A Terrible, Horrible, No Good, Very Bad Day — Delivery Transcript

Revelation 8 (CSB) · Wes Terry · Sunday, October 17, 2021 · *Scorched Earth*

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Is this your first time to Broadview or if you haven't been in a while, we've been going through the book of Revelation, but last two weeks we took a break. There's only so much of the book of Revelation you can handle in one sitting, and so we took a pause and did a two-week series called Off the Grid, where we talked about our spiritual growth campaign of unplugging from the noise of social media and distractions in life and plugging into the Word. Just a little word about that. It's not too late for you to join if you miss that or you say, I think I'd like to participate in what the church is doing.

You can start today. There's reading plans out there as you exit the doors on the little podiums, the little bookmarks. Just grab you one of those reading plans. We're doing one chapter a day through the book of Mark, Ephesians, James, and 2 Thessalonians. So one chapter a day for 30 days— you'll have 25 days. But you can plug into the Word, read alongside other people in the church family, and then fast from some kind of distraction in your life. For us, it was social media. If you're on there and it's a distraction, then decide to do that fast, or do something else along the same lines.

It's been really neat to see the church connecting with one another through the church app. If you don't have the app, I'd encourage you to download it. It's been really cool to see people after they've read that day's reading, whether Mark 1 or whatever the five or whatever chapter it was, commenting what stood out to them and seeing the interaction and encouragement that's taking place through the app has been really nice to see. I'd encourage you if you don't have the app to download it. If you do have the app, sign up for an account and start engaging with us through the— it's called Messages, it's in the upper right hand corner.

Today, though, we're getting back to Revelation, and it feels like a Debbie Downer, Negative Nancy, whatever you want to call it, but the series that we're going to be in for the next four weeks, I'm titling Scorched Earth. And I know that sounds bad, but the title of today's message is even worse. The title of today's message is A Terrible, Horrible, No Good, Very Bad Day. Anybody ever read that book to your children? Or A Series of Unfortunate Events[1] on— I almost said Facebook— on Netflix. You know, some days just get bad and go from bad to worse and from worse to could it get any worse?

And then of course it does. What can go wrong will go wrong. That's kind of the vibe I get as I read Revelation chapter nine— eight, nine, ten, and eleven. It's just terrible. It is the Lord going scorched earth. If you are familiar with military terminology, maybe you served in the past or you just like to study up on it. You'll know that a scorched earth policy is a policy wherein you as an opposing force go in and try to destroy the resources of your enemy. So let's say you are— let's say we're the States and we're going against Iraq, we go into Iraq in order to go scorched earth, we would try and destroy their weaponry, their camps, their food storages, everything and anything that might be useful for them to attack us, we would want to destroy it, go scorched earth, blow it up so that they could not use it against us.

You can do it that way, or let's say that an opposing force is coming at you and they made inroads into your strong tower and they're about to take over. So that they cannot use your own goods against you, you would go scorched earth and destroy all of your stuff. You'd destroy your weapons, your tanks, food storages that you could not take for yourself. That's what it means to go scorched earth. And what you see in Revelation chapter 8, 9, and following is the Lord going scorched earth on the earth and the people of the earth?

He destroys the physical universe, the planet on which we live. And he brings incredible judgment and torment to the people who remain on the earth during this time. It is sobering, it is very difficult to read, it is hard to fathom the kind of cruelty and devastation that is going to fall on this earth if in fact what is described in these passages does literally happen as they are described. And so I know it's not a cheery, go-lucky message or passage, but as we saw last week, all Scripture is inspired by God.

We don't pick and choose around here. We try to just go through the books, and whatever's there is what we're going to try to reconcile and figure out. And so Revelation chapter 8 is our text. If you're joining us for the first time in Revelation chapter 1, you saw this big vision of Jesus risen from the dead. Glorious. He, in chapters two and three, walks amongst his churches. There were seven churches in Asia Minor that are described in chapters two and three. But they really represent the universal church, that Jesus is the Lord of the church.

He is in authority over them and he encourages his churches and us as people in his church to be strong, to overcome, to be strengthened by the grace that is in the Lord and to press on to what he's called us to do. In chapters four and five, John, who's writing this book, gets

caught up to heaven. He sees this incredible picture of heavenly worship. You have angels and these amazing creatures with faces of a man or a beast or a bird and all this really weird in some ways apocalyptic imagery that describes the worship of heaven.

Chapter 4, the focus is on the throne and the God who sits on the throne and he's got a scroll in his hand. The scroll we said represents the future plans of God, the redemptive plans of God to the end of the days or to the end of days, the end of time. And then in chapter 5, the scene shifts away from the throne and the scroll onto the lamb. And Jesus is presented in Revelation chapter 5 as the lion-lamb, the lion from the tribe of Judah, Lamb who was slain from the foundation of the world.

Someone had to be worthy to open the scrolls to break the seal. But nobody could be found who was worthy. They looked in heaven, under heaven, on earth, under the earth. No one was found until Jesus, the lion from the tribe of Judah, the Lamb who was slain, he takes the scroll and begins to break the seals. All of heaven falls down in worship in Revelation chapter 5, singing, Worthy is the Lamb who was slain. And so Jesus begins to break the seals, and that's what Revelation chapter 6 is all about.

In Revelation chapter 6, each time Jesus breaks one of the seals, there's a corresponding event that takes place on the earth, and they're negative events. The first four we call the four horsemen of the apocalypse. We're taking what's called a futuristic interpretive lens to this book, meaning we think the events described in Revelation 6 and onward are future events. And so I think Revelation 6 talks about an Antichrist figure, someone who is opposed to God, hates God, and the people of God. He's going to rise to power, promising peace and prosperity, and that peace and prosperity is not going to come about.

Instead you're going to have poverty and war and affliction and food shortages and incredible inflation. And instead of taking responsibility, this Antichrist figure is going to put the finger on the Christians, the people of God. And there's going to be an incredible persecution of the saints. And that's what you see in Revelation six with the fifth seal. They're crying out to God, how long until you come and make this right? And then at the end of Revelation 6 the Lord basically says, I'm coming soon. You see cosmic signs and wonders.

It feels like the day of the Lord is about to come. The moon turns to a red color like blood. Sun stops giving its light, you think it's all about to fall, and then in Revelation chapter 7, instead of the day of the Lord, you get a pause, a parenthesis, a stopping where the Lord basically says, before you crush the earth, let me do something. And he seals 144,000 Jews. And then we see a vast multitude of Christians from every tribe, tongue, and nation gathered around the throne singing, salvation belongs to our God.

And last time we met, when we were in the book of Revelation, I tried to suggest, I believe that's a picture of the church, resurrected and raptured to meet the Lord in heaven. And so

what falls from Revelation chapter 8 onward falls on people who reject God, who hate God, who want nothing to do with God. And the Lord is going to judge them for their rejection. So if you're taking notes, Revelation chapter 8 and 9 detail an event that was promised by God over and over again in the Old and New Testaments, it's a day called the day of the Lord.

And I want to give you five facts about the day of the Lord, and then we're going to be done. These five facts, some of them come from our text, some of them come from the Old Testament passages that John is using to write this chapter. John alludes to the Old Testament. Really, the book of Revelation has more allusions and references to the Old Testament than any other New Testament book. It is incredible how much of Revelation is Old Testament imagery. And so I want to show you some of those Old Testament passages that are shaping John's vision of this end of days cataclysmic event and then we're going to see from the text some very particular truths about the day of the Lord.

The first truth, if you're taking notes, is the title of the sermon, and that is that the day of the Lord is not a warm, fuzzy event. It's not a happy-go-lucky event. It is a terrible event. It is a terrible, horrible, very bad, no good— no good, very bad day. It is a series of misfortunate events for those on whom it falls. I could show you so many verses in the Old Testament that point to this, but I just want to show you two, really just one and a half. Isaiah chapter 13, if you have a Bible, you can turn there.

If not, it'll be up on the screen. But notice how Isaiah describes this day of the Lord that John says comes in Revelation chapter 8. Wail, or cry out in agony, for the day of the Lord is near. Look at this language he uses. It will be a day of destruction from the Almighty. Everyone's hands and feet will become weak. Everyone will lose heart. They will be horrified. Pain and agony will seize them. They will be in anguish like a woman in labor, and all the women said, Oh me. And they will look at each other, their faces flushed with fear.

Look, the day of the Lord is coming, cruel with fury and burning anger to make the earth a desolation, and to destroy its sinners. Indeed the stars of the sky and its constellations will not give their light, the sun will be dark when it rises, the moon will not shine. I will punish the world for its evil and wicked people for their iniquities, or their sins. I will put an end to the pride of the arrogant and humiliate the insolence of tyrants. I will make humans more scarce than fine gold, and mankind more rare than the gold of Ophir.

All right. Take those verses. Put them on a coffee mug and try to sell them at Mardel's and see what happens, right? These are not friendly, warm, fuzzy verses. This is not the I-have-plans-for-you, says the Lord. Plans to prosper you and give you a hope and a future. This is not that, right? But it is holy Scripture. And all Scripture is inspired by God and profitable. So we can't pick and choose and say, well, the God I serve, the God I worship would never judge the world in that way. And yet the God of the Bible certainly says He is going to judge the world in that way.

He describes another event in Joel chapter 2. This is really, Joel chapter 2 is describing Revelation chapter 9, which is next week. He describes this army that torments the people who live on the earth. But notice how Joel opens in chapter two, verse one. He says, blow the ram's horn in Zion, sound the alarm on my holy mountain, let all the residents of the land tremble. Why? Because the day of the Lord is coming. In fact, it is near. It is a day of darkness and gloom, a day of clouds and total darkness.

He goes on to describe this invincible, unstoppable army that brings absolute destruction to everything that they touch. And then he concludes in verse 11 that the Lord makes his voice heard in the presence of his army, his camp is very large. Those who carry out his commands are powerful. Indeed the day of the Lord is terrible and dreadful. Who can endure it? So truth number one about the day of the Lord, it is a terrible day. Terrible, horrific, dreadful, no good, very bad day. And again, people say, I just don't know if I like that.

When I think about God, I think of him as a loving, kind, compassionate father. And he is presented in Scripture as a loving, kind, compassionate father. But we cannot mistake God's patience in withholding judgment from the earth for his indifference towards sin and its effects on us and the world. Just like you, if you were a good dad or a good mom, and your kids do things that are sinful, they sin against you, They do things that are dangerous to themselves and to others. You get super, super angry about it and you think to yourself, I ought to punish them.

I ought to ground them. Or if you're into spankings, I ought to give them a spanking. But let's say you don't. Let's say you withhold judgment. Let's say you become patient. You say, well, I'm not going to do it right now, but if they do it again, then I'm really going to come unglued. Well, your patience in withholding judgment does not mean you're indifferent towards the sin, right? You're still angry as a dad or a mom if you're a good dad or a good mom, if you're a holy dad or a holy mom, if you have what's best for your children as a parent, you're not going to be indifferent towards actions that they commit that are dangerous and bad for them.

Well, our heavenly Father is the same way. He is not indifferent towards our sin. Just because he's patient doesn't mean he does not care. In fact, Peter makes this point about the day of the Lord, about the end times. He says, don't count the Lord's slowness as a failure to follow through on what he said he was going to do. The Lord is patient, not willing that any would perish, but that all would come to repentance. But when that threshold has been met, when the day of patience is over, the day of judgment will come, and it will be a terrible, terrible day.

It is a fearful thing to fall into the hands of the living God. So it is a terrible day, number one. Truth number two, it's a day of wrath. It's an outpouring of God's— I'm going to call it active wrath— because I want to show you there's a difference in the Bible between the passive

wrath of God and the active wrath of God. So truth number one, it is a terrible day of judgment. Truth number two, it is a day of God's wrath. When we talk about the wrath of God, some people think of like old school hellfire brimstone preaching.

Some people maybe think to yourself, those Christians who hold up the signs at funerals, you know, talk about how God hates X, Y, or Z thing or X, Y, or Z person. You think about the wrath of God in that way. That's not— the wrath of God is just his settled opposition against those things that violate his standard. It is his anger demonstrated. His anger moves him to actions on the earth to punish those things that make him angry. That is his wrath. It is a demonstration of God's anger against sin.

But his anger against sin is demonstrated sometimes with physical demonstrations of wrath, like we see in Revelation chapter 8, but other times it's a more passive demonstration of wrath. And Paul talks about this passive wrath in Romans 1, where he says that the wrath of God— in chapter 1, verse 18, he says, the wrath of God is being revealed against all mankind who suppress the truth in unrighteousness. And essentially God's wrath, his passive wrath is him saying to people like you and me who suppress the truth, he's saying, you want it that way, have it your way.

You want to do your own thing, chart your own course, do your own thing, chart your own course. Verse 24 says that God delivered them over in the desires of their hearts. And they engage in things like sexual impurity so that their bodies were degraded amongst themselves. So you see this climax in Romans 1. It starts out with sexual immorality, then it goes to homosexuality, then it gets even more amplified to maybe consider things like bestiality, pedophilia, those kinds of things. It's essentially the Lord's punishment. It's the Lord's wrath, but it's his wrath in a passive sense.

He's saying, if you do not want me, you don't get me. You don't have me, and I'm going to let you experience the full measure of your sin. And so as you continue down this path, the wages of sin is death, the consequences of sin are a brokenness and destruction in your life and you get more and more and more of that until eventually Paul says it culminates with a corrupt or a debased mind, verse twenty-eight of Romans one: because they did not think it worthwhile to acknowledge God delivered them over to a corrupt mind or a debased mind, so that they do not do what is right.

He essentially says that not only do they do the wrong things, sinful evil things, but they celebrate those who do. And so they say of what is evil that it is good, and they say of what is good that it is evil. And Isaiah says, woe to the culture, woe to people who say of what is evil that it is good, and what is good that it is evil. And yet that is exactly where we are in our culture. We in the West, I would say we as Americans are experiencing the passive wrath of God.

And as we persist in this, we're actually storing up for ourselves the active wrath of God when the day of the Lord actually comes. We live in a culture where to say of what is evil that it is evil, we become the evil ones. To say, for example, to pick some hot topics, I don't want to necessarily get myself in trouble. I know that we're not streaming Facebook and YouTube, but take the issue of the life of the unborn. I know that abortion is a hotly debated topic in our culture, and if you've had an abortion in saying what I'm about to say, I'm not demonizing you, or saying that it's some unforgivable sin.

The reasons that women do abortions, I think women are just as much the victim as everybody else. But for people who say that human life, unborn life, ought to be protected, unborn life should be defended, that it is morally wrong to take the life of an innocent unborn human. Those people in our culture, many would say that is evil for you to say that. Whereas people who celebrate the taking of unborn human life, who say shout your abortion, or who argue for things like even up to the point of birth or after birth, the kind of crazy stuff that was being talked about only a few short years ago, those people are celebrated as heroes.

Those people are celebrated as good. That is a moral confusion in our culture. That is crazy. It's crazy. Or take the other hot topic today, of transgenderism. Christians who would say, well, if I read the Bible, it seems that God made two genders, they are attached to the two sexes that God made, male and female. Biological sex should not be separated from gender. If you're biologically created as a male, then your gender is male and that you cannot just decide to be someone or something that God did not create you to be.

That is considered evil to say those things in our culture. I would be, just for having said those things, deemed narrow-minded, mean spirited, evil. Some would say I should even be prosecuted for saying those kinds of things. Whereas others who would say I can be whoever I want to be, I can make myself whatever I want to make myself. It doesn't matter what God says or who God says I am. I just say who I am. I chart my own course— just like we've been talking about— that is celebrated as good and brave and courageous and it's morally confused.

I'm not saying there's not people who suffer from gender dysphoria and I'm not saying that the reasons every female who gets an abortion is they themselves are not somehow victimizing that. I'm not trying to say more than what I'm saying, but I am pointing out that's the passive wrath of God on our culture. That we say of what is evil that it is good, and we say of what is good that it is evil, that is the passive wrath of God. And we could go on and on and on. That is storing up active wrath.

Paul concludes his argument in Romans chapter 2, verse 5, and he basically says, because of your hardened and unrepentant hearts, you are storing up wrath for yourself. When? In the day of wrath. Now that's talking about Revelation 8. The day, the day of the Lord, the stuff

that you've been storing up and you think, well God doesn't care. If God cared, he'd strike me by lightning. I haven't been struck by lightning yet; I guess God doesn't care. No, God's being patient, but do not confuse his patience for indifference. He is not indifferent.

You are storing up for yourself wrath on the day of judgment, and that's what's going to fall, and that's what does fall in Revelation chapter 8. So it is a terrible day. It is a day of God's wrath. Number three, truth number three, it's a day of wrath reserved for a select group of people. Figure while we're being unpopular, we might as well go all the way. Truth number three is the day of God's active wrath reserved for a select group of people. Look at chapter 8, verse 1, Revelation 8, verse 1.

When he opened the seventh seal, there was silence in heaven for about a half an hour. I don't know if you've ever tried to sit in silence for half an hour. It's sometimes hard. It really depends on what you're doing. If you're kind of doing something in the midst of an activity, 30 minutes flies by. But if, let's say, that you were right in the middle of a sentence. That—what was that, seven seconds? Five seconds? You were like, whoa, what are you going to say? Is Wes okay? Yeah, what happened?

Think of that 30 minutes of that. That's this impending sense of doom and judgment, that's the kind of the mood of the text. That's actually a reference again to an Old Testament passage. And I think I put it in your notes. It's Zephaniah chapter 1, verse 7. And this is what the prophet says in Zephaniah 1:7. He says, be silent in the presence of the Lord God. Why? Because the day of the Lord is near. There's our category. So on this day of the Lord, there is going to be a hush over the heavens and on the earth.

And look at what he says after that. He says, Indeed, the Lord has prepared a sacrifice. He has consecrated his guests. This just means to be set apart, to be holy. It's dripping with irony. Essentially, the prophet is saying, the Lord is throwing a wrath party. Everybody's getting excited. Wrath party. But he's only inviting certain people. Not everybody's invited to the wrath party that he has consecrated. He has set apart certain people for the wrath. This is, by the way, one of the reasons I believe the church probably won't be present on the earth when this happens.

I think we are present for the tribulation and all that stuff, but we're not present for the wrath because of passages like this. Now, we may be on the earth and we're somehow protected and that's certainly a possibility. But it's a wrath reserved for a select group. Who is that group? Well, it's those who do not believe. It's those who have rejected God's offer of grace and forgiveness through Jesus Christ. One of our favorite verses for many of us is John 3:16. For God so loved the world that he gave his one and only Son, that whoever would believe in him would not perish but would have everlasting life.

If you keep reading, he continues and says that God didn't send his son into the world to condemn the world, but to save the world through him. And he says in verse 18, anyone who believes in him is not condemned. We all go, oh, yay, let's do that. But keep reading. He says, anyone who does not believe is already condemned. Not will be condemned one day in the future, but God's okay with him now. No, right now he's under the condemnation of God because he has not believed in the name of the one and only Son of God.

In other words, nonbelievers are not just condemned after they die, they are under the condemnation of God right now. Look at what he says in verse 36. The one who believes in the Son has eternal life, but the one who rejects the Son will not see life. Instead, there's our phrase, the wrath of God remains on him. And so the picture is that you have this sword of Damocles of God's wrath resting over our heads every single person who's ever lived, because of the sin in our life, because we're born into a sinful world.

We are deserving of the wrath of God. And the only way to have the sword of God's wrath removed from your head is through repentance and faith in the Lord Jesus Christ. That's it. You can't earn your way to heaven. You can't do enough good deeds. You can't somehow outweigh the sin with the righteousness. Even on our best day, our righteousness is as a filthy rag before the Lord. And so the picture is those who are outside of Christ, those who reject the gracious, universal offer of salvation. God would say anyone, he loved the world.

Whosoever would repent and believe, they would be saved. But for those who say, I don't want God, I want to do my own thing, I want to go my own way, I want to chart my own course. You are right now under the condemnation of God. You are right now under the wrath of God. It's passive right now. You may not feel like he's putting his wrath on you. It may be a Romans 1 kind of situation, but one day he will execute his act of wrath, and it will be terrible, horrible.

It is a wrath reserved for select people. So the day of the Lord is a terrible day. It is a day of wrath. It is a day of wrath that is reserved for a select group. And then fourthly, it's a day that is hastened by the prayers of the saints. If you keep reading in chapter 8, verse 2 says, I saw the seven angels who stand in the presence of God. Seven trumpets were given to them. Trumpets were often used in the Old and New Testament to prepare for war or to gather a group of people.

So the Lord's consecrating his guests. He's setting aside these particular people for wrath. The trumpets are about to be blown to drop the judgment of God. But before that happens, you see this little interesting parenthetical statement, where another angel who's got a golden incense burner came and he stood at the altar. Some think this other angel is a reference to Jesus. It could be, could not be, could just be an angel. I don't know. But he comes, he stands at the altar, he's given a large amount of incense to offer with the prayers of all the saints.

Often in the Old Testament, the prayers of the saints are likened to incense that's being offered up to God and the smoke gets to God's nostrils. It's a pleasant aroma in his nostrils. This is the Old Testament way of saying God hears our prayers. Our prayers are pleasing to God. So you have the prayers of the saints that are going up to God. Verse 4 says the smoke of the incense with the prayers of the saints went up in the presence of God from the angel's hand. Then the angel took the incense burner, filled it with fire from the altar, he hurled it to the earth, and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

So it's almost as if the judgment of God falls on the earth because of the prayers of the saints. A lot of people say, well, God knows what's going to happen. Why should I pray if it's going to happen anyway? That's a misunderstanding of prayer. According to the Scriptures, your prayers are what move the hand of God. We do not have because we do not ask. And so it's the prayers of the saints, prayers like God, your kingdom come, God, hallow your name on earth as it is in heaven. God, your kingdom come, your will be done on earth as it is in heaven.

When God hears those prayers and they fill up to the point that they need to fill, God says, okay, it's time, I'm coming. And so it is the prayers of the saints that hasten the coming of the Lord. It's a reminder we cannot stop praying. So like tomorrow when we have our day-long prayer meeting up here, and we invite everybody to come up here and set aside some time to pray. One of the things that we pray, just as Jesus taught us to pray, is to hasten his coming. Would your kingdom come?

Would your will be done on earth as it is in heaven? Maranatha, would you come, Lord Jesus, even so? And so God hears our prayers. Our prayers are pleasant to the Lord, and He answers our prayers in accordance with His will. So it's a terrible day, a day of wrath, a day reserved, a day hastened by prayers, and then finally it is a day of measured ecological destruction to the physical universe in which we live. Measured ecological destruction. I use this word ecological to kind of amplify this idea that our world is a series of interlocking systems.

And if you throw a monkey wrench into one of the systems, it doesn't just affect that one system, it affects the whole thing. It's an ecology. Just like our economy has a lot of moving parts, you jack up one part, like when the banking system got jacked up in 2008, it tanked the whole economy until the government printed off a bunch of money and made everything go away. But that kind of thing's going to happen to the universe. You're going to throw a monkey wrench into one little section, one third is affected, but it puts the whole world into an ecological tailspin.

Now let me show you these four. You have first hail and fire falls from heaven. Verse seven: the first angel blew his trumpet, and hail and fire, mixed with blood, were hurled to the

earth, so that a third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up. I don't know what the hail and the fire is in particular. It could be a falling star. It could be literal hail. And somehow fire gets throughout the earth because of the hail.

Maybe the hail is so damaging it causes like electrical fires or something of that nature. You got to remember John's using apocalyptic imagery, so he's not necessarily saying that it's literal hail causing literal fire, but that whatever this literal thing is, it's creating this literal effect. And the effect is one third of the trees are destroyed and one third of the green plants are destroyed and all of the green grass is destroyed. And I take that to mean that the air we breathe, the air the other animals breathe, is going to be messed up.

And so we won't be able to breathe like we normally breathe. I think the emphasis of John saying the Lord's going to destroy the earth. It's a scorched earth policy. All the things that we depend on, the Lord is going to say, nope, you can't have it. You can't depend on it like you thought you could depend on it. First, he takes away the air. Second, he takes away food and trade routes. In verses eight and nine, the second angel blew his trumpet and something like a great mountain ablaze with fire was hurled into the sea.

That sounds like the Armageddon movie, like a huge comet comes. And again, I don't know if it's a literal comet or if it's something else that has the effect, but a third of the sea becomes blood, a third of the living creatures in the sea die, and a third of the ships were destroyed. Now put yourself in John's shoes. The fishing economy was the primary way that people had protein back then. All right. You could do some hunting, but it was mostly fish. So your food shortages immediately destroyed, but also your trade routes.

The give and take in that culture— you didn't have vehicles or airplanes, you had ships get you from point A to point Z, and so your economic trade is just wrecked. And if you put that in our context, you're talking incredible food shortages and no more trade. Right now we kind of feel a little bit of a pressure because the ships are stuck in the ports. And, you know, maybe you're not going to get your Nintendo for Christmas on time. Take that times a thousand and that's what you have here.

He destroys the air. Then he destroys the food. Next he destroys the water, drinking water. Verses ten and eleven, the third angel blew his trumpet, and a great star, blazing like a torch, fell from heaven. It fell on a third of the rivers and springs of water. The name of the star is wormwood, and a third of the waters became wormwood. Wormwood was just a little shrub that was used to manufacture poison. It means bitter. So they poison the water. This comet hits the fresh drinking water of the earth and destroys it so that many people died from the waters because they had been made bitter.

And so the air is destroyed, the food is destroyed, your water is destroyed, and a lot of people die. I don't know if anybody is watching the Titans show right now. Anybody comic book fans? Anyway, right now on the Titans, the big bad right now is Scarecrow, and Scarecrow poisons the water in Gotham so that people who drink the water they go crazy and try to kill each other. That's kind of the vibe you get here. So watch your comics so you can understand the Bible if you're going to stay.

I'm just kidding. So he ruins the air, ruins the food, ruins the water. Lastly he basically ruins the fine-tuning of the universe. Look at verse twelve. The fourth angel blew his trumpet and a third of the sun was struck, a third of the moon and a third of the stars, so that a third of them were darkened. A third of the day was without light and also a third of the night. So we're not talking about a momentary eclipse. We're talking about a cosmological upset so that the daylight is no longer daylight the way there used to be daylight.

Another Batman reference, but in the Zack Snyder cut of the Justice League, they have that prologue at the very end of the epilogue. And you've got Batman in this post-apocalyptic world and he's trying to take out Superman, but it's like this red haze. Everything is kind of red and dark and there's no more sun shining, and that's the feel here. But it's not just that the sun doesn't shine, it is the fine-tuning of the universe that gets tweaked. Cosmologists will tell you that our universe has been finely tuned for life.

It's one of the great evidences for the existence of God. Atheists would say it's a happy accident. You know, we just happen to find ourselves in this amazing, finely tuned world. Christians say, no, that's the proof of a mind, of a creator who had an intelligent mind, that finely tuned the universe so that it's habitable for human life. But at the end, when the Lord goes scorched earth on the earth and he has his judgment fall, he's going to tweak that fine-tuning of the universe. And what's all of a sudden really habitable for human life will become not so habitable.

You're talking extreme temperature shifts, extremely hot and extremely cold. No daylight. It's going to be dark in some places of the world, probably twenty-four hours a day, like it's pretty much like that already in Alaska. The psychological effects of this are probably going to be insanely acute and it's essentially the Lord taking the things that we depend on— air, food, water, sight, vision, and he's taking it away. You can't have that. You're going to reject me, you're going to be my enemy, I'm going to destroy all the things that you might use to fight against me.

And then John concludes in verse 13. He says, I looked, and I heard an eagle flying overhead, crying out in a loud voice, Woe, woe, woe. Woe to those who live on the earth because of the remaining trumpet blast that the three angels are about to sound. So he's basically reminding them, if you think this is bad, just wait. The worst is yet to come. Up to now he's only destroyed the earth. In chapter 9, he's going to torment the people who live on the

earth. And come back next week for a wonderful, happy message about the judgment of God on people.

Now, listen, what does all this mean for us? It's a reminder for us this morning, especially if you're not a Christian, or if you're watching online if you're not a Christian, it's a sobering reminder. God is not indifferent towards our sin. And he will judge us for our sin. And you can either be someone who says, Jesus took my judgment for me on the cross, and I've put my faith and trust in him, and so I'll be forgiven and spared God's wrath, or you're going to be in the camp that says, no, I have doubts, I have questions, I have problems with Christianity, I have problems with Jesus, and so I'm just going to try to fare on my own.

Well, let's say you do that and there truly is a God and Jesus truly is the Messiah, you will feel the consequences of your sin for all eternity in a place called hell. And I know it's not a popular message that people don't talk about much today, but it is a biblical truth that you cannot avoid and you will not avoid. One day you will stand before the Lord. And you may not face the Lord on that day. You may not be there on the day of the Lord, but you will stand before Him someday.

And what will you say on that day? What do you do right now with your guilt? Do you atone for your own sins or have your sins been atoned for by the King of Glory, the blood of the lamb? So if you're not a Christian, I would plead with you to repent and put your faith in Jesus Christ. But if you are a Christian, this passage reminds us that God is not indifferent towards our sin. And it's very common for Christians to live in habitual sin and think to themselves, well, it's already covered.

I'm forgiven by God. He doesn't really care, and that's just not true. He does care. And as we take the Lord's Supper, one of the things that Paul says is, do not take the Lord's Supper in an unworthy manner. No, first let a man examine himself. Meaning, see the sin in your life, confess that sin, put it out there before the Lord and say, Lord, forgive me, cleanse me. Otherwise, taking this Lord's Supper is a dangerous thing for you. He even says that's why some of you have gotten sick and died.

That sounds crazy. Well, not any more crazy than what we've just read. So don't take the Lord's Supper in an unworthy manner. Instead, allow the Lord to use this time in your heart to say, you know, I've been convicting you here. I've been bringing this to your mind. I've been trying to confront you, this X, Y, or Z area, and you've been resisting, resisting, resisting. And let today be the day where you say, I'm done resisting, Lord. I know where this path ultimately leads. I don't want to be there. I don't want to go down that path.

Would you forgive me? Would you cleanse me of unrighteousness? So let's just take a few minutes as Taylor plays softly to do business before the Lord. If you're here and you're not a Christian and you want to give your life to Christ this morning, you can come down to the

front and I'll help you with that decision. And then in just a few minutes, we'll have our ushers come and send out the Lord's Supper elements.

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1. Transcript note: spoken as "the series of misfortunate events"; the Netflix series (2017–2019, from the Lemony Snicket books) is A Series of Unfortunate Events. Source: Netflix, A Series of Unfortunate Events. ↩