He was a tall, imposing man, and he was the pastor of Denver First Church, the largest church in our denomination at that time – about 5,000 people. This meeting was taking place in that church. Everyone grew silent and we all watched him purposefully walk to the front. He took his place behind the podium, sort of "settled" in, and then didn't say anything. Nothing. Silence. It seemed like forever, but it was probably only a minute or so. Everyone hung on the silence. There was anticipation in the room of over five hundred people. We could feel his displeasure, even though he didn't say anything yet. Finally, he said something like this: "I have met with this pastor, counseled this pastor, prayed and wept with this pastor. I know the story and I know that many of you making accusations are not near this story. Not only is this entire conversation out of order, the spirit of it grieves the Holy Spirit. I make a motion that this entire discussion be stricken from the record and that we repent." There was an immediate "second!" They voted, and it was *unanimous* – even the enemies were silenced! The General Superintendent led in prayer. I'll never forget that day. And I think that silence was something like what is going on with God's silence in this passage. Even God's *silence* has authority, so everyone else is silent – even God's enemies.

But there is more to this silence than a sort of "pregnant pause," and it has to do with what also happens in this silence with the prayers, the golden bowl, the incense, and the fire. Let me explain: John, who was seeing this vision, was a Jew who had become a follower of Jesus and an apostle. That means that John was very familiar with the Jewish practices of worship in the Temple. These images would have been very clear to him and to the Jewish Christian readers in the churches.

These verses describe clearly the sacrifice of the incense offering. Incense was a common part of Old Testament ritual that acknowledged God as supreme (Malachi 1:11). In this instance, the incense is given for the Lamb who was slain (5:6) and for those who have washed their robes by the blood of the Lamb (7:14). The silence, then, is for the incense offering. The angels have been given their trumpets, but they do not blow them until *after* this sacrifice has been offered; they stand at silent attention while the other angel (8:3-5) offers it before the throne. In Jewish worship at the temple, God's people would offer their prayers during the incense offering, believing it to be the most favorable time to do so. The incense and sacrifice were supposed to be offered in silence in the Temple. "The silence, then, portrayed their sense of awe of the God to whom the offering was made, and in anticipation of the

answer – judgment – that was about to arrive.”¹⁴ Then the angel arrives and prepares the golden bowl. Golden bowls were an important part of their worship (Exodus 27:3; 1 Kings 7:50). The combination of the incense and prayers is like David’s prayer in Psalm 141 –

“May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice. Set a guard over my mouth, Lord; keep watch over the door of my lips.” (Psalm 141:2-3, niv)

You might wonder *whose* prayers are being offered up in this passage. For sure the prayers of the martyrs that we read about earlier, but the language indicates the prayers of *all the saints* – all Christians through time who have been asking God to make all the wrong things in the world right.

It’s also important to see what the altar is that the prayers are brought to: it’s called the golden altar.

The golden altar is the Ark of the Covenant. (Revelation 11:19)

The *Ark of the Covenant* was really an *altar* – a place to meet God. And it was also *golden*. According to Leviticus 16:12...the offering of incense was, on the great Day of Atonement, made over the Ark of the Covenant in the Holy of holies.¹⁵ In Jewish tradition, the Ark of the Covenant was also called “**the mercy seat**” – the place God’s presence was seated and would extend mercy to the people whose prayers were brought to him.

The imagery of the prayers of God’s people being offered on the altar of God (which was the very presence of God) reinforces the silent awe that surrounds this scene as well as giving force to God’s response: “peals of thunder, rumblings, flashes of lightning and an earthquake.”¹⁶ God is going to answer in *full power*. The throwing of the censer to the earth initiates the judgment in answer to the prayers, ending the silence, and cueing the angels to blow their trumpets heralding God’s work.

Let’s not miss the lessons in this first point. This part of the passage teaches us the importance of silence, gives an awe-inspiring picture of God’s presence, it shows us the significant and real impact of believers’ prayers, and the timely and powerful response of God. Silence, whether in personal or during community worship, reminds the worshiper whose presence he or she is in.

It would do us good to seek silence. Our lives are far too noisy, far too busy. We have a hard time being silent in the presence of God. Maybe the Holy Spirit is not as evident in many churches today because people are not silent long enough; silent in awe and respect of the One in whose presence they stand, and silent in watching as God’s answer is carried out.

¹⁴ O’Neill

¹⁵ Lange, J. P., Schaff, P., Moore, E., Craven, E. R., & Woods, J. H. (2008). *A commentary on the Holy Scriptures: Revelation* (p. 203). Bellingham, WA: Logos Bible Software.

¹⁶ *The New International Version*. (2011). (Re 8:5). Grand Rapids, MI: Zondervan.

Do you know that in the history of the Church, there have been religious orders that take a vow of silence? Whether monks or nuns or spiritualists, they seek silence as a spiritual discipline to quiet their own spirits and to be in awe of the always-present God. But isn't it interesting that there has never in the history of the church been anyone who has taken a vow of noisemaking or a vow of talking? "Silence is a spiritual discipline because it so unnatural to the human tongue."¹⁷ In fact, the tongue is identified in the Bible as a source of evil. James says:

"Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one's life on fire, and is itself set on fire by hell." (James 3:5-6, niv)

Silence truly is golden, as they say.

Next then let's see the...

2. ***Trumpets and Woes***

(Revelation 8:7-9:21)

After the seven seals come seven trumpets, the last three of which include "woes." The trumpet is used in the Bible for warning, for military attack, a cry of help to God, a signal for retreat, and a sign of judgment. In apocalyptic literature, the trumpet is used a lot because its glaring sound cuts into the hearer's noisy life and demands immediate attention.

I'll never forget one time when I was a youth pastor that my friend, Pastor Mark Pounds and I were directing a junior high camp in Oregon. At that campground, the girls slept in teepees and the boys in Conestoga wagons. The tent on the wagon was open at both ends. One morning, an entire group of boys over slept and were missing breakfast. So while the rest of the kids ate, my friend Mark and I crept up to the wagon. I had a megaphone that had a siren feature. Did I mention that my friend Mark played the trumpet and bugle? We got on each end of the wagon, looking over those sleeping cherubs. Silently we motioned one, two, three...and I pulled the trigger on the siren and my friend played revile on his bugle. Those boys jumped bolt upright, scrambling around trying to figure out what was going on and how to stop the noise.

The purpose of these trumpets in Revelation is to do exactly that: to wake up people who are deep in sin and get them to realize that things need to change. And please keep this important thing in mind as we quickly look at each of these: as awful as these judgments are, they *still* come from God's heart of love for people and his desperate desire to see them change their ways. That's why the judgments get progressively worse: because each time people don't wake up, God turns up the volume.

Unfortunately, as you will see, rather than change their ways and turn to God, the people only get more hard-hearted, just like Pharaoh did when God brought the

¹⁷ Eckley, *ibid* (pp. 116-117)

plagues on Egypt. In fact, that is *exactly* the point that is being made in this passage; because the trumpet judgments parallel the plagues on Egypt:

<u>Trumpet</u>	<u>Plague</u>
1st (8:7)	Exodus 9:22-25
2nd/3rd (8:8-11)	Exodus 7:20-25
4th (8:12)	Exodus 10:21-23
5th (9:1-11)	Exodus 10:12-15

Just as the plagues were used to try to get Pharaoh to soften his hardened heart toward God's enslaved people, these judgments are poured out on the earth to warn the people who are persecuting Christians to stop their actions and start following God.¹⁸

When will these judgments happen? Well, they were happening at the time of John's vision, and they have happened all down through the ages – God has always been trying to get people's attention. But as you can see in this passage, it will happen one last, cataclysmic time before it's all over.

You've probably figured out that I put no stock into trying to predict dates and times with these things. But I think we can all say we are closer today than we were when Revelation was written. I just read in yesterday's paper that the most persecuted group in the world today, according to researchers, is Christians, both by society and by governments, recorded in some 108 out of 198 countries in the world. Interestingly, Muslims came in second place, with 100. 8000 Christians are martyred every year – that's one Christian every hour of every day.¹⁹ The martyrs of Revelation are real today. So with all that in perspective let's quickly look at the trumpets and woes.

- ***The First Trumpet (8:6-7)***: This first trumpet brings destruction on a third of certain areas of nature. It's interesting that we are told this is mixed with blood, but it doesn't say anything about there being any loss of human life. The blood could refer to the blood of the sins of people being brought back on their own heads. The use of "third" is generally used to describe the horrible extent of the destruction. But keep in mind God's mercy – if a third of things are destroyed, there are still two-thirds that are *not* (except for the grass), which means the earth is livable but it is no longer hospitable. I might as well quit worrying about watering my lawn! As bad as these judgments are, they are limited. All of these are aimed at "the inhabitants of the earth" (vs. 13), which seems to indicate the unbelievers of the world. The Christians were marked in the last chapter so that these destructions don't kill them, like in the Exodus when God's people put the blood of the sacrificed lamb over their doorposts and they were spared the death angel's plague. Remember the obvious comparison to the plagues in Egypt. It appears the Christians feel the impact of the

¹⁸ Eckley

¹⁹ Yakima Herald-Republic, Saturday, July 2, 2016, Page 8B

first four trumpets, and then those who are marked by Christ are spared the 5th through 7th trumpets.

- **The Second Trumpet (8:8-9):** The picture of a huge, fiery mountain being thrown into the sea might have brought to the original readers' minds the enormous volcanic eruption of Vesuvius in Pompeii in AD 79. But also, in the Old Testament, a great mountain was compared to a great kingdom. The prophet Jeremiah described Babylon that way (Jeremiah 51:25). Whether the mountain is real or metaphorical of Babylon, The bottom line is that only God can move mountains, so this awesome, destructive display is clearly only by God's authority. The mountain does far more damage than an Exxon or BP oil spill; it destroys a third of all life in the sea – its water, its fish, even ships – and turns a third of the sea blood red.

- **The Third Trumpet (8:10-11):** The first two destroyed a third of the land and sea, now a third of the fresh water is destroyed by a huge falling star. Of course, we've been told for years that we've had near misses from massive comets, but this one hits its target. It is given a name – wormwood – which is a bitter herb mentioned a few times in the Bible in connection to idolatry (Deuteronomy 29:18; Jeremiah 9:15; 23:15) that, if put in water would turn it bitter and poisonous.

- **The Fourth Trumpet (8:12-13):** With this cataclysmic trumpet blast, a third of the cosmos are struck (stars, sun, and moon) so that a third of light is removed from the world. Light in the Bible is always a picture of God's goodness, his direction, and his Word (1 Corinthians 2:6-13; Psalm 116:130; 119:105; Genesis 1:3). When God created the world, he first created light. This means that people will be living in diminished "light," which means the presence of God. There will much less of a moral quality to this world than even there is now. At this point, the warning is that soon people will lose God's presence altogether if they don't turn around.

The next three trumpets are even more severe, and a screaming eagle warns us about them. The actual word that is used is a "vulture," circling between heaven and earth, which makes the picture more ominous. It screams three "woes" – making it an emphatic, horrible warning. "What John has been watching crash down on the natural order is now about to fall on humanity directly. The whole of creation is coming apart at the seams."²⁰

- **The Fifth Trumpet/First Woe (9:1-12):** There is some crazy stuff going on here with this. There is a star falling from the sky with a key to something called "the abyss." Isaiah talked about a fallen morning star (called Lucifer), possibly also referring to the king of Babylon (Isaiah 14:12). Jesus said he saw Satan fall like lightning from heaven (Luke 10:18). Here, the star falls and has a key to what is commonly known as Hell. The clear common connection is the devil, our enemy of old, Satan. This event unlocks Hell and releases all kinds of evil from it. The smoke that comes out of it darkens the sun and sky. Demonic locusts flow out of the smoke, but instead of normal locusts that eat plants, these don't touch plant life at all, instead exclusively seeking to torment humans – all those without the mark of

²⁰ Eckley

Christ. As I said last week: forget about the mark of the beast; make sure you have the mark of Christ!

We're told these demons are given free reign over people for five months. Five months is the life span of a normal scorpion. Again, even this terror is limited.

The description of these locusts is horrifying and graphic and gruesome. If you've read Hal Lindsay's book, it's hard not to think about modern Apache helicopters and chemical warfare. Some preachers a few years back tried to say these were the "killer bees" invading the United States and Mexican border. The mix of human war machines and demonic animals creates a dreaded and invincible opponent.

You don't even have to use modern war machinery to see the destructive possibilities of evil in the world. Some hybrid of the locust, a feared destroyer of the crops, with the scorpion, a venomous creature of the region, conjures up a nightmare for those living in *any* age.

Their leader is Satan. The Hebrew name (Abaddon) and the Greek name (Apollyon) for the angel are given, both meaning "destroyer" (Job 26:6; 28:22; and 31:12; Proverbs 15:11; 27:20; Psalm 88:11) and connected to death and hell. The Greek name is similar to the Greek god Apollo. Apollo was the favorite god of Domitian, who was the Greek emperor at the time. Domitian claimed he was a reincarnation of Apollo. John is making sure that the Christians aren't confused: the true source of Domitian's persecution of Christians comes from Satan.

- ***The Sixth Trumpet/Second Woe (9:13-19)***: This one is even more severe. People suffered terribly in the last one but they weren't killed. Now a third of humanity dies. The four angels that we read about before are turned loose from "the four horns of the altar." These are not trumpet horns but horned projections on the altar of covenant – the mercy seat that we talked about earlier. That's important! It tells us that even during judgment and destruction, God is calling out in mercy to those who will turn to him.

The death caused by this judgment comes by an enormous number of fearsome looking mounted troops (200 million). Demonic forces drive them, which reminds us that the actions of people can turn loose real demonic forces.

As we've said before, the first century reader would've thought about the Parthians. Over the last 75 years, we might think of modern bombers with gunners and bombs at the front and rear. Seventy-five years from now, it will describe some war machine or enormous army that we can't even imagine today. But the message is plain: humans will suffer by demonically driven forces to the point that a third of all mankind will be killed. And yet people still won't turn to God and instead become even more hard-hearted.

What does all this mean to us today? To answer that, we have to ask...

3. What about ***Judgment?***

I think everyone, no matter who they are, knows that judgment is inevitable. We all have an innate sense of that. We are born with a sense of conscience and fairness. Along with this sense of right and wrong is an understanding that there are consequences for our actions (Unless a person is brainwashed or is a sociopath). The Bible warns us not to ignore our consciences or else we will get to the point that we don't have one anymore:

“These people are hypocrites and liars, and their consciences are dead.”
(1 Timothy 4:2, nlt)

But even with the person for whom that's true, even they can remember a time when they had a conscience. It is natural to have a sense of judgment.

Not only is it natural, justice demands that there will be a time of judgment. In the name of justice, we all feel the unfair things in life need to be weighed in the scales. There has to be someone with authority to judge and bring justice to this world. Our country's criminal justice system is one of the best in the world, even though we often hear of how it is broken. That's why we have checks and balances and an appeal process, in the hopes that eventually justice can be clearly determined. But our experiences on earth have brought us to the conclusion that the wicked have sometimes prospered. The whole “Occupy Wall Street” protest was based on this idea of justice; they just wrongly concluded that all who prosper are wicked. But if you think about it, *every* form of protest is driven by some sense of injustice, whether they are right or wrong about it. We can all look around and see that good people unfairly suffer hardships in this world. We all want to see judgment. *Nature* expects it and *justice* demands it.

More important, and this is what we learn from Revelation (and the rest of the Bible): God declares justice. We can and should expect that there is an ultimate day of judgment.

Now, there are different types of judgment according to the Bible:

One is *Immediate*. Some judgments come as direct consequences of sin, either right after the sin or shortly after. This comes as a warning, giving the person an opportunity to repent.

Another is *Partial*. Some justice is delayed; which means is God giving more opportunity for repentance before full judgment is demanded – the final verdict is still pending.

Another is *Corporate*. Some justice is taken toward entire nations or groups of people. Even those who are associated with those nations or groups suffer their consequences.

Another kind of judgment that the Bible talks a lot about is *Personal*. Every person receives this as soon as they die, so that he or she will be going either to a place of peace and joy called heaven or to a place of agony called hell. There is only heaven or hell. Every individual will know his or her fate immediately after death.

Finally, the kind of judgment that Revelation deals with is *Final judgment*. This is the official and public recognition of every person in the general judgment at the Great Throne. The Bible assures us:

“For God shall bring every deed into judgment, including every hidden thing, whether it is good or evil.” (Ecclesiastes 12:14, niv).

The Bible also says:

“For God has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.” (Acts 17:31, niv)

Of course, that man is Jesus Christ.

Already in Revelation we’ve seen that Jesus has the authority to bring about this kind of judgment:

“Just as people are destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.” (Hebrews 9:27-28, niv)

My friends, everyone will face judgment. Everyone. You have likely experienced one of the first three I mentioned, or maybe you are currently experiencing it. But you will, without a doubt, face the last two. *Everyone* will. What will you do about it? Don’t put off your decision! Just as Christ is authorized to judge you, he is also authorized to save you from judgment. You can come to him now and accept his free gift of new life for you. If you wait too late, you will be among those in this chapter who face it, but by then your conscience will be so dead you won’t be able to respond. You need to respond to Christ *now*, while your conscience is still alive. What you are feeling right now, even if it is very small, what you are feeling is your conscience doing its job. There’s a reason why the Bible says:

“Since we work together with him, we are also begging you not to receive the grace of God in vain. He says, *I listened to you at the right time, and I helped you on the day of salvation*. Look, now is the right time! Look, now is the day of salvation!” (2 Corinthians 6:1-2, ceb)

Today is the day! Every day you put it off, your conscience dies a little more.

Pray for salvation

If you are already a Christian, don’t mentally check out of what’s going on here. If the person near you accepted Christ, part of your job is to help them – welcome them, pray for them, encourage them, and even disciple them. That IS your job. And you have another job – a job you are to do for the people who are NOT here today:

“God commanded us to preach to the people and to testify that Jesus is the one whom God appointed as judge of the living and the dead.” (Acts 10:42, niv)

That is our COMMAND, Christian. When you read Revelation, you should realize you are in one of two camps, one of two countries, one of two kingdoms. If you are in the

Kingdom of the world, you should be severely concerned about getting into Christ's Kingdom. If you are in Christ's Kingdom, you should be severely concerned about everyone who *is not*. Christian: if we get through this entire summer series and you are not motivated to start seeing your lost friends saved, to start sharing the Good News with others, then I'm afraid it is *your* conscience that is dead – and that is dangerous.

Pray