On Earth As In Heaven — Delivery Transcript

Revelation 11:14–19 (CSB) · Wes Terry · Sunday, November 21, 2021 · *Scorched Earth*

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I've heard it said that the Holy Spirit is the shy member of the Trinity because the role of the Holy Spirit is to point attention to the Lord Jesus and certainly the Spirit is moving in this place this morning and through our worship and singing our attention and our gaze was drawn to the Lord Jesus Christ and his victory, not only over the grave but over the world. And today's passage this morning does much the same. And so I hope we'll continue the spirit of worship and continue allowing the Spirit of God to direct our gaze to the victory of Christ because he is worthy and that's good for the soul.

Today's really a day of celebration, not just because of Thanksgiving being this week and school being out on Monday. Amens there, any kids in school. I know I'm ready to hang out with my kiddos and spend some extra time with them. It's not only a day of celebration because we got a Thanksgiving meal tonight, which I hope you'll come back for at five o'clock PM for the service, six o'clock PM for the meal. If you've never had a Baptist Thanksgiving meal you have not lived, so come back and live your real best life now, as old brother Joel would say, tonight at six o'clock PM.

We got a special guest here today Sabine Baruga, who's from Romania. Sabine's going to share at the end of our service today, but he's also going to be sharing at the Thanksgiving service. And so I hope you'll come back and hear a little bit about what the Lord is doing through the church there in Romania. And we're going to have some time to pray over Sabine this morning. We'll also hear testimony from the Brazil team and then of course your testimony of God's faithfulness in your life over this past year and in particular these past six — six weeks that we've been doing this fast and Bible reading plan together.

A lot of reasons to celebrate, but that's not the reason I'm talking about this morning. The reason I'm celebrating this morning is because today, after we finish Revelation chapter 11, we will officially be halfway through the book of the Revelation. And as someone who's been writing these messages week after week, I am so thrilled. We are finally halfway there. I don't know about anybody else. It's kind of like if you go on those real long road trips and then the person driving has a little hallelujah shout, woo, and you think to yourself, oh, we're there, we finally arrived and they go, no, we're just halfway there.

And you go, oh man. Hopefully that's not the way you feel about the book of the Revelation. Hopefully you're enjoying it. But we are halfway there after today. And today's passage is really somewhat of a turning point in the book of the Revelation. If you're taking notes, it's not just a turning point in the book of the Revelation, it's really a turning point in human history. We might think of Jesus as being the kind of climactic event that changed the world. It split A.D from B.C., and there's big people that talk about all that.

But really all of history wasn't arriving at that birth of Jesus, that first advent, it's really driving towards the second advent of Christ when he comes again, establishes his kingdom rules and reigns forevermore and abolishes the brokenness and injustices and all of the pain and misery that we see today. And in our passage today, the seventh trumpet sounds, the kingdom of God falls to the earth. The kingdoms of this world are swallowed up by the kingdoms of our God and of his Christ. It is the climax of the book. It is everything that we've been waiting for.

And it's finally arrived and it's all here in Revelation chapter— Revelation chapter 11 verses 14 to 19. Now you may be thinking to yourself, well, that seems fast. We're only halfway there and the seventh trumpet is blown and everything's finished up. Well, what about chapters 12 and 15? And what about, you know, chapter 22? Isn't there a whole lot more to the book of the Revelation? But John in his wisdom, for whatever reason, he puts the end right here in the middle. And kind of in a strategically placed, somewhat strange area of the middle.

And I want us to think about that before we actually read our text. For those of you who've been traveling with us— if this is your first time to Broadview, we've been in the book of the Revelation since Easter of last year, and we've seen John basically early on put these breaks in the sequence of events. If you wanted a big overview of Revelation, there's basically three sets of seven. There are seven seals, seven trumpets, and seven bowls, and those three sets of seven kind of move sequentially step by step.

You can see it here. This is a basic overview of the entire book of the Revelation. Chapter 1 was the vision of— chapter 2, you got the letters to the churches— chapters 4 and 5— chapters 2 and 3 were the letters to the churches. 4 and 5, the vision of heaven. And then finally we get to Revelation chapter 6. You start this sequence of the seven judgments. We

saw— go back one more. We saw in Revelation chapter 6 the seals, the first four horses, the first four seals were the four horsemen of the apocalypse.

Then seal five was the cry of the martyrs, then seal six, you see these cosmic signs and wonders, earthquake, hail— it feels like Jesus is coming, and you expect in Revelation chapter seven to get the seventh seal and everything wrap up, but instead you get this pause. Scholars call it an interlude. It's a break in the action, and John is essentially kind of taken up to heaven, and an angel basically says, let me fill in some of the details of what's been going on on the earth so that you get a fuller picture.

He does that; you see the sealing of the 144,000, you see a vast multitude from every tribe, tongue, and nation gathered around the throne worshiping Christ. It's a very compelling, powerful picture there in that first interlude. And then chapter 8 starts and you pick the sequence of events back up. And so you get the four trumpets. One, then two, then three, then four. We looked at this in Revelation chapter eight. It basically scorches the earth, which was the title of our series. The air that we breathe, the food that we eat, the water we drink, all of that was just impacted by the judgment of God on the earth.

After that in Revelation 9, you see trumpets 5 and 6, which were an unleashing of a demonic horde on the earth. You see deception and evil hit the earth like at no other time in human history. And then the sixth trumpet, you see this vast army, two hundred million strong, that just decimate the earth. One third of the people who live on the earth are killed as a result of that. And then again, you think, okay, Revelation chapter 10, we're finally going to get to the seventh trumpet. It's finally over.

And it's not. In chapter 10, you get another pause, this interlude, except this interlude is way longer than the first one. This interlude, if you look at it compared to the first one, is like five chapters long. Five, two, three, four, five, six. I got that Roby math wrong. Five, six chapters, not five chapters. And this is what we've been looking at over the past couple of weeks. And John puts the seventh trumpet, the blowing of the seventh trumpet, the climax of human history. He mentions it here first. Then we got a little pause.

He mentions it again at the end of chapter 11, which is our text today. Then there's a long pause, and then he finishes it at the end of chapter 15. So, this is a bad illustration, but I feel like the seventh trumpet is the bread on a Big Mac end-times sandwich. You know the Big Mac bread? I told you it's a terrible illustration. But you got the top bun, right? Then the meat, and then right there in the middle— it's iconic McDonald's— You got the middle bread. I don't know if any other burger joints do that.

But you have the middle bread to kind of hold everything together. And then you have lettuce, the tomatoes, all the nasty stuff that I don't put on my burgers. And then you have the end piece. That's the seventh trumpet, okay? It's top bun right here in chapter 10. Then

the meat. And then the middle bun at the end of chapter 11, and then a lot of fixings that I don't really like, and then at the end you got the finishing of the seventh trumpet. And the question we got to ask ourselves is why does John do that?

Why does he mention it, have some break in the action, mention it again, have a long break in the action, and then mention it at the end. Because what you have between chapter ten and the announcing of the seventh trumpet and the blowing of the seventh trumpet was what we looked at last time we were together. We saw the measuring of the temple. We saw John see these two witnesses and we debated whether they were figurative or literal. And they get killed by the Antichrist, the beast, and then three days later, three and a half days later God raises them from the dead.

You got that, and then the seventh trumpet, and then after the seventh trumpet, in chapter 12 all the way to the end of chapter 14, 15, you get this cosmic political drama. Revelation chapter 10 to 15 presents a cosmic political drama that the seventh trumpet is kind of holding all of it together. If you don't like the Big Mac illustration, think of it as two bookends on a bookshelf. That seventh trumpet is holding that cosmic political drama together. And it is crazy. I mean, in chapter 12— we're going to get into this; we'll probably wait till next year— but chapter 12, you have this drama between a woman and a dragon and the woman gives birth to a child and the dragon tries to eat the child and you're like, what's going on?

And then in chapter 13 you see the Antichrist try to just decimate the people of God. You got the mark of the beast— who can't wait for that? That'll be fun. And then in Revelation chapter 14, you have Jesus mounting a military against the nations that are resisting him. You got the people of God marching with the Lord Jesus. There's a lot of confusing things going on in chapter 14. And then in chapter 15, finally, the seventh trumpet concludes itself. And then the bowls are released and the bowls just kind of wreck the earth and we'll go on from there.

But all of that is held together by the seventh trumpet. So, to understand the seventh trumpet, we've got to understand the whole thing, not just today's text. So, with that said, let's read the text. The context, the two witnesses have just been killed. Three and a half days go by. God raises them from the dead. There's this violent earthquake. It breaks out on the earth. And then in chapter 11, verse 14, an angel announces that the second woe has passed. Take note, the third woe is coming soon. And then the seventh angel blew his trumpet.

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 will reign forever and ever. Remember Handel's Messiah? And he shall reign forever and ever. Sorry about that. Verse 16: The 24 elders who were seated before God on their thrones, they fell face down and they worshiped

God, saying, we give you thanks, Lord God, the Almighty, who is and who was— not "who is to come." Remember, that's out of there unless you got a King James.

Who is and who was because he's already here, so he's not to come. He's here because you have taken your great power and you have begun to reign. Might circle that word begun. The nations were angry, but your wrath has come. The time has come for the dead to be judged and to give the reward to your servants the prophets, to the saints and to those who fear your name, both small and great. And the time has come to destroy those who destroy the earth. And then the temple of God in heaven was opened, and the ark of his covenant appeared in his temple, and there were flashes of lightning, rumblings and peals of thunder, an earthquake, and severe hail.

It's just hard to read that and not get a little bit excited, right? So why does John put the seventh trumpet here? He announces it in chapter 10, big angel, says it's coming in the days of the seventh trumpet. Then you see the seventh trumpet blown, you see this long pause, cosmic drama between good and evil, and then the seventh trumpet concludes at the end of chapter 15. I think he does this, mentions it over and over and over to remind us in the middle of our hardship, while we're in the throes of this drama between good and evil, and we're sometimes feeling as if Satan and evil are laughing in our faces and our dark night of the soul never seems to end, and those bad days turn into bad weeks and bad weeks to bad months.

I even know people who say, I've had so many bad months, I've had a bad year, and you just get super discouraged living in a broken world. And it's almost as if John says, I know that, I feel that. But no matter where you're at in the journey, remember, we will win. Jesus will overcome, the church will triumph, and do not live as if that is not the case, but rather live as if those things are true. Just to show you this: in Revelation chapter 10, verses 6 and 7, this is the first time that the trumpet is announced.

He says this big angel's got a foot on the land, a foot on the sea, and he swears by God, the eternal God in heaven, there will no longer be a delay. But in the days, circle that word days, not day. The days, several days, when the seventh angel will blow his trumpet, then the mystery of God will be completed as he announced to his servants the prophets. And so I don't think you can understand our text this morning without understanding the text in Revelation chapter 10. They go together. It's days, not day, so it's as if the seventh trumpet inaugurates a complex series of events.

A lot of people think when Jesus comes, it's a one-and-done, it's all over, it's kind of instantaneous. That's not the way the book of Revelation describes it. It's days. He begins to reign in our text. You have begun to reign. So it's as if when the seventh trumpet sounds, a process of complex events begins that culminates with the kingdom of God swallowing up

the kingdoms of this world, and the fullness of heaven and the rule of heaven finally being on the earth the way it's always been designed to be. That's what this seventh trumpet is.

It's a foreshadowing of what's to come. Have you ever watched those movies where you get, like, not a flashback, but a flash forward. It's a flashpoint that foreshadows what's to come. I'm trying to think of some good examples. But it's like the movie starts and you see the very end before all the events happen. That's what this text is. That's what the seventh trumpet is. It's telling us here's what's going to happen. When Jesus descends, he's going to rule and he's going to reign. He's going to rule and reign on the earth.

And when Jesus comes again, he's going to reward and repay people for their just and unjust deeds when they lived on the earth. And when Jesus comes again, he's going to remove evil, he's going to destroy the destroyers, and he is going to release the presence of God as the ark of the covenant comes down from heaven and is established on the earth. It is a succinct, short, bird's eye view of every good thing that's going to happen when Jesus comes back at the sounding of the seventh trumpet. But 12 to the end of 15, and 15 on to 22, are the actual events that take place.

It is the rest of the movie, but here you have a flash-forward foreshadowing of all that's going to happen. With that in view, that's what this text is, I want to summarize the second coming of Christ under three headings. Ruling and reigning, rewarding and repaying, removing and releasing. First ruling and reigning. When Jesus comes back, when the seventh trumpet sounds, Jesus Christ is going to rule and reign, not in heaven, not over a spiritual kingdom, but he's going to rule and reign on the earth. He's going to rule and reign on the earth.

Now I know that may sound far-fetched, and you may think to yourself, Wes has been too much studying the book of Revelation; he got Looney Tunes on us. But the way the Scripture describes the messianic rule of the kingdom of God when he comes again, it's not heavenly. It's not spiritual. It's earthly, it's physical. So when Jesus comes back, he's coming in a physical body to a physical place on a physical earth to establish a physical, literal kingdom. Now some people take a different approach here. There's different interpretations of the book of Revelation.

Some people would say everything we see here in chapter eleven at the end is descriptive of our current moment. So right now the kingdom of God is advancing against the kingdom of Satan and there's a tug of war and there's a back and forth and it's all spiritual. It's all metaphorical, it's all figurative. I just don't think that makes sense of all of the passages. I think that is true. It is spiritual. It is right now. There is a tug of war. I think you see that in chapter 11 with the temple and the two witnesses.

But I also think it's future and I also think it's going to be literal and physical when Jesus comes again. He's going to establish his kingdom on the earth. In Revelation chapter 11,

verses 1 to 13, we saw that John was called to measure the temple, and we saw the two witnesses that were preaching the gospel and the Antichrist was trying to wipe them out and kill them. Some people think that's figurative to refer to this entire time period between the ascension of Jesus and his return, and I get that that argument has merit.

That does not mean there won't be a literal physical temple in Jerusalem at the end of days. I think there will be. And that does not mean that there won't be a battle for Jerusalem. I think there will be. When Jesus comes, Zechariah 14 says he will plant his feet and mount an offensive from the Mount of Olives. And so when he comes back, he's coming to a place, Jerusalem. There will be a battle for Jerusalem. He will rule and reign on the earth, very likely from Jerusalem. What happens when he reigns?

Well, you see it, you see two responses. In verses 16 to 17, you see grateful praise by the 24 elders. And then in chapter 18— or chapter 11, verse 18— you see angry resistance by the nations. So grateful praise and angry resistance. Let's look at verses 16 and 17. The 24 elders who were seated before God on their thrones, they fell face down and worshiped God. If you ever wonder what is the biblical posture of worship, it's not always with your hands raised, although that's great. It's not always swaying. This is my worship.

I like to sway when I worship. It's oftentimes on your knees. Face down to the ground. It's a posture of humility. It's a posture of dependency on the Lord. Some people actually lay down on the ground. That's what these elders do. But notice these elders are seated on thrones. These are not peons. These are not the nobodies. These are people of power and prestige. Some people think that they're human representatives of the redeemed. They could be angelic. Whatever the case, they represent all of redeemed humanity. The 24, symbolic of twelve apostles in the Old Testament— or twelve tribes of Israel and the twelve apostles in the New Testament, so twelve and twelve is 24— represent the redeemed of humanity.

Even though they are high class, they themselves take their crowns before the Lord and they humble themselves and they give thanks to God because He is worthy. We thank you, Lord God, the Almighty. It's a Greek word, pantokratōr; it's a translation[1] of the Hebrew word for Lord Sabaoth, the Lord of armies, the Lord of power, the Lord of possibilities. There is nothing that our God cannot do. We praise you because your power you have always possessed in and of yourself, but now you have taken that power and established your kingdom on the earth.

And so all of these things that were broken will now be made whole. Futile resistance will finally be brought to an end. You have taken your power and you have begun to reign. And that is a thing for which we should give thanks to the Lord. Amen. We should give thanks to the Lord because He has all power. He is all good. He is just and righteous. But for whatever reason, right now, He has allowed evil things to take place. He has allowed evil men to prowl and he's allowed the devil to roam around like a roaring lion and devour people.

But when the seventh trumpet sounds and he establishes his kingdom, all of those things are going to end. And you give thanks to God. Even though it hasn't happened yet, they're announcing it's going to happen because the trumpet blew. It's going to happen. They're speaking of a future event. As though it's already happened, even though it hasn't happened yet, they're so certain that when Jesus comes, it's going to happen, and because it's going to happen, we're going to give you praise. Because you are worthy and you will take your power and you will rule.

You will make all sad things come untrue. All injustice made just. So there's grateful worship and then there's angry resistance. Look at chapter eleven verse eighteen. The nations were angry. It doesn't say the people were angry, the nations were angry. It's actually a Greek word, ethnē. It just means the people who are not God's people, the Gentiles, the people who were not with the Lord. They got angry. Now you may wonder why would anybody be angry? If Jesus comes back, he's a good king. He's God in the flesh. If you would just submit to his rule, if you just submit to his will, your life would be better.

You would have joy and peace and patience and kindness and goodness and gentleness and self-control and who wouldn't want that in the world? Who wouldn't want a president that could establish policies that would bring about only good and not evil. But that's such a foolish thing to wonder. Why would someone not want to submit to an authority in their life? Why would someone not want to submit to the Lord Jesus Christ? You can ask the same question today. If Jesus is so good, if God is so good, if Jesus is so great, why do so many people resist him?

Why do so many people not want anything to do with the church? "I don't want anything to do with Christianity." And a lot of them would say, well, it's the Christians. The Lord isn't the problem. It's the Christians. Well that's true in some cases, but in a lot of other cases, people just don't want God. There's a rebellion against God. There is a hostility against God and the things of God that is in our earth now and will be on our earth in an even greater way on this day. They're going to know that from the preaching of those two witnesses, that these trumpet judgments that are hitting the earth and destroying the earth, that those are coming from heaven.

It's coming from God, and when God comes down from heaven onto the earth, when Jesus arrives, they are not going to want anything to do with him. They want the opposite. They're going to want to resist him. They're going to want to take him down, and they will attempt to do so and fail. So there's humble worship, grateful worship, and angry resistance. The things that happen then are the things that happen today. And the question you've got to ask yourself is, which one am I? Am I a person who sees the rule and reign of Jesus Christ and I humbly submit to him and give him grateful praise because of who he is, what he's done, and what he will do?

Or am I someone who in seeing the authority of Christ over my life, I get angry, I resist him, I say, who are you, God, to tell me what to do? Who are you to allow this to happen in my life? I was good. I did everything right. You owe me. Those are the two perspectives that people have in the world and you've got to ask yourself which one is mine? Will I be found with grateful praise or angry resistance? The other thing I want to mention on this before we move on is that when Jesus comes to the earth, when he comes again and reclaims his world that he made.

It's not an instantaneous event. I think it's so common. I believed this for many years. When Jesus comes, it's kind of he comes down, boom, it's all over, and we have heaven on earth. But that's not the way the Bible describes it. You notice in chapter 10, verses 6 and 7, the angel says, in the days of the seventh trumpet. Plural. Here in our text it says, You have begun to reign. Meaning it's the beginning of a series of events. We're going to see in chapter 12, 13, 14, and 15, there is hostility against the kingdom of God on the earth.

There will be nations who mount an offensive. Certainly the Antichrist and his cohort will mount an offensive against the kingdom of God when it gets to the earth, and it will not be— I'm not saying it's going to take years, but it's not going to be in an instant. It will be certain, but it will not be instantaneous. It's a reclamation. Some think it takes forty, fifty days. I'm not sure, but it's a process. It's not an event. It's a process not an event. The second thing. So the first thing that happens when Jesus returns is Jesus rules and reigns from the earth.

The second thing that happens during the second advent is Jesus will reward and repay those who lived on the earth. There will be rewards and retribution to those who live on the earth. Look at chapter 11, verse 18. The nations were angry, but your wrath has come. And then two things. The time has come, number one, for the dead to be judged and to give the reward to your servants, the prophets, to the saints, and to those who fear your name, both small and great. And then secondly, the time has come to destroy those who destroy the earth.

So the time has come to reward all of the dead. And then the time has come to give a certain kind of rewards to those who fear your name. The prophets, the saints, small and great, those who fear your name. So what this is talking about is a day of judgment. It's described in the book of the Revelation near the end, in Revelation chapter 20— really chapter 20, verses 11 to 15. People call it the great white throne judgment because after the reign of Christ, at the end of that, you have this picture of all of the dead being raised to life and standing before God in judgment.

And on that day there will be two groups of people. Jesus talks about it in Matthew 25 as the sheep and the goats. Anybody ever read the sheep and the goats parable? You want to be a sheep, not a goat. Amen? Amen. That's what this is talking about, the great white throne judgment. So there'll be two groups of people, and they're going to be determined whether

they're a believer or an unbeliever. Not because of some prayer that they prayed or some baptism or anything like that. It's going to be determined by whether or not their names are written in the Lamb's Book of Life.

So two groups of people judged on the basis of two books. The Book of Works. The first book is a book of works. When God opens this book, every single person who's ever lived is going to give an account for every single action, every single idle word, every single sinful thought. Lord have mercy, can you imagine? Your sinful actions and thoughts and attitudes being projected on a big projector screen like this one. Every bad thing you've ever done. I can't wait. And I don't know if it's going to be projected on a projector, but Jesus says you'll give an account for every idle word.

This is not going to be a fun day. This will not be a fun event. And whether you're a Christian or not a Christian, whether you're a believer or not a believer, whether you're a pretty good person in the eyes of the world or a pretty bad person in the eyes of the world, every single person who stands before a holy God on the day of judgment will stand before him guilty and condemned. Because all of us are guilty. Even on our best day, our righteousness is a polluted garment before a holy God.

And so the ground will be level on that day. All of us will be laid low. And we'll all deserve an eternity separated from this holy God, but that's not the end of the judgment. There's a second book. And the second book is the book of life. And when Jesus opens that book, even though all are guilty and stand condemned before the holy God, for those who have their names written in the Lamb's Book of Life, they will not be cast into the fire of eternal destruction. They will be granted entrance into a new heavens and a new earth and eternal fellowship with God.

Not because they deserve it, not because they're somehow better or worse than these other people, but because they received as a gift the free offer of salvation through faith in Jesus Christ. They said to themselves, I cannot save myself. I know I'm guilty before a holy God, and I believe God loved me and sent his son to die for me. And so I repent of my sin and I trust in Jesus and I believe he is the Messiah and I believe he will come again. And it's not because I'm amazing at that faith, it's just because I have enough faith to believe it and live as if it's true.

I'll not be destroyed with the devil and his crew; I'll enter into eternal life. So there's that judgment. And then there's also what some people call the bema seat judgment. And some people like to separate these out. I don't know why they can't all be the same judgment. You've got the judgment between believers and unbelievers, and then a second judgment of believers. And believers will be judged for how they lived their life of faith. And 1 Corinthians chapter 3 talks about people suffering loss. 2 Corinthians talks about this, that you'll be given a reward.

There will be people who have built with shoddy materials and people who built with solid materials. On the day of judgment, the shoddy stuff is going to be burned up and the things that matter will remain. And so it doesn't matter who you were in the eyes of society on this day. It doesn't matter if we were up here on the stage and everybody saw you and said, oh, well, what a wonderful person, what a talented person, what an X, Y, Z. On the day of judgment, your standing in society is completely irrelevant.

Your standing in the church is completely irrelevant. It doesn't matter whether you had a ministry in the United States and you had a big platform with television personalities and newspaper articles written about you or whether you were an IMB missionary serving in Timbuktu, nobody knew your name. Nobody knew your ministry, but you were faithfully dedicated to what God had called you to do. Your standing in society is irrelevant. On that day, you will be rewarded for your faithfulness to the Lord. And some will see great rewards even though nobody knew them on earth.

And some will see everything burned up because it looked good on the outside, but it wasn't true on the inside. But believers will be judged. You and I will be judged. We'll be judged twice. Those who did not have their name written in the Lamb's Book of Life will be cast into an eternal fire of destruction with the devil, the Antichrist, and his crew. So there will be a ruling and reigning on the earth. There will be rewarding and repaying for those who lived on the earth. And then finally, there's a removing of evil and a releasing of the presence of God.

He will rule and reign. There will be rewards and repayment, and finally, removing evil and releasing God's presence. Verse 18 says the time has come to destroy those who destroy the earth. Now I don't think that's a mention of people. It's a reference to the Antichrist, Satan, and the false prophet who preaches a false religion that advances the Antichrist agenda. So those people are going to be thrown into the pit and destroyed forever. They will no longer have the ability to sow division or deception or brokenness, lies, and deceit. There will be no more death, there will be no more sickness, there will be no more disease, there will be none of those things that are in our world as a result of sin, the destroyers will be destroyed.

And then the presence of God will be released. Look at verse 19. The temple of God in heaven was opened, and the ark of his covenant appeared in his temple. Now, those of you who are not steeped in the Old Testament: the ark of the covenant, what's that? That was back in the day during the Exodus, and they didn't have a temple, they didn't have a church building, they had nothing, but they had the ark. And in the ark of the covenant, the Shekinah glory of the Lord would dwell. It was where God lived.

It was not— he lived in heaven, but he would have an earthly presence on the earth in the ark of the covenant. And so it symbolized the fullness of the presence of God. But that was just an earthly ark. Hebrews 9 says that the earthly temple and the things of the earthly temple

are shadows of the real substance, and that the real substance is in heaven. And so there's a heavenly temple with the heavenly ark of the covenant and a heavenly altar and heavenly sacrifices, and that's what's going to be released when the seventh trumpet is blown.

And it is symbolic, I believe, of the fullness of the presence of God flooding the earth unlike any other time in human history. It's why at the end of the book of the Revelation it says that there will be no sun in the new heavens and the new earth. Because the glory of the Lord Jesus will be the light. It is that fulfillment of prophecy that says that your glory would fill the world like the waters fill the sea. The fullness of the presence of God will finally be unleashed on the earth, and what an amazing day that will be.

No more brokenness, no more tears, only joy, only peace, only God. That's a picture. A short, succinct summary of what happens when the seventh trumpet is blown. Jesus Christ establishes a kingdom on the earth. He rules and reigns from the earth. He overtakes all opposition. He will reward and give retribution to us based on how we lived our life and whether or not we trusted in Jesus as Messiah. And he will forever abolish this brokenness and pain and misery. He will wipe every tear from your eye, and he will unleash forevermore the fullness of the presence of God, and we will live forevermore with the Lord in a new heavens and a new earth, not plagued by the brokenness of this world.

And God's people said, Amen. It's such an amazing, amazing promise. And I think John's putting it here to say, remember, remember, remember, this is where we're going. This is what's coming. Do not forget it, because this world stinks and it's hard and it's full of brokenness . . .

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1. Transcript note: spoken as "a transliteration"; pantokratōr ("Almighty") is a Greek word that the Septuagint uses to translate, not transliterate, the Hebrew Sabaoth ("of hosts/armies"). Source: BDAG, "pantokratōr"; Septuagint usage, e.g., 2 Samuel 5:10 and Amos 4:13 LXX. ↩