

The 2nd Interlude - ch. 10 - 11:14

“The interlude between the seals was primarily designed to comfort the church, while the interlude between the trumpets is intended to challenge the church.”

ch. 7 - How the church can stand during these times

ch. 10 - 11 - What the church should do during these times.

(Roper p. 389)

Two Key Concepts:

The Book - “future message (ch. 12-22), the gospel, Word of God, prophecy, Truth”

Witness - Martus - Martyr

Rev. 1:5 - Jesus the “faithful witness” (also in 3:14)

Rev. 2:13 - Antipas - “my faithful witness”

Rev. 11:3 - “My two witnesses” - *Our Study in this Lesson*

Rev. 17:6 - And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus.*

Two major units.

First is the commissioning of the prophet (ch. 10).

The second one is the fate of the prophets (ch. 11).

Chapter 10

I. The Message of God is Powerful and Universal - v. 1-7

A. The Description of the Angel

1. the book of Revelation blows away the worldly images of dainty feminine angels.
2. He is depicted as being huge standing on the land and sea. He had a thunderous voice. Like a lion roaring.

3. Angels - are messengers of God's word
- B. John hears the message of the 7 thunders but is told not to write it's message.
 1. In the Bible thunders are symbolic of awesomeness, power, and judgment. It is also connected with the Voice of God - like at Mount Sinai.
 2. There are many things that we do not know and God did not want us to know. (Mat. 24:44, 36; Deut. 29:29)
3. v. 5-7 - The message was a message of God.
It is a holy and special message b/c it has come from God.

The gospel contains the Mystery of God. The special or hidden knowledge from man that was given or revealed by God.

Col. 1:26-27, 2:2-3, Eph. 3:

II. The Message of God is BitterSweet - v. 8-11

- A. John is told to eat the book - that it will be sweet to the taste, but make his stomach bitter.
 - A) We still use similar language - "He devoured the book"
"Ate that up" "soaked it up"
 - B) The Bible uses this language too.
Mat. 4:4, Heb. 5:12-14
Sweetness of the Words - Psalm 119:103
Ezekiel 2:8 - 3:1-3 (2:10 - it contained woes and mourning) so it soon embittered his stomach - 3:14 -
Jeremiah - 15:16, 20:8
- C) All gospel preachers and teachers can relate to this verse. Every Christian can understand it.
 1. The message is sweet, but it has such demands and consequences.
 2. The message is sweet, yet it results in slander, rejection, and harsh treatment.
 3. For John it meant pronouncing a message of salvation, glory, and victory for Christians, while also a message of suffering,

judgment, and sadness for the world, Rome, and even Christians.

4. Paul in Acts 20:31 claimed to have preached with tears for three years.

B. We must ingest and deeply take in the Word of God.

A) Heb. 4:12

B) We really need to do a better job of applying and living the Word of God. There exists this disconnect between our knowledge and our transformation.

C. Psalm 19:10

William Barclay -

When a Jewish boy was learning the alphabet it was written on a slate in a mixture of flour and honey. He was told what the letters were and how they sounded. After the original instruction, the teacher would point to a letter and would ask, "what is that and how does it sound?" If the boy could answer correctly, he was allowed to lick the letter off the slate as a reward.

III. The Message of God Must Be Shared - v. 11

A. John is told to "prophecy again" - Maybe John needed some additional encouragement to continue in writing this grand, but overwhelming book.

B. He is told to keep preaching. Reminds us of Jeremiah and Isaiah

A) God uses the word "must"

B) This is a demand of God that he pronounce these prophecies.

i) He had a moral and spiritual necessity.

C. We must share the message of God.

A) 2 Tim. 4:1-4, 1 Tim. 4:11-16

B) We cannot change God's message. We must preach both the sweet and bitter portions. We must accept its truths and its' consequences. We must teach it despite hardships and problems.

C) It is something we "must do"

a. "Prophecy again" -- keep on doing it.

- b. We must continue to persevere in preaching and teaching the Word to this lost world.

The Message of the Vision of the Little Book:

God's Word is Powerful and Universal

God's Word is BitterSweet

God's Word Must Be Shared.

Chapter 11

This passage of Revelation has been abused and twisted by many interpreters.

I believe this is really an exciting chapter. It is clearly symbolic. It involves several key ideas that are woven throughout this chapter.

- a. It continues the thoughts of ch. 10 - John received the Little Book and a tremendous value was placed on the Word of God. This chapter is going to demonstrate the preaching and teaching of that Word.
- b. It is a missional or evangelistic chapter. It is a challenging passage of scripture. That calls us to preach and teach the Word of God without fear, in boldness and conviction.
- c. It reassures us of the Christian's victory and God's ultimate purpose being realized. God has the last word, though there will be times of persecution and trial.

Let's enter into this study with this mindset.

Consider church announcements -- then vs. now

Now - potluck, youth event, Christmas party, sick,

Then - If you have access to purchasing food please share that,
We need someone to be willing to take Ben and Jill into their homes, their parents were jailed last evening for being Christians. Our beloved elder, Henry was put to death last week. Pray for his family.

Now let's study the chapter!

I. The Protection of the Kingdom - v. 1- 2

- A. John is given a measuring rod or staff to measure the temple.
1. This connected to Ezekiel's vision of measuring the temple.
 2. Ezekiel's vision emphasizes the principle that every detail of the ideal temple should be according to divine measurement and completely separate from the profane and common.
Ezekiel 40 - 43; 40:20
- B. The temple clearly represents the church.
1. 1 Cor. 3:16-17, 2 Cor. 6:16, Eph. 2:21,
 2. The idea is that one who comes under the standard of God's truth and will find protection and safety. 2 Cor. 6:14-7:1
- C. The outside court that has been given to the nations
1. Cast it out, leave it out -- graphically conveys rejection
 2. I think this is referring to those who are unfaithful Christians. they have the world in them. They are common and not holy. There are examples of this in the letters to the 7 churches.
- D. The nations will trample the holy city for a short time.
1. This period of 42 months, 1260 days, 3.5 years, times, times and half times all refers to the same idea of a short, undetermined period of trial, persecution and oppression.
 2. It has its imagery in Daniel primarily.
 3. The holy city - I believe is another reference to the church. Heb. 12:22 and Rev. 21:1-4. The world is going to persecute the outward church, but know that God has you protected and loved.
 4. This is the same message that was given in the interlude of ch. 7 and it was given to the seven churches. You are going to suffer, but ultimately you will win.
- E. Batsell Barrett Baxter illustration
- Kingdom of God as a two-storied house: The church being the bottom floor and the heaven being the upper floor.
- One kingdom w/ two expressions.
- 11:1-2 - earthly - the bottom floor
- 11:19 -- heavenly counterpart

II. The Purpose of the Kingdom - v. 3-13

- A. What is the purpose of God's temple here on earth? 1 Pet. 2:5, 9-10
1. This is symbolically portrayed by the two witnesses.
 2. Two is used throughout as being essential to confirm a point. discipline Mat. 18:16, legal conviction in OT - Num. 35:30
Jesus sent out preachers in pairs
- B. These two witnesses refers to those who proclaim and testify of the saving Gospel of Christ. They are the church.
1. To the Holy Spirit and the Apostles
 2. To Inspired preachers and teachers who had the gift of the Spirit
 3. To all Saints who proclaimed and testified to God's word
 4. These witnesses testify - that is what a witness does!
 - a. Rev. 12:10 - saints do this
 - b. Rev. 1:9 - John was doing this.
 5. Two - is the number for strength and testimony had to have at least two witnesses. Deut 17:6, 19:15, Mat. 18:16)

"The people of God have been redeemed from all the nations (5:9) in order to bear prophetic witness to all the nations (11:3-13)." Richard Bauckham. The Theology of the Book of Revelation (Kindle Locations 1062-1063). Kindle Edition.

"Possibly the story of the transfiguration of Jesus is alluded to in this narrative. Moses and Elijah are present with Jesus. God's glory shines through Jesus. God the Father witnesses to his Son. Then Moses and Elijah are gone and Peter, James and John are left to bear witness of this event. The two witnesses of Rev. 11 go to heaven in a cloud, like Moses and Elijah who vanished in a cloud and Jesus is left." Richard Bauckham. The Theology of the Book of Revelation

- C. They are described in the following ways.
1. Clothed in sackcloth - the attire of mourning and weeping

- a. Sackcloth expresses their dependence upon God and earnest supplication to Him for divine support
Leon Morris says - "a comfortable church has no power to stir the world either to salvation or opposition.
- 2. Two olive trees and two lampstands
 - a. Zechariah 4 - esp. 4:6 -
Lampstands support light and olive trees provide the oil for the lamps Mat. 5:14-16 -- Phil 2:15
Zechariah was likely referring to Zerubbael and Joshua two leaders of God's people that held forth truth and completed God's work.
- 3. They are depicted as being like the prophets of old.
 - a. Jeremiah - fire in his bones - Jer. 5:14
 - b. Elijah - bringing a drought and calling down fire on Ahaziah's soldiers
 - c. Moses - turning water to blood
- D. The beast makes war on them.
 - a. Indicates again that it clearly is not two literal people
 - b. The beast is a powerful enemy of God that will be described more in the following visions. He works for Satan and comes (continual action) from below. To the first readers the beast clearly was pagan Rome.
- E. Great city - any place where men spurn the son of God and profane the blood of the covenant - Heb. 10:29 -- in Revelation - it represented Babylon (Rome)
Sodom - judgement upon it
Egypt - judgement upon it
Jerusalem - judgment upon it.

This is depicted the coming judgement upon Rome.
Just as the above cities persecuted the witnesses of God and were punished, so will Rome and all evil empires and people be!

F. The witnesses are killed by the Beast and for a short time they will rejoice and revel in their sin and defeat of Christianity. But God will have the last word.

1. These evil people had been tormented by the gospel. It is not that their teaching was so hard, it was that the evil people didn't want the truth. It hurt them
2. Like - Ahab - to Elijah - 1 Kings 18 -
Jews to Jesus
Sanhedrin to Stephen
Jews to Paul
3. *"The point is not that the beast and the Christians each win some victories; rather, the same event - the martyrdom of Christians - is described both as the beast's victory over them and as their victory over the beast."* Richard Bauckham. *The Theology of the Book of Revelation* (Kindle Location 1133). Kindle Edition.
4. *"But John's message is that from the heavenly perspective things look quite different. The martyrs are the real victors. To be faithful in witness to the true God even to the point of death is not to become a victim of the beast, but to take the field against him and win. But only in a vision of heaven (7:9-14; 15:2-3) or a voice from heaven (1 1:12; 14:2) can the martyrs be recognized as victors. The perspective of heaven must break into the earthbound delusion of the beast's propaganda to enable a different assessment of the same empirical fact: the beast's apparent victory is the martyrs' - and therefore God's - real victory."* Richard Bauckham. *The Theology of the Book of Revelation* (Kindle Locations 1140-1144). Kindle Edition.

G. But God will resurrect them.

1. Ezekiel's message to the valley of Dry bones (ch. 37)
2. They received heaven and their enemies feared.
3. Reminds us of Elijah, Jesus, and Stephen

H. God partially judges the earth with an earthquake.

This text is teaching us our mission and role in this world.

It is a key chapter for understanding the book.

This is a powerful text for all Christians. It is saying witness, testify despite slander, abuse, or even death. You preach and the message of God will have a result. To some it will torment them and cause them to be angry and ridicule you.

- a. The church is represented by these two witnesses. Not just an individual witness, but the collective witness of the church.
- b. it is about holding out the truth of God. It is through this that God will gain the victory.
- c. This is how you fight through lamb power. This is how you wage the war against the beast. You bear witness!
- d. God will have the last word.

III. The Permanence of the Kingdom v. 14-19

- A. The seventh and final trumpet is once again a picture of the final or last trumpet. It pictures the end of time.
- B. The Kingdom of Christ will be ultimately victorious.
 1. This is the main theme of Revelation
 2. Dan. 2:44; Heb. 12:28
- C. Then he refers to Psalm 2 and Daniel 7 to say this is what God had prophesied would take place in the coming of Christ.
- D. No force on earth can derail God's plans. - Mat. 24:35
- E. Access to God was open to Christians - Ex. 25:22
Ark of the covenant - reminds us that God will keep his covenant

Now we have come full circle. We have seen the down-stairs and upstairs -- the earthly and heavenly temple.

A Special Study -- Job Expectation: Martyrdom
May 8, 2013 - Blog Post

We have many educational institutions that are involved in training and recruiting preachers, missionaries, and ministers. **Imagine if in their recruiting of the future preachers, the candidates knew that martyrdom was the expected end.**

Somehow, I think we would have an even greater shortage of preachers today.

That was my thought after reading this line in Richard Bauckham's "The Theology of the Book of Revelation." he wrote regarding chapter 11. ***"Moses and Elijah did not suffer martyrdom, but in New Testament times this was often thought to have been the fate of most of the Old Testament prophets and virtually the expected fate of any prophet."*** (Kindle location 1069)

Bauckham goes on to discuss that much of the encouragement of John in Revelation is for **Christians to bear witness to the truth of the Gospel message through their suffering and martyrdom.** Just like Moses and Elijah confronted the pagan idolatry and political corruption of their world, so Christians should stand as the prophetic witness in today's world.

Revelation 11 speaks of the beast as conquering the witnesses, but the witnesses gain the resurrection and hear the words, "Come up here" and they go up to heaven in a cloud as their enemies watch (v. 12). **The role of the witnesses is to bring the nations to faith in Christ through their testimony of the Lamb (12:11).** This is precisely how in the early centuries of the church, the martyrs won so many to the truth of Christ.

The message of Revelation is to conquer, not through military might or political power, but to conquer as Jesus conquered as a Lamb who died. John envisions each Christian being a willing martyr and witness to the truth. This is the fight against idolatry, tyranny, deceit, and greed, This is how Jesus won and it is how his army wins—through death.

Satan's greatest tool he used was persecution and death, but the Christian's greatest victory was martyrdom. Who held the trump card? Revelation encourages these saints to see persecution and suffering from the perspective of heaven and how their testimony looks. From the world it looks like they are weak and being slaughtered by Rome, from heaven it looks like they are faithful witnesses holding forth the blood of the Lamb and the banner of truth.

So I guess it makes good sense that we get our English word “martyr” from the Greek term “martus” used throughout Revelation translated often as “witness.”

The question I have wrestled with after reading and understanding this aspect of Revelation, “Would I sign up to be a preacher (even a Christian) if the expected outcome was martyrdom?” What about you? Maybe we should take our witness (testimony) for Christ more serious?

by Josh Ketchum

There is a War Going On - Chapter 12

In ch. 12 we are going to witness the primary enemy that lays behind all of the enemies - Satan.

Gen 3:15

*“And I will put enmity Between you and the woman,
And between your seed and her Seed; He shall bruise your head,
And you shall bruise His heel.”*

From thence forward a great conflict roared in history.
Revelation – the final book – pictures this conflict in symbolic language.

Rev. 12 is a symbolic telling of world history.

Study this in three sections:

- I. **The Woman, the Child and the Dragon. V. 1 – 6**
 - A. The Woman
 1. Symbolize the Collective sum of God’s People
 - a. God’s faithful remnant
 - b. Here the Messianic community, Israel – bring about Christ
 - c. She is wearing the crown of victory.
 2. OT and NT both speak of God’s faithful people ‘church’ as a woman.
Isa 66:7; Isa 54:5-6; Jer 6:2; 2 Cor 11:2; Eph. 5:22-33

3. This mother represents the Israel of old – God’s faithful, not the wicked ones that He destroyed but the faithful ones who brought forth the Messiah.
 4. Glory, beauty, radiate light, and ‘twelve stars’ – 12 children of Israel and 12 apostles.
- B. v. 2 -- Child is the Messiah – none other than Jesus
1. The Anointed one of God that had been prophesied
 2. 1s. 9:6 “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace”
- C. The Dragon v. 3-4
1. Satan – the devil – v. 9
 2. Red – murderous and destructive character – John 8:44
 3. 7 Heads – Wisdom, 10 horns – power, 7 diadems – authority over evil world. – not the victory Crown
 4. Tail – destructive power even over rulers and high authorities
- D. “Sought to devour the Child.”
1. Attempts Satan made to keep Christ from coming
 3. Herod – killing the babies – flee to Jerusalem
 3. Temptation – Luke 4
 4. Gethsemane –
 5. Primarily a reference to the Cross
- E. v. 5 – Life of Christ in 1 verse
1. Echoes the Messianic Prophecy of Psalm 2
- F. v. 6 – Woman – God’s people; now the church after the DBR of Jesus fled into the Wilderness.
1. The desert or wilderness is a place of protection, security, safety
 2. Ex. -- Moses after killing the Egyptian
Israel in fleeing from Egypt
Elijah from Ahab and Jezebel
Joseph and Mary from Herod
Paul – Arabia to be prepared for 3 years
 3. Place of refuge for God’s people – not a physical place

Peace, comfort, love of God – abiding in his will
Compare – Col 3:1-5 and Roman 8:1

4. 1,260 days – Time period used by Daniel and now used again by John in Revelation to represent a short period of persecution.

II. Satan Thrown out of Heaven (7-12)

- A. This is symbolic. Made to represent a spiritual truth, not discussing the origin of Satan.
- B. Not before time began; this is rather a more detailed account of v. 4-5.
- C. Satan the Accuser (the meaning of Satan) - one who brings an accusation against another in a court of law.
 1. Job -- 1:6-12, 2:1-10 - Satan roamed the earth, tempting men and seeking reason to accuse them, to convict them in the heavenly court.
 2. Men stood guilty before the righteous God – Satan was there to accuse -- Heavenly Courtroom Scene
 3. Jesus came in the likeness of man -- His statements about Satan
 - a. John 12:31-32
 - b. John 16:11 “the ruler of this world is judged”
 - c. Luke 10:18 - Jesus to the 70 when they return - “I saw Satan fall like lightning from Heaven.”

Jesus is casting Satan down. He is binding Him. Defeating Him, But How?
I Cor. 2:7-8

- D. Satan wanted to put Christ on the Cross – to kill God in the flesh – He would then devour the Messiah Child
 1. Satan made 1 wrong miscalculation
 - a. I Cor. 15:56 “*The sting of death is sin*”
 - b. Christ never sinned – Satan had nothing to accuse him for therefore Peter could claim God had “*loosed the pains of death, because it was not possible that he should be held by it*” Acts 2:24
- E. Rev. 12:9 - ‘cast out’ - now he cannot accuse those who are ‘hidden in Christ’ -- Jesus is the Ruler of the World now

- F. v. 10 – “Now . . . have come” why b/c Cross / Res.
- G. How do Christians overcome the enraged Satan
 1. ‘Blood of the Lamb’ – cross - Power in the Blood!
 2. ‘Word of their testimony’ – Faith
 3. ‘did not love their lives to the death’ – love Jesus more than pleasure, power, world even more than own lives.
- H. Devil is outraged b/c of defeat and thus launches a bitter war on Earth
 1. Short time – time of persecution that the early church went under.
 2. Satan’s Goal was to stop out the church through fear and persecution
 3. Tertullian – ‘blood of the martyrs has become the seed of the church’ - God’s plan of using faithful witnesses (ch. 11) worked!

III. The Failed attempt to Persecute the Woman (13-17)

- A. This is a depiction of the spiritual war that every person is involved in, whether they realize it or not. It is the struggle between good and evil, right and wrong, Jesus & Satan, truth and error. Heaven and Hell
- B. God preserves the church
- C. V. 14 -- Ex. 19:4
 1. times and times and half a time. – same as the 1260days,
- D. Satan’s attempt to flood Christians with false lies and lusts

There is symbolism w/ Exodus here again

 1. Persecution didn’t have it’s desired effect
 2. So Satan spews out a river
 - a. John 8:44 “father of lies”
 - b. Warnings of Scripture regarding false teaching, Paul’s teaching of a coming apostasy – II Thes. 2, Acts 20, 2 Tim 4
- E. Earth – world swallowed these lies, these false doctrines and philosophies.
 1. Denial of Jesus as God’s son
 2. Change in church gov’t
 3. Baptism
 4. Denominationalism
 5. Once saved always saved
 6. Predestination
 7. Evolution
 8. No absolute truth – postmodernism

- F. Church is helped by the world, because it is able to distinguish between truth and error, right and wrong – How? Church drinks from the fountain of truth the word of God that separates it from the world.
- G. v. 17 -- That is you – Satan is still making war, though defeated He still rages own.

“The church cannot be beaten, but individual Christians can. We must defend them and fight for them. The Church is indestructible and will win the ultimate victory in Christ. Satan will not defeat the church, but he can defeat individual Christians.” -- Lee Jamison

Bonus Sermon --

Living in the “Middle”

(Inspiration from Revelation)

Original thought and idea came from **Reversed Thunder** by
Eugene Peterson

J.R.R. Tolkien’s middle-earth

Imaginary land or universe where his stories take place

Like earth at an earlier age.

Land surrounded by oceans

There is continents

Revelation would have us understand we are living in the “middle” now.

We are living on middle earth.

Beginning - Creation was good - Genesis 1 and 2

Creation - Rev. 3:14, 4:11

Conclusion - End will be very good - Rev. 21-22 -

new heaven and an new earth

We are in the middle.

If the beginning is good and the end is good - shouldn’t the middle be too.

This is our expectation, but often not our reality. There are no guarantees. It doesn’t turn out that way.

We expect uninterrupted goodness and we get disappointment, failures, and sin.

We believe, though we do not remember the beginning, and we hope for the unimaginable end, but we live in the middle. On middle earth if you will.

There is sadness, death, paradoxes, unexplained events, absurdities, and not always good.

Illustration -- book - we know the book has an end.
last chapters draw it all to a conclusion.

John is writing to a people who are confused. They are being slaughtered by a thoroughly pagan, greedy, idolatrous power.

They are thinking - I believe the beginning, I trust in the end, but life in the middle stinks! What are we to do now?

John spells out for his readers a sense of meaning and hope.
Something good despite the evil and persecution they are facing.

Every imaginative way he can he wants to inspire purpose, hope, and steadfastness in these Christians that he loves.

Christians are living in the struggle. They are living with the weight of their actions having significance and purpose.

What does John tell citizens caught in the “middle.” Who are living on middleearth.

1. View the world from the Perspective of Heaven

- a. We are in the middle. We can't see the past. We can't see the future with physical eyes. John pulls back the veil to give us a glimpse of the way things really are. To see middle-earth from the perspective of heaven.
 - i. Whales - live underwater, but they have to come up every so often to get some air to survive.
 - ii. Trying to get the christians to come up and get a glimpse of the world from heaven's perspective. Like air in your lungs, seeing the world from God's perspective will give you strength and hope.
- b. Rev. 1:8, 18-19 -- Catch a vision of Jesus
- c. Rev. 2-3 - Jesus instruction and rebuke to the churches
 - i. Walks amongst them.
 - ii. Gives them a heavenly view of themselves. Look at themselves from the perspective of heaven.
- d. Rev. 4 - 5 - God is sitting on His throne. Worthy is the Lamb
- e. Rev. 6 - This is the world of middle-earth

- i. military conquest
- ii. bloodshed
- iii. economic tribulation - poor suffering, inequities, social status.
- iv. death, suffering, and sorrow
- v. persecution - crying out how long oh Lord, how long?
- vi. Rev. 6:17 - "Who can stand?" - Rev. 7's answer is the saints sealed and protected by God.
- f. Rev. 7 - God's protection of His saints on earth
 - i. He knows each of them. sealed
 - ii. 7:13-15 - They have come out of the tribulation

2. You are my witness!

- a. Rev. 6:9 - These who cry out are described as witnesses
- b. Rev. 11 - Two witnesses like Moses and Elijah
 - i. They are powerful - b/c of the Word of God. Their testimony
 - ii. Yet they are killed by the world and conquered.
 - iii. The evil world triumphs over them. From the perspective of the earth the Christians are getting slaughtered. They are foolish and losing the battle.
 - iv. They look weak. Rome with its military conquest, power, and might looks the victor.
 - 1. Christians are weak, humble, servants, dying for Christ.
 - 2. Christians are wondering - Is this right? What is the purpose?
 - 3. Why?
 - v. v. 9-10 - World gloats over their deaths and ignores the gospel. They rejoice that Christians are killed. They reject their witness and testimony.
 - vi. v. 11 - God resurrected them. They hear come up to heaven.
 - vii. What is the point when we see it from the perspective of God? Our witness our testimony is how truth is taught and born out.
- c. Christians are winning and fulfilling God's purpose and meaning by bearing a witness to the truth.
 - i. Rev. 12:9-12
 - ii. Tertullian said - "The blood of the martyrs has become the seed of the church."
- d. John is saying this:
 - i. Look to the Lamb

1. He suffered
 2. He was humble and submitted to death.
 3. He gained the victory.
 - ii. You be like Jesus
 1. Lamb-power
 2. You win through death.
 3. The way up is down.
 4. If Satan's greatest weapon is death (persecution) and the Christian's greatest victory is martyrdom then who holds the trump card!
 - e. Life in middle-earth is tough, but you have purpose and meaning in your life by what you represent, believe, and witness too.
 - i. The church needs witnesses today! We are not asked to be martyrs for the faith, but we are asked to witness for Christ in standing up for truth and light in this dark world.
3. You must overcome!
- a. Middle-earth is a battlefield
 - i. Dragon
 - ii. Beast
 - iii. False prophet
 - iv. wicked city Babylon
 - b. Your job is to overcome!
 - i. It is said to all seven churches.
 - ii. Overcome / conquer
 - iii. 2:7, 11,17, 26, 3:5, 12, 21
 - c. The beast and the dragon will conquer Christians at times. You will lose battles.
 - i. Rev. 11:7, 13:7
 - ii. But the Lamb will win - Rev. 17:14
 - iii. Rev. 21:7 -

Conclusion -

Life in the "middle"

Why don't we understand Revelation?

Because we don't live in "middle" earth like the people he wrote to
lived in middle-earth!

See the world from Heaven's Perspective
Be a witness for Jesus
Overcome

This is our task! This is our mission and journey.