Good morning!

We’re continuing this morning with our series in Revelation, and we’ve reached chapter 13.

What we’re going to be looking at this morning is a series of events and characters that emerge in the second half of the Great Tribulation, and continue through until the return of Jesus Christ.

Before we delve into those things, though, let’s pray.

Father God, you are the Lord of Heaven and Earth. All praise and glory are yours, forever and ever. Lord, as we open your Word this morning I pray that you would open our eyes, and grant us the grace to understand the things we read through the power of your Holy Spirit.

Father, even above these things, I thank you for the remarkable gift of your Son, the Lord Jesus Christ. I thank you that while we were still sinners, He died for us, the righteous for the unrighteous, to bring us to you. Lord, we praise and bless your name, for all the work of redemption is finished in Jesus Christ.

Lord, as we study your Word this morning, I pray that it would be His name on our lips, and in our hearts – that though we see the things that are yet to come upon the earth, that we would remember that there is a redeemer, and His name is Yashua, the Messiah and King – and that He will reign upon the earth.

In your name, and to your praise, we bring all these things before you.

Amen.

This morning, before we delve into this passage, I’d like to take a slightly unusual step, and outline everything that we’ve looked at in this series so far, from the very first sermon I preached back in 2015, through to what we’re about to look at today. I’m going to do this very briefly, and visually, using the screen – so hopefully you can follow along with me and see not only how far we’ve come, but more importantly, how all the events that we’ve looked at so far fall into the Tribulation Timeline. So let’s take a whirlwind tour of Revelation 1 through 12.

We began, of course, with the Revelation of the King. In Revelation chapter 1, we saw the apostle John struck down by a vision of the King of Kings. John says that he “fell at His feet as dead”, and little wonder – for the unveiling of the King in chapter 1 presented John with a representation of Jesus Christ that was glorious, and otherworldly, and far unlike anything he had ever seen before.
But remember how the Lord described this book. This is:

“The Revelation of Jesus Christ, which God gave Him to show His servants – things which must shortly take place. And He sent and signified it by His angel to His servant John, who bore witness to the Word of God, and to the testimony of Jesus Christ, to all things that he saw.”

…and remember, too, that this book comes with a blessing, unlike any other in Scripture.

“Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.”

From this point, we then moved on to chapters 2 and 3, where we saw that Jesus Himself wrote seven letters to the seven churches: letters that I believe lay out for us the entire history of the church, from the time of John the apostle to the return of Jesus Christ at the close of Laodicea. What we saw, however, was that the church age ends with a promise.

John says:

“After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, “Come up here”…

…and “immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.” (Revelation 4:1-2)

I suggested to you at that time that these verses are a type, or picture, of the event that we refer to as “the Rapture”. This event is called “the Harpazo” in Greek, and is described by the Apostle Paul in 1 Thessalonians 4, wherein he says:

“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”

And so we believe that the church will be evacuated before the commencement of the Tribulation period. There are many convincing proofs for this in Scripture, and we’ve looked at some of those throughout this series, so I won’t go into them today. What follows the Rapture, however, is a period of time unlike any other in human history.

We know it as The Great Tribulation.

This time period lasts seven years, and is divided in Scripture into two three and a half year sections. Perhaps the most succinct summary of the Great Tribulation is found in Daniel chapter 9, where the prophet Daniel says:
Daniel provides three key points of punctuation within this timeline, here within this single verse. For those who aren’t aware of the language, the word “week” here is literally in Hebrew “seven”; and this is what it means.

First, Daniel tells us that he, that is, the Antichrist - whom we’ll be studying today - shall confirm a covenant with many for a seven year period. This is the commencement of the Tribulation.

Second, Daniel reveals that in the middle of that seven year period, the Antichrist brings an end to sacrifices and offerings within the Jewish temple. He elaborates further on this in violating it from within, and defiling the Holy of Holies.

Third, and finally, we see the consummation of the judgment of the Lord, being ‘poured out’ upon the desolate. This is a reference to the bowl judgments, which we have not yet studied, but which fall within the very last days of this seven year time period.

Let me sum up, then, what we’ve seen so far. In the first half of the great Tribulation, we saw the Lamb, standing in heaven, bearing a scroll that represented the title deed to the earth.

This scroll was sealed with seven seals – and as the Lamb broke each seal, a corresponding judgment was unleashed upon the earth. **Conflict; war; famine; death; persecution; cosmic upheaval, and then the seventh seal… silence.** Finally... silence. Over three years of silence from heaven. Mercy from God: a respite, and a chance for all men everywhere to repent.

This silence carries us through to the midpoint of the Tribulation. And it’s here that a crucial event occurs, which we studied the last time I preached. Satan, having been defeated in combat by the archangel Michael, is cast out of heaven, and down to the earth. This is a turning point: it is here that the devil moves to pursue Israel, and chases her into the desert. It is here that he indwells the one we know as Antichrist, and establishes his kingdom upon the earth. It is here that the Abomination of Desolation occurs, where Antichrist steps into the temple of Almighty God in Jerusalem, and violates and desecrates the Most Holy Place with an idol of Satan himself.

**And so Scripture says this:**

“Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate.”
“And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

…” Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.” - Revelation 12: 7-9, 12.

Now, in our studies, we’ve progressed well past this point. In fact, chapters 8 through 10 detailed the trumpet judgments for us, which occur throughout the second three and a half year period of the Tribulation, and culminate in the return of Jesus Christ Himself. The Two Witnesses, whom we studied in chapter 11, are in direct opposition to and in conflict with the Beast that we’re about to study here in chapter 13. And so we can see here that, once again, we’ve reached a point in this book where the Holy Spirit has zoomed out of the action, in order to bring us back in, refocusing our attention on something he’d have us be particularly mindful of, or particularly informed about.

You might wonder, then, why I’ve chosen to pause here, at this point in the series, to offer you such an extensive recap. The reason is fairly simple: we are, in large part, now finished with all of the events that occur in the first half of the Tribulation. There is an exception to this in chapter 17, but I won’t go into that now. For our purposes today, it’s sufficient that we understand that everything that occurs here now leads us, finally, from the midpoint of the Tribulation toward the final culmination of all things: the return of the King.

So let’s move on, and read God’s Word. Thank you for your patience up to this point - I hope that brief recap has been helpful in outlining and clarifying the sequence of the events that we’ve seen so far – and will continue to help as we turn our attention to what the Lord would have us see today.

So turn with me, if you would, to Revelation 13, and we’ll cover the first half of the chapter.
Revelation 13, starting at verse 1.

Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.  
2 Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.  
3 And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.  
4 So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?”

5 And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.  
6 Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who
dwell in heaven. ⁷ It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. ⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

If anyone has an ear, let him hear. ¹⁰ He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

We’re going to start this morning looking at the Beast from the Sea – but because we’ve already covered this to some extend in previous sermons, we’re going to take a slightly different angle. First, let me just remind you of who it is that we’re dealing with.

Look at verse 1.

The Beast out of the Sea

Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.

We covered each of the elements that make up this Beast the last time I preached – so I won’t go over the detail again here, save very briefly for the sake of clarity. What I’d like you to notice this morning, however, is that there is a sense here in which the creature that we’re seeing in this passage is being described in two very different ways; almost as if he is being viewed from two unique and distinct angles.

Let me show you what I mean.

First, we can see that he is a composite image – representing the entire Kingdom of the Antichrist, rather than just the Antichrist himself.

He has seven heads – “which are seven kingdoms... and also seven kings” – Revelation 17:9.

He also has ten horns, “which are ten kings... [who] will receive authority for one hour as kings with the beast.” – Revelation 17:12;

...and ten crowns – indicating to us that three out of the ten kings will lose their authority, and cede their kingdoms and crowns to the Beast.

But notice, too, how this beast emerges from the sea – because it gives us a clue as to the identity not only of this conglomerate nation, but also the one who stands at its head.

Look at verse 1 again.
I’m going to assume for a moment that your Bible has a similar translation to my own. If it does, then what you most likely just read with your own eyes is that “I”, that is, the apostle John, “stood on the sand of the sea.” I’d like to suggest to you that that is an error in translation. The word used here is not in the first tense, but the second – that is, he stood on the sand of the sea. What John is telling us here is that the beast rose up out of the sea, and stood upon the sand. Now, that might sound like an unusual detail to be concerned about, but as we’ve seen throughout this series, small details can have huge significance in this book. Let me demonstrate why.

You might recall from our study in Revelation 10 that the sea represents the Gentile nations of the earth. In that passage, we saw Jesus Christ descend from heaven to place his feet upon the sea, and upon the land – demonstrating His authority over both the Jewish and Gentile nations of the world. The correlation between that passage and this is not accidental. What Jesus is in fact doing in that passage is emphatically declaring His own kingship, His own ownership, of both the sea and the land.

And so here, by emerging from the sea, the Beast seeks to exert that same sense of authority. The conclusion here is that it is from the gentile nations that he will rise. Likewise, by standing upon the sand of the sea, he visually exhibits his domination over the countless peoples of the Gentile world. Remember God’s promise to Abraham, wherein He promised that He would “multiply His seed as the stars of the heavens, and as the sand on the seashore”. I’d suggest to you that there is a sense of arrogance in this; a sense of hubris; that the devil should stand upon the sand of the shore and declare himself to be king over all the myriad peoples descended from Abraham himself. That should hardly come as a surprise to us at this point, of course, but there it is nonetheless.

But there’s more to this character than a kingdom. Look at verse 1 again.

“...and I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.”

Last time I preached, we looked at the specific meaning of each of the symbols that make up this beast. What I’d have you notice this week is the numbers themselves. First, let me briefly make the point: we’ve seen and understood throughout this series that various numbers used in Scripture have significant, consistent meaning throughout God’s Word. In a previous sermon, we looked at the number 3, and saw the repetition of the word “holy, holy, holy” as an indication of the divine perfection of the King of Kings. If we take that principle, then, and apply it to this beast, we can see what the intent of this creature is. First, he has seven heads. If you’re not sure what that number means by now, then I clearly haven’t done my job with this series. Seven is the number of completion; of spiritual perfection. In Revelation alone, of course, we have seven seals, seven trumpets, seven churches, seven letters, seven spirits, seven lampstands, seven stars, seven eyes, seven horns, seven angels, seven thunders... I could go on, and on, and on, but you
get the point. This beast, then, seeks to convey an image of his own divine perfection. Hold on to that for a moment, we’ll come back to it.

Second, this beast has ten horns, and ten crowns. Figuratively, of course, these things represent ten literal kings over ten literal kingdoms. We saw this earlier. In Biblical numerology, however, the number 10 is the number of divine perfection. We have ten commandments, ten plagues, ten silver sockets on the tabernacle. There are 10 “I AM” statements made by Jesus in the book of John, and so on.

You can see, then, what this beast is declaring by his very nature. “I am complete. I am perfect. I am powerful. I am king.”

But what I’d like you to notice here is the disconnect between the symbolism of the beast, and the reality of his appearance; for while he may boast of perfection and completion, the sum of his parts is a horrific mishmash of the three beasts that went before.

Look at verse 2.

Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.

Now, we can’t move past this verse without making reference back to Daniel.

Turn with me to Daniel, chapter 7...

Daniel chapter 7, beginning at verse 1.

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.

Daniel spoke, saying, “I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other. The first was like a lion, and had eagle’s wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man’s heart was given to it.

“And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: ‘Arise, devour much flesh!’

“After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.
“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.

Keep your Bible open to Daniel 7 for a moment, if you would.

Now, I’d suggest that even if you don’t understand the symbolism here, you can see the connection between what we’ve read this morning, and Daniel’s prophecy. What we have here are four beasts. The fourth, of course, is at the heart of our study this morning. The first three, however, are as follows:

- The first, like a lion, and had an eagle’s wings;
- A second, like a bear; and
- A third, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

Now look at verse 15 of Daniel 7.

“I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: Those great beasts, which are four, are four kings which arise out of the earth.

You might notice another wrinkle in the text here. These four kings, and the empires they represent, are viewed by Daniel prophetically; and thus in a forward-looking sequence: lion, bear, leopard. John the apostle, writing after each of these three empires has fallen, views them in reverse: leopard, bear, lion.

This passage in the book of Daniel, and those that accompany it (and provide much greater detail than we’ll cover here today) reveal what each of this empires would be. In fact, Daniel’s historical outline of the rise and fall of each of these empires is so accurate that scholars have long debated whether the book was in fact written after the events it describes. This view is untenable, however – as Daniel was included in the Septuagint, a Greek translation of the Hebrew Scriptures from the third century BC.

Moving on from that argument, then, we see three empires: the first, the lion with an eagle’s wings, was the Babylonian Empire, ruled over by King Nebuchadnezzar.
I’m not going to go into great detail today on each of these empires – perhaps someday if I preach on the book of Daniel we’ll get to that – but for now, it’s enough that we understand that this empire, represented here by a winged lion, is shown to be an empire that spreads both rapidly and with great strength.

Turn with me quickly to Daniel chapter 4, though – and let’s take note of how this empire lost its wings. Daniel 4, beginning at verse 28.

28 All this came upon King Nebuchadnezzar. 29 At the end of the twelve months he was walking about the royal palace of Babylon. 30 The king spoke, saying, “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?”

31 While the word was still in the king’s mouth, a voice fell from heaven: “King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! 32 And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.”

33 That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles’ feathers and his nails like birds’ claws.

The wings being plucked from this lion represents the halt of the empire’s spread over this seven year period, in which Nebuchadnezzar crawled upon the earth like a beast. The standing lion represents his restoration, while the heart of a man demonstrates the King’s own change of heart, and acknowledgement of the God of Israel as the King of Kings and Lord of Lords. And so as an empire, this lion is Babylon.

All of this you can read in Nebuchadnezzar’s own hand – as it was he that wrote Daniel chapter 4.

So that’s the first beast. The second beast presents itself as a bear, with three ribs on its mouth. This bear is understood to be the Medo-Persian Empire: somewhat lacking in strength compared to the Babylonian Empire, but nonetheless a powerful entity in its own right. There is some disagreement here among scholarship as to what the three ribs represent; some argue that the ribs are Lydia, Babylonia and Egypt; the three most prominent regions conquered by Cyrus and Cambyses, others that the ribs are merely an indication of the ferocity of this beast. Either or both may be true – but regardless of the specifics of that symbol, we understand this as the second great empire of Daniel’s vision. It’s important to note, too, that the Persian empire not only succeeded the Babylonians, but also conquered it. And so the Babylonian empire was absorbed into the Medo-Persian.

The third empire here follows the same pattern; as it was the Greek Empire of Alexander that conquered the Medo-Persians. The insight of the imagery here is incredible, and it’s a brilliant description. What was perhaps most notable about Alexander’s conquest was the speed at which it occurred. By the age of 33, Alexander had conquered much of the
known world, and had done so in such an emphatic fashion that his name had become synonymous with power and grandeur. The leopard is used here to indicate the speed of his conquest, but was also used as a symbol throughout the ancient world to represent power, speed and agility. But it’s the wings here that I find particularly brilliant.

Alexander’s kingdom was built upon the conquests of his four great generals: Lysimachus, Seleucus, Cassander and Ptolemy. There are conflicting historical accounts of precisely how Alexander’s empire broke down – but the crux of them all is this: that upon Alexander’s death, the empire was split into the control of each of these four generals – represented here by the wings of the leopard. The four wings here represent the extent of the four minor regions into which Alexander’s empire collapsed: the heads themselves represent the generals.

Now, if we’re to follow the pattern here, we should expect that the fourth great empire will conquer and contain the territory of each of the preceding three. And that may be so, but there’s another element here that is extremely interesting. You see, it was one of Alexander’s generals, Seleucus, who took the territory to the north and east, including Asia Minor, which today we know as Turkey, Persia and Babylon. It was from this empire that a man named Antiochus Epiphanes emerged. Now, most of us will know who Antiochus Epiphanes is, because it was he who desecrated the temple in 168BC and erected an altar to Zeus in the Holy of Holies. And even this serves here as a link.

You see, the fourth beast in Daniel and in Revelation is depicted not only as the successor to each of the empires that preceded it (and as we can see, even in its physical appearance it is a freakish conglomeration of each of the three that came before), but as the sum total of all of those empires combined. It has the strength of Babylon, the power of Persia, the speed and agility of Greece... but it also has at its helm a man who will enter into the temple in Jerusalem, and violate the Holy of Holies.

What we’re being shown here in Revelation 13 is that this empire will rise from the sea – from the Gentile world (and even this is consistent with what we’ve seen of these three empires), and will rapidly conquer the land of each of the empires that preceded it. The ten heads in this passage are, as we’ve seen, ten kings who will rise and rule as part of this united empire, until three are conquered and give their crowns over to the beast.

…but turn back to Revelation 13. Look at... just the last few words of verse 1.

“And upon his heads the name of blasphemy.”

This blasphemous name isn’t just on one head – nor one king. Each of these ten kings will utter blasphemy. That blasphemy is clarified by Daniel also, where he says:

“Then the king [and Daniel here is speaking of Antichrist] shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been
accomplished; for what has been determined shall be done. He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all."

So this, then, is something that each of these kings has in common: they exalt themselves above the God of Heaven by the words of their mouth. And this leads us in to our conclusion for today. …because all of these things will find their culmination in this one man. Look at verse 3.

“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.

This one head – this one king, exalts himself above the other ten. He conquers and takes power away from three, and rules over the remaining seven in a united empire. It is he who will be indwelled by Satan, after he is cast out of heaven shortly before the midpoint of the Tribulation; and it is this, I believe, that leads to the appearance, or even possibly the literal resurrection, of one who has been mortally wounded.

We’ll go into more detail on this figure in the sermon to come, and we’ll be pulling together many of the threads in Scripture that describe the figure we know as Antichrist, and hopefully that study will enable us to pin down somewhat who he is, where he comes from and what his role will be in these last days.

I appreciate your patience today, and I understand that for some of you, this will have felt more like revision than actual progression through this series – but I felt it was important that we stop to take stock of where we are in this book, in the timeline of the Tribulation, and to understand the story and sequence of Revelation 13. In the following chapters, we’ll see the rise of this great empire under the rule of the Antichrist. We’ll see the restoration of Babylon as a great economic and spiritual empire, and the persecution of the saints. We’ll see the world rush headlong into the final judgment of the King, from the outpouring of seven bowls of wrath to the Great White Throne judgment, and beyond.

But why do we study these things? Why look into what Scripture says about the future? Particularly given that we believe that the church will be raptured prior to any of these events taking place, why worry ourselves about understanding the rise of an empire we won’t be here to see?

Well... let me lay it out for you. These are some of the nations that fall into the territory of these four great empires. In fact, let me just give you seven. Turkey. Syria. Jordan. Iran. Iraq. Egypt. Lebanon.

Actually, let’s make it eight.

Israel.
Never before in the history of the world have we seen such an alignment as this. When you look at each of these nations, when you look at the state of the Middle East — in fact, even more broadly, when you look at the entire world, you can see the desperate cry for a single, unifying world leader. For one-world governance. For a one-world economy.

...and out of the ashes of these broken nations, filled with conflict, with war, with refugee crises - not to mention all the turmoil of the Tribulation — will rise a single man who promises to fix it all. A man with power. With great strength. A man who appears to have risen from the dead. A man who rules over a united empire, and promises peace and prosperity.

Peace! It can all go away — all the conflict, all the pain, all the suffering. What a promise!

...but on his head is the name of blasphemy.

I believe that we are right on the cusp of these things happening. I believe that God’s Word outlines not only these events, but many others, that demonstrate our nearness to the time of the Tribulation. But rather than listening to what I have to say, listen to what Jesus said:

“But even so, when you see all these things begin to happen, stand up, and lift up your head, because your redemption is drawing near.”

I was asked not long ago... by someone who had read one of my sermons online, why it is that I preach on these things. Why I talk about the impending judgment upon the world, why I feel compelled to talk about these kings, and empires, and heads and horns. Well, let me tell you why. And I’ll close with this.

This is Daniel chapter 2, and verse 44.

“And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

This is why I preach.

_Because the King of Kings is coming..._

Not with the promise of peace, but as the _Prince_ of Peace.

Not with a boastful tongue, but with the voice that calms the storm and silences the raging sea.

Not with the strength of an empire, but with the all-consuming power of His Word, the Word of God!

The One who is coming is pre-eminent, He is powerful, He is perfect, He is untouchable, incomparable, unstoppable, and He is glorious! Of the greatness of His government and of peace there will be no end, upon the throne of David and over his kingdom, in justice and in righteousness, from that time on and forevermore.

Why do I preach on these things?

Because every domino that falls, every prophecy fulfilled, brings us closer to the return of my King. And when that day
comes, when the trumpet sounds, and the dead in Christ shall rise, and we who are alive and remain will be caught up
together with them to meet with the Lord in the air... I will be complete. For now, we see in part, and we understand in
part, but then... we shall see Him face to face.

Come, Lord Jesus.

Let’s pray.