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Revelation 6:1-17

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English Standard Version

“Suffering for the Church”

This is the 15th sermon in the series on The Book of Revelation entitled,
“The King’s Triumphant Return.”

Revelation 6:1-17

“Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!”² And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.³ When He opened the second seal, I heard the second living creature say, “Come!”⁴ And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.⁵ When He opened the third seal, I heard the third living creature say, “Come!” And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.⁶ And I heard what seemed to be a voice in the midst of the four living creatures, saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!”⁷ When He opened the fourth seal, I heard the voice of the fourth living creature say, “Come!”⁸ And I looked, and behold, a pale horse! And its rider’s name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.⁹ When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.¹⁰ They cried out with a loud voice, “O Sovereign Lord, holy and true, how long before You will judge and avenge our blood on those who dwell on the earth?”¹¹ Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.¹² When He opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the

full moon became like blood,¹³ and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale.¹⁴ The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place.¹⁵ Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,¹⁶ calling to the mountains and rocks, “Fall on us and hide us from the face of Him who is seated on the throne, and from the wrath of the Lamb,¹⁷ for the great day of their wrath has come, and who can stand?”

Heavenly Father, thank You for giving us Your Word and making us Your people. As we look at this vision of evil in the world, and the cries of the martyrs, and the end of everything, overwhelm us as you overwhelmed John. Remind us of what this is all about. Lord, help us to see that Jesus is Judge as well as Savior. Do this for each of us, this morning, in the majestic name of Jesus we pray, Amen.

INTRODUCTION: Asking the Right Question¹

The experience of Jesus’ disciples shows that when we get into the Bible’s teachings about the things to come, it’s easier to ask the wrong question than the right one. We want to ask **When?** Jesus is more interested in answering **Why?**

When His disciples were awed by the architecture of Herod’s temple, Jesus brought their wide-eyed wonder down to earth with the prediction, **Matthew 24:2-3**, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”³ As He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, **when** will these things be, and what will be the sign of Your coming and of the close of the age?”

Jesus’ answer must have frustrated the disciples’ desire for a clear-cut calendar. He spoke of terrifying trends that were not signs of the end, but only symptoms of the status quo. He gave them clues about the destruction of Jerusalem and of His own coming at the end of the age. But regarding His coming, Jesus said, **Matthew 24:36**, “But concerning that day and hour **no one knows**, not even the angels of heaven, nor the Son, but the Father only.” In fact, most of His answers were very practical, encouraging them (and us) to endure and to share the gospel, **Matthew 24:13-14**, “But the one who endures to the end will be saved.¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.”

After His resurrection the disciples again asked Him the **When** question, **Acts 1:6-8**, “So when they had come together, they asked him, “Lord, will you **at this time** restore the kingdom to Israel?”⁷ He said to them, “It is not for you to know times or seasons that the Father has fixed by His own authority.⁸ But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

And again, He answered by saying that the **When** doesn’t matter, but the question that matters is **Why**. And the **Why** answer is tied up with the church taking the Gospel to the ends of the earth. And now here in Revelation, chapter 6, we find ourselves reading this chapter and struggling with wanting to know **When**. And instead of answering our question, the prolonged

¹ The Introduction is adapted from *Triumph of the Lamb* by Dr. Dennis Johnson, pages 115-116.

process of preparing to unroll the scroll presents a series of portraits that answer the question **Why**. Why ... if the Lamb has conquered, does the world continue to be a place of evil, violence, and misery?

The breaking of the scroll's seals was preparation to disclose the contents of the scroll. The measured pace by which the Lamb breaks the seals, each accompanied by a new vision, builds the suspense and the anticipation for the hearer's of Revelation. And yet they also prepare us to understand the visions that John will see when **the seventh seal** is broken.

So today we're in Revelation, chapter 6, and we're going to start with ...

v. 1-8: THE FOUR HORSEMAN OF THE APOCALYPSE²

"Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!"² And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.³ When He opened the second seal, I heard the second living creature say, "Come!"⁴ And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.⁵ When He opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.⁶ And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"⁷ When He opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"⁸ And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth."

As the Lamb breaks the first four seals, the four living creatures, one after another, issue a thunderous command, "Come." Responding to the summons of the four living creatures are four horses with riders. In each case the horse and its color appear first, then its rider and his significance. The colors of the four horses correspond with the horses of the four chariots in Zechariah 6, where we read, **Zechariah 6:1-5**, *"Again I lifted my eyes and saw, and behold, four chariots came out from between two mountains. And the mountains were mountains of bronze.² The first chariot had red horses, the second black horses,³ the third white horses, and the fourth chariot dappled horses—all of them strong.⁴ Then I answered and said to the angel who talked with me, "What are these, my lord?"⁵ And the angel answered and said to me, "These are going out to the four winds of heaven, after presenting themselves before the Lord of all the earth."*

Then the horses of the four chariots were sent to the four corners of the earth to bring **judgment** on the nations that had oppressed the people of God. And in the same manner, John sees four horses and riders sent out by the Lamb to wreak havoc on His enemies. The first four seals show us the instruments that the Lamb uses to judge those who oppose His rule and oppress His church.

Which brings us to ...

- **Seal 1: The Rider on the White Horse is** _____

2 The Exposition of the text is adapted from the books: *Triumph of the Lamb* by Dr. Dennis Johnson, pages 105-128; *Unveiled Hope* by Rev. Scotty Smith & Michael Card, pages 106-116; *The New International Greek Testament Commentary: Revelation* by Dr. Gregory Beale, pages 370ff; **And the sermon:** *"The Tragic History of the World"* by Dr. Robert Rayburn, Faith Presbyterian Church, Tacoma, WA, 11/16/08, www.faithtacoma.org

As the Lamb breaks the first seal, one of the living creatures shouts, “*Come.*” And John sees a white horse “*And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.*” And the beginning of desolation and destruction is loosed on the earth.

Now this is one of the most argued over passages of Scripture, because there are multiple interpretations of just who this rider is. Some think the rider is Christ and He’s coming to conquer with the Gospel because of this text’s similarities with Revelation 19 where we definitively know that Christ comes as a conquering hero on a white horse. However, there are some serious problems with this view. The rider here is armed with a bow. In Revelation 19 Christ bears a sword. The rider here wears a crown, in Greek a *stephanos*, the victor’s crown. But in Revelation 19 Christ wears a crown, in Greek a *diademata*, the many crowns of royalty. Which is why we sing the hymn *Crown Him with Many Crowns*.

The second interpretation is that because this rider isn’t the same as Christ, but merely similar, then it must be an imposter of Christ. Therefore it’s the Antichrist. There are so many problems with this view I hardly know where to start. First, it doesn’t fit the context of the rest of the Book of Revelation and how it deals with the issue of the Antichrist. Second, it doesn’t fit the context of every other passage in the Bible that deals with the Antichrist. Third, it’s a gross example of taking one particular interpretive view and forcing it upon the text, in this case, the view of pretribulation Dispensational premillennialism. In fact, one commentator, a well-known Bible teacher, blatantly denies all other possibilities because they don’t fit his interpretive view. Which means he’s imposing his view **upon** the text (eisegesis) rather than getting his view **from** the text (exegesis).

The clearest indication that the first rider is an instrument of Christ’s judgment but not Christ, nor the antichrist, is this rider’s association with the three riders that follow him, since it’s beyond dispute that they symbolize disasters that lead to the loss of life. I don’t think the rider on the white horse is either Christ or the Antichrist, primarily because **the text doesn’t say that.** What the text does say is that “*he came out conquering, and to conquer.*” The rider of the white horse could well be called **Conquest**, since he leads the cavalry of violence, famine, and death, and since the nationalist and military aspirations of most of the world’s rulers throughout history precipitate warfare and violence, which inevitably leads to the scarcity of resources such as food and medicine, which further leads to famine, epidemic disease, and death. All of which we see in the next three riders.

- **Seal 2: The Rider on the Red Horse is _____**

The second rider “*was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.*” This rider follows the first rider with violence. Violence is the outcome of Conquest. When the first rider is unleashed, the inevitable result is seen in the second rider. Peace is removed from the earth, and violence results. This is seen in open warfare **between** peoples and in murder and mayhem **among** peoples.

- **Seal 3: The Rider on the Black Horse is _____**

The third rider “*had a pair of scales in his hand.*” With the black horse comes economic injustice. There is a strange quote given to us here, “*A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!*”

The third rider brings famine and the mysterious voice reminds us that heaven is in control of this as well. The prices listed here are from 10 to 12 times the ordinary price for the same food at the time Revelation was written. Since a quart of wheat was considered one day’s

supply for one soldier and a denarius was one day's wage, the price quoted means that a worker's entire earnings would be spent on his allotment of bread. Conquest and warfare would disrupt trade and transportation making it harder for people to get food. And with famine you would have a greatly reduced supply, thus the inflation would drive up the cost to ridiculous heights. And therefore, the resulting scarcity will make life difficult for many. But not for everyone, "the oil and the wine" would still be available, but the average person couldn't afford them. We see here that the rich get richer and poor get poorer. So there is a built-in economic injustice.

So the first three riders all set the stage for ...

- **Seal 4: The Rider on the Pale Horse is _____**

The fourth "*rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.*"

Pale represents the pallor of death by disease. The word used for this color, translated Pale, is used elsewhere as green. And, of course, when people are ill, we say that they look a little green. Hence this horse exhibits the pale green color of death, which fits its rider, who is Death. He follows the other riders and portrays the grisly effects of the first three. Hades follows to swallow up those who are killed by sword, famine, and death by plague and beasts.

This passage draws upon God's threat of inescapable judgment in Ezekiel 14 which finishes, **Ezekiel 14:21**, "*For thus says the Lord God: How much more when I send upon Jerusalem My four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast!*"

This same collection of deadly afflictions were predicted by Jesus to reassure His followers that their appearance **didn't mean** an imminent end to the world, **Luke 21:9-11**, "*And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.*" ¹⁰ Then He said to them, "*Nation will rise against nation, and kingdom against kingdom.*" ¹¹ *There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.*"

As the horsemen are unleashed, and catastrophic developments take place for the people of the earth, we have to remember that they're all under the sovereign hand of God. To be forewarned is to be forearmed. Our Heavenly Father wants us to know that life on earth between the first and second comings of Christ is going to be very difficult at times. The "Four Horseman of the Apocalypse" gives us a vision of a world that's permeated by the effects of the Fall. These horsemen are riding today throughout our world.

If the persecuted Christians of the 1st Century church were at all perplexed or dismayed by what was going on all around them, these words would have come as a source of great comfort. God has not abandoned his people. Rome doesn't have the upper hand. Satan is not thwarting the purposes of God. The world is in rebellion against God and God will come against the world in judgment. Here in Revelation the horsemen bring the judgments imposed by Christ upon the world to punish the wicked and to vindicate the people who are trusting in Him.

But the judgments are hard to understand. And so the scene shifts from earth to heaven where we see ...

v. 9-11: THE PRAYERS OF THE SAINTS

"When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne." ¹⁰ They cried out with a loud voice, "O

Sovereign Lord, holy and true, how long before You will judge and avenge our blood on those who dwell on the earth?”¹¹ Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.”

Now we come to the breaking of the fifth seal, which opens a window on the rationale that lies behind the release of the four horses of the apocalypse to roam throughout the earth in judgment. Those martyred for the sake of the Word of God and the testimony of Christ cry out for justice, **“How Long, O Lord?”** echoing the lament of the Psalmist. **Psalm 13:1**, *“How long, O Lord? Will You forget me forever? How long will You hide your face from me?”* And again in **Psalm 89:46**, *“How long, O Lord? Will You hide yourself forever? How long will Your wrath burn like fire?”*

This prayer for the vindication of His people is a prayer we find very often in the Psalms and the rest of the Bible. In fact the wording is an allusion to another Psalm, **Psalm 79:10**, *“Why should the nations say, ‘Where is their God?’ Let the avenging of the outpoured blood of Your servants be known among the nations before our eyes!”* It is a prayer based on the Lord’s own promise to vindicate his people. Remember the Lord Jesus asks in **Luke 18:7**, *“And will not God give justice to His elect, who cry to Him day and night? Will He delay long over them?”* The Lord has promised to judge the wicked; it is no sin to pray that He will do what He has promised!

The Lord’s response to the martyr’s appeal for justice is a gift and strange word of hope. Just as the riders of judgment were given a crown, a sword, scales, and the authority to kill, so each of the martyr’s is given a white robe, symbolic of victory through faithful purity. And then they’re given a time of rest and told to wait for the justice which is now delayed. They must wait *“until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.”*

Here’s a clear answer to the When question, but it will only frustrate the date-setters. The Lamb will return to avenge His witnesses’ blood just as soon as the very last martyr lays down his or her life. We read elsewhere in the NT that this age must continue until all the elect have been called to faith in Christ. Another way of making this point is what is said here: the age of martyrdom cannot end until the church’s sufferings have reached their full measure. And although their vindication must wait until the end of the age — the age in which the number of martyrs is filled to completion — their lament doesn’t fall on deaf ears. The judgment of the four horses given in the first four seals is limited by God in the present, but in the future, as we’ll see in the sixth seal, the wrath of the Lamb is given unlimited display at the climax of history. Therefore the blood of the martyr’s is not forgotten. The response of the Lord to this prayer comes immediately with the opening of the sixth seal and the unveiling of ...

v. 12-17: THE WRATH OF THE LAMB

“When He opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood,¹³ and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale.¹⁴ The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place.¹⁵ Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,¹⁶ calling to the mountains and rocks, ‘Fall on us and hide us from the face of Him who is seated on the throne, and from the wrath of the Lamb,¹⁷ for the great day of their wrath has come, and

who can stand?”

Here the breaking of the sixth seal provides the assurance that the end will come certainly and suddenly. The breaking of this seal precipitates an earthquake of unparalleled magnitude, reaching up into the heavens, blackening the sun, bloodying the moon, shaking the stars loose to fall to earth like figs in the wind, ripping the sky open like a rolled scroll, and then returning to earth to toss about mountains and islands.

The theological significance of the earthquake is rooted in the Old Testament. We find it in Genesis, Exodus, Judges, Isaiah, Jeremiah, Ezekiel, Micah, Nahum and the Psalms.

Joel 2:10, *“The earth quakes before them; the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining.”*

Isaiah 34:4, *“All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.”*

Ezekiel 38:20, *“The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, shall quake **at My presence**. And the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground.”*

One commentator wrote, “What sinners dread most is not death but the revealed Presence of God.” But notice too, the Lamb that had been slain is now also the Judge of all the earth and the one whose wrath **terrifies** the unbelieving world. With the opening of the sixth seal, John beheld “phenomena which in the apocalyptic language of the Bible is the usual way of describing the end of the world.” The breaking of the sixth seal brings us to the threshold of the opening of the scroll, which is to say to the end of history.

The letters to the seven churches that we read in chapters 2 and 3 indicate that Revelation was written **to address the actual situation being faced by Christian people in those days and to be faced by them in coming days**. We also noted that the situation described in those letters is very much like the situation that we face ourselves in our day. In taking this description of the world and human history to ourselves we don’t want to get caught up too much in the **details** that is often been a mistake made by readers and interpreters of Revelation. As one commentator puts it, “Reviewing the various interpretations assigned to the Four Horsemen tends to rob the contemporary reader of the dramatic nature of the vision itself. It is good to place oneself back in one of the seven churches and listen to the visions as they are being read. Instead of discussing the probable significance of each of the four colored horses those first listeners would have recoiled in terror as war, bloodshed, famine, and death galloped furiously across the stage of their imagination.”

All of that is good to know, but hard to understand. So we have to ask ...

CONCLUSION: What Does This All Mean?

The Christians who received this letter and heard this vision **already knew** that Christ Jesus sat on the heavenly throne. They already knew, with certainty, that He ruled over the kings of the earth as we’ve already read in Revelation 1.

But if so, why was the world’s history continuing to unfold as it was, so much like history had run for ages? After Pentecost a great start had been made. The church was springing up all over the world; people were becoming Christians in growing numbers.

But think of what else happened during their time. The Roman world had been literally shaken by great earthquakes in A.D. 60 which destroyed cities and took many lives. A Roman army had been humiliated in battle by the Parthians in A.D. 62. A great persecution of

Christians followed the terrible fire in Rome in A.D. 64. The four-year horror of the Jewish war ended in A.D. 70 with Jerusalem in ruins. Nero committed suicide in A.D. 68 and political chaos and civil war ensued as four different men battled to lay claim to the throne and for a year the Roman world echoed to the tramp of armies on the march. Then in A.D. 79 came the eruption of Vesuvius which obliterated the resorts on the Bay of Naples and had spread such a pall of darkness over the Mediterranean world that people actually spoke of this as a harbinger of the end of the world. And through those years several great famines had occurred, culminating in that of A.D. 92 just a few years before Revelation was written. This was the world in which the Christians of the seven churches lived.

This was what was happening in that world. Catastrophes of various kinds threatened human beings everywhere and the specter of martyrdom loomed before the church. Hundreds, if not thousands, had already died for their loyalty to Christ and thousands more were at risk in a society that was deeply offended by the Christian faith and worried by its spectacular growth.

John's vision is meant to assert the sovereignty of Jesus Christ over such a world as that and over history like that! And, of course, everything we read here in Revelation 6 we've experienced in our own time on a still greater scale. There never were wars as great and as vast as the wars of the modern world. And there have been wars waged virtually everywhere in the world throughout the modern period of human history. Famine has continued to perplex human life throughout its history and continues to do so still today, no matter our remarkable agricultural technology. People are starving in many places of the world because of famines produced by drought or by political and economic chaos or by military action. And despite our successes at some points, plague and disease still take untold numbers of human lives every year. Hurricanes and tsunamis, earthquakes and fires: **the four horsemen ride throughout our world still today!**

And all over the world there are Christians suffering and dying for their faith. The roll of martyrs continues to grow; the number of souls under the altar expands virtually every day that passes. And yet the church continues to grow. There are more Christians alive today than at any time in history. Close to half of all Christian believers who have ever lived are alive right now.

John's point is that the evil that we see in the world, the tragedy, the suffering, the cruelty, the injustice, the failure of life to come to its fulfillment, all of that is God's doing! He is in absolute control. The four horsemen are sent from heaven, they receive their power and authority in heaven, and they do their work in answer to a summons that was given them in heaven in obedience to the assignment they received at the throne of God. The world is in the process of being saved and that part of it **that is not to be saved** stands under **divine judgment**. **That is the point of this series of scenes as one seal after another is broken.**

And in the midst of that judgment the church herself suffers. She suffers in the same way her Savior suffered; she suffers in the same way the world suffers: she suffers from war, famine, and disease and she suffers the persecution from the enemies of Christ. And all of this, in all of its darkness and difficulty, is the will of God and comes from heaven because something is happening in the world that God sees fit to bring to pass!

Wars, famine, disease — all the heartbreak of human life (including all of *your* heartbreak, trouble and sorrow) — and the persecution of the church and her struggles in a world of sin and hostility toward God and Christ, all of this is about what God is doing in the world in the interest of salvation and judgment. It is all leading up to and preparing for the consummation of all things at the Second Coming of Jesus Christ.

Every trial you undergo as a Christian, every difficulty that you face as a human being, it is in **every case** a piece of this larger drama of salvation and judgment. Your life as a Christian, for that matter every single human life on the face of the earth, is what it is because the Lamb of God is breaking the seals of the scroll one by one.

The souls beneath the altar bear witness to this. They are the casualties of a great war and there will be many others like them before that war has been finally and decisively brought to its end. But that it will end in victory and vindication for the followers of Jesus Christ is the one absolute certainty of human history. The Lamb Himself, the Son of God, is breaking the seals!

The world hears the gospel being proclaimed and sees the multitude from every tongue, tribe, and nation declaring the praises of Jesus Christ but it does not reckon with the fact that the Lamb who was slain is also the Lamb whose wrath is already bringing judgment upon the unbelieving and the ungodly warning them of still greater judgment to come. The world sees the war, the carnage, the famine, the disease, but it does not see the horsemen bringing it all from heaven.

As a result it utterly misunderstands the meaning of life and history. The Christian knows that everything about his or her life takes its meaning from these larger cosmic realities and from the end to which history is proceeding according to the plan, purpose and the victory of God. Everything, absolutely everything that happens in this world, good and bad is finally significant only for the role it plays in fulfilling the divine purposes of judgment and salvation.

That is the meaning of everything. Everything's getting better — the church is growing in untold ways. And everything's getting worse — the church is suffering in ways we can't even fathom.

Whatever your life is now, whatever you wish it to be, wherever you wish it to go, be sure you are always first and foremost aware of the scroll and the seals that have so far been broken, the scroll so soon to be opened, and history so soon to be brought to its end.

As Christians see societies crumble and collapse, our response should not be terrified alarm, as though our security were bound up with a fragile human network of law and order, but rather we should face these times with anticipation and confidence that the Lamb is now on throne, with God's plan for history firmly in hand. And He will reign for ever and ever.

And He's coming back to bring salvation to His people and judgment to His enemies. After all, He's the King. And that's what the King does!

Think about that. You need to pray.

Take a moment to do that, and then I'll close.

Heavenly Father, thank You for revealing Jesus to us. For those of us who need a new perspective on our world, on our life, on all those questions we can't answer this side of heaven, enable us to really see. Help us to focus on Jesus. Use these visions of Revelation to change us into people who trust You ... no matter the circumstances ... in the Name of Your Son, Jesus, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.

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Isaiah 54:10

For the mountains may depart and the hills be removed, but My steadfast love shall not depart from you, and My covenant of peace shall not be removed,” says the Lord, who has compassion on you.