

Islam and Evil in a Spiritual 9-11 and the Glory of Christ's Kingdom to Come (Rev. 9-11)

By Pastor Phil Layton on December 15, 2014

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Does Bible prophecy have anything to say about things like the rise of Islam, terrorist attacks, or holy wars? It may but maybe in different ways than many think who wonder about these things.

Tom Schreiner says: 'sometimes we fail to see the warning, the signals of what's about to happen. -on April 18, 1983, the U.S. Embassy in Beirut was bombed, and 63 people were killed. The Islamic Jihad claimed responsibility.

-on October 23, 1983, the Marine barracks in Beirut, Lebanon were bombed killing 248 Americans ... again the Islamic Jihad claimed responsibility.

-on February 26, 1993, the World Trade Center in NY was bombed, leaving 6 dead and over 1,000 injured [the Islamic mastermind was Ramzi Yousef who considered this a Jihad (holy war) and had sent warnings to various NY newspapers before the attack which he said would be the first of many.¹ The ultimate goal was to make 1 tower to collapse on the other. Though the 1st first blast in 1993 didn't, it proved an ominous warning blast years to come]

-on August 7th, 1998, the U.S. Embassy...was bombed in...Kenya, killing [double the number of U.S. citizens from the earlier Trade Center bombing along with hundreds of Africans killed and] approximately 5,000 injured.

-almost simultaneously a bomb detonated [at] the US Embassy in Tanzania. The US government held Osama bin Laden responsible [for both attacks]

-on October 12th, 2000, the USS Cole was attacked, killing 17 sailors and injuring 39 others. Supporters of Osama bin Laden were suspected.

All these were warnings and anticipations of what took place on 9-11, 2001 [prior blasts that should have been sufficient alarm to prepare for] what was coming from these warning signals, these signs. The trumpet judgments in Revelation function as warnings, they're signals of [and 'wake up calls of what's'] to come. That's what Revelation 8 and 9 are about. We fail to see sometimes the obvious.²

Rev 8 has 4 trumpet blasts we saw last week that terrify and terrorize, shake stability, that affect water, earth and sky. Rev 8:13 says all prior blasts were warnings or woes, signs, or signals of something even uglier about to come.

8:13 *Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!"*

9:1 *And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. ² He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. ³ Then from the smoke came locusts on the earth...*

Probably all of us adults remember where we were and what we were doing when the impact of 9-11 hit us. The number "911" already brought to mind emergencies, but "9-dash-11" now will always bring to mind September 11 and the terror of smoke clouds as the towers came down, darkness rose over NY city from terrorists with darker hearts. In some sense, Revelation shows a "spiritual 9-11" and we see a worse worldwide terror in Revelation 9-11, Rev 9 thru 11.

It's spiritually like the 9-11 we witnessed physically in NY as we were awakened to the reality of an enemy who wants to destroy us all. We also have an invisible spiritual warfare we can't underestimate. Rev 9:11 (chapter 9, v. 11) says these terrifying terrorizing beings have a king over them, and his name in Greek is Apollyon and in Hebrew Abaddon (in English it's Destroyer). The spirit of those who want to destroy is in him, from him, and through him. He's the one who comes to kill and destroy, the murderer from the beginning and the mastermind of many attacks who claims responsibility. Many were oblivious to the warning signs of radical Islam. As it struck closer to home at 9-11, as Jihadists were people we began to hear more about, we began to fear more about them among us. We hadn't seen it before, but we learned there were hidden cells among us and a leader among them who could activate cells at set times to unleash hell in acts of terrorism. We learned they saw America as 'Satan' from their Satanic verses

There's a spiritual reality behind that type of evil that John sees here. These aren't literal physical locusts. In v. 7 the vision is war horses, but they have human faces and wear crowns, and v. 8 says they have human hair but teeth like lions. In v. 9 they wear armor for battle and in v. 10 they have tails like scorpions. In v. 11 there's a scorpion king, a personal being, demonic ruler. These aren't physical creatures from our realm, John is trying to describe the indescribable that he sees from another realm, horrifying hordes of unclean spirits that are *like* these things; warlike, conquering, smart, swift, strong. Demons are like spiritual terrorists, and these ones in Rev 9 are in a hidden cell until activated by their leader, with a spiritual fatwa and spiritual jihad.

We need to not be oblivious to the reality and nature of our enemy. The Sunday after 9-11 my pastor helped us understand the Islamic ideology behind men like the 19 hijackers of the 4 planes. As I learned their teaching that dying in holy war against infidels earned them a free ticket to paradise with 72 virgins, I remember thinking this isn't just bad doctrine, there's bad demons at work in it. Those are lies from the pit that these men are going to.

The word for 'pit' in v. 1 is *abyss* in Greek. It's the place in Luke 8 where the demons begged Jesus not to send them and Jesus let them go into some pigs instead and the demons rushed the pigs to their death. That shows us what a demon wants to do if it's allowed to, like their leader who comes to kill and destroy (he's called 'the destroyer' in Rev 9:11). The text of Luke 8 is clear the abyss is a place other than earth where Christ can and has sent demons. Apparently some were imprisoned earlier. 2 Pet 2:4 says some angels who sinned '*God ... cast into hell and committed them to pits of darkness*' (NAS). That word for 'hell' is tartarus, not the usual word for hell, a holding cell? It seems the worst of the fallen angels are in this pit or prison (abyss/tartarus). Jude 6 says some didn't keep their place and were bound until the great day.

Here the chapter begins with a fallen star (probably a fallen angel like 12:4) given the key to the abyss from heaven. In v. 2 lets he loose hell's angels. I think the one in v. 1 who John saw fall from heaven is the same one Jesus talked about in Luke 10:17 '*I saw Satan fall...from heaven*' and then Jesus described his fellow fallen angels as enemies and *scorpions* (like Rev 9:4b). Locusts are grasshopper-like creatures known for swarming destroying and their cycle is for 5 months, which matches what v. 5 says. Scorpions are an ugly scary creature known for their painful sting, and in some way these are allowed to torment men, either physically or some think spiritually, or both.

Now if you're someone who liked dissecting bugs and insects in High School science class you might be more curious what all the parts are here, but I'm not sure I know or how profitable it would be if I did. When v. 8 mentions women's hair on these demons, it may be best not to comment! I don't want to be like the guy who said there's no women in heaven because chapter 8 said there was silence in heaven for a half-hour. It wouldn't be wise to go there so I'll skip that and not comment. But there's interesting ideas out there on Rev 9. Some imagine insects in the future that literally look like Rev 9 says, others see this as Islam in the past, dark ages, crusades. Hal Lindsey sees this chapter as a future literal visual picture of Vietnam-era Cobra helicopters, that sound like 'many chariots' as v. 9 says, and v. 10 may mean these helicopters spray nerve gas from their tails! But friends, this isn't aerial video footage of the future, it's an apocalyptic vision, which was a Jewish type of writing rich in symbols from their culture and the Jewish Scriptures.

What John sees in v. 1 is *hellish* in origin, not a modern *air force* on earth. The OT uses this language for the *force of error*, lies from the pit of hell. Isa 9:15 says '*the prophet who teaches lies is the tail ... leading them astray ...*' That image John knew, not helicopter tails, but hell-inspired false teaching. Harry Ironside, a more balanced dispensationalist, suggests Rev 9 may be a '*strong delusion*' so they will believe a lie (2 Thess 2:11), 'occult systems of gnostic origin, so largely prevailing and so rapidly spreading at the present time...New Thought, [later called New Age]...Spiritism...and other offshoots of these evil systems...spread like locusts over the earth, having tremendous power over the minds of men.'³ He mentions the rise of cults and demonic, that he's seen torment, German liberalism, Nazism poisoning the world, etc. He seems to suggest more of that will be let loose before the end. Jesus said false prophets will arise to try to deceive even the elect before the end of the age (Matthew 24:21-24).

In recent couple centuries we've seen things arise that seem more demonic in origin, including religions that claim new revelation from angels different than the gospel, which Paul warned about along with doctrines of demons. I think it's possible some did get revelations from angels, fallen angels posing as Moroni or the angel Gabriel that Mohammed claimed dictated the Quran. 'Islamic tradition speaks of locusts...dropped into the hands of Mohammed, bearing on their wings this inscription: "We are the army of the great God"⁴

Sayyid 'Abul A'la Mawdudi, one of Islam's [notable] scholars of the 20th century, used the very word *abyss* when writing about the beginnings of Islam. In a book written to introduce English-speaking people to the basics of Islam, [this Muslim writer] tells his readers that Muhammed and his message came out of "...the Abyss of Darkness." These are his exact words, and they appear in bold print as a sub-heading in his book...this outstanding Islamic author unwittingly identified Islam's source, in bold print no less, as "the Abyss of Darkness," using the very same words that appear in Rev [9]⁵ The end of v. 2 (NIV) mentions darkness '*by the smoke from the Abyss. And out of the smoke locusts came down upon the earth and were given power.*' I'm not sure Rev 9 is only or mainly about Islam, but it is a dark religion arising with terrorizing tormenting power.

From the 1500s through the 1800s most Christians⁶ believed Rev 9 was the rise of Islam from the abyss of darkness. In this view Muhammed their ruler embodied v. 11 as a destroyer with demonic false teachings driving his invasions. In Bible times, locust plagues often came from Arabia and in Hebrew 'locust' sounds like the Hebrew word for Arab. Judges 6:5 says Arabs '*came up...like swarms of locusts...impossible to count...they invaded the land to ravage it*' (NIV)

Nahum 3:17 tells an Arab army *thy crowned are as locusts* (KJV) and Ezekiel 23:42 says Sabeans wore crowns on their head, which some point out as possible background for Rev 9:7. When Rev 9:4 commands them not to destroy plants or trees or fields, and v. 5 doesn't allow them to kill, it sounds like what Mohammed's followers were told:⁷ 'Let not your victory be stained with the blood of women and children. Destroy no palm trees nor burn any fields...cut down no fruit trees' (later they killed Jews, Christians, but they spared some initially).

One writer says: 'This policy was in stark contrast to the slash and burn approach of the Gothic invaders...[the early Muslims] were not able to **kill** (v. 5) papal Rome as a political body, but only to torment it for a while ... though they desecrated the Greek and Latin churches, they could not exterminate them nor gain possession of the empire ... [on the prophecy of hair like women, the fact Arabs] wore their hair long is well documented ... The **breastplates of iron** (v. 9) [match what early Muslims wore] iron coats The Koran says: "Allah has given you coats of mail to defend you ..."⁸ I'm not a historicist (viewing the book of Revelation as almost entirely fulfilled in past centuries), but you can see why others are in Rev 9

The colors of the breastplates in v. 17 were also worn by Muslim Ottoman Turks, and when the end of v. 17 says the horsemen attack with fire, some think that speaks of the firepower the Muslim cavalries were known for in the battle of Constantinople.⁹ John Foxe, writer of *Foxe's Book of Martyrs*, wrote of the killing unleashed v. 14 'loosing the angels who had rule of the great river Euphrates...signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass.'¹⁰

I'm not convinced Rev 9 is all past. I suspect man's or Satan's past attempts don't exhaust Rev 9 fully or finally and aren't limited to just one false religion or human army or hundreds of years ago. Those are interesting things to read, others want to tie Rev 9 to Parthians or events before 70 AD but if you take Rev 8-9 as a whole as we saw last week, the clearest biblical background isn't the Arabs of 8th century AD or beyond. The clearest historical backdrop Rev 9 is drawing from is Exodus in Egypt. The 6 trumpets of Revelation match 6 plagues of the Exodus. Locusts tormented Egypt as a warning of worse if they didn't repent. Every firstborn then died, maybe even a full 3rd of that generation of children in Egypt died. Rev 9 says a 3rd *of the earth is going to die at a future appointed time*, a specific year, month, day and hour. The past judgment is a preview of a fuller future final one.

Things like Rev 9 have come on Egypt, Jerusalem, Arabia, Constantinople, in a more local sense, Rev 9-11 warns of things to come in a global sense. It seems clear if you look at Rev 11:14 these trumpets mark future final days: ¹⁴ *The second woe has passed [end of Rev 9]; behold, the third woe is soon to come.* ¹⁵ *Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever"* [the kingdom of Islam and every other kingdom of this world will bow to and be under Christ! The crescent will not reign, Christ will!] ... ¹⁸ *The nations raged, but your wrath came [past tense, it's over], and the time for the dead to be judged, and for rewarding your servants [i.e., a last day, resurrection/judging], the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth."*

The destroyer of Rev 9:11 has a short time till he's destroyed, and his army. Don't fear Apollyon, fear the Almighty. 'The prince of darkness grim, we tremble not for him, his rage we can endure, for lo, his doom is sure'¹¹ (Rev 19-20). Even stronger than the words of Luther are the words of our Lord: *'I will build my church and the gates of hell shall not prevail against it'* (Mt 16:18). In Rev 9 that's the message. These trumpets aren't only or fully fulfilled in the past, there's a future consummation with these forces before a final judgment and resurrection. Rev 11:14 makes clear the 7th trumpet comes shortly after the 6th of Rev 9. But I think what clinches the time of Rev 9-11 is the Joel 2 locust prophecy. Exodus is the clearest biblical historical background, Joel is the clearest biblical prophetic background. John who knew his OT would instantly think of Joel 2 for the timeframe of this prophecy:

Joel 2:1 *'Blow a trumpet ... sound an alarm...! Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near...'* [in other words when locusts of Joel 2 come, the day of the Lord will come]

Rev 8:13 *'woe to the inhabitants of the earth because of the...trumpet ... about to sound!'*

Joel 2:2 *'a day of darkness and gloom, a day of clouds and thick darkness!'*

Rev 9:2: *'...the sun and the air were darkened with the smoke...'*

Joel 2:2b *'great and powerful...their like has never been seen before...'*

Rev 9:3 *'And to them was given power...'*

Joel 2:4 *'their appearance is like the appearance of horses...like war horses'*

Rev 9:7 *'in appearance the locusts were like horses prepared for battle...'*

Joel 2:5 *'As with the rumbling of chariots...like a powerful army...for battle'*

Rev 9:9 *'the noise...was like the noise of many chariots...rushing into battle'*

Joel 2 says when these come on the scene it will be that last *day of the Lord*:

¹⁰ *Before them the earth shakes, the sky trembles, the sun and moon are darkened and the stars no longer shine* [those are things Jesus said in Mt 24 will happen right before He returns, Joel 2 connects it w/ the Rev 9 locusts who will not win] ¹¹ *The LORD thunders at the head of his army; his forces are beyond number, and mighty are those who obey his command* [i.e. more than the 200 million, mightier]. *The day of the LORD is great; it is dreadful ...* ³⁰ *I will show wonders in the heavens and on the earth, blood and fire and billows of smoke* [Rev 8-9] ³¹ *The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD.* ³² *And everyone who calls on the name of the LORD will be saved ...*

So to be clear, there have been literal locust judgments in the past (Exodus and people in Joel's day knew of physical locust swarms as a backdrop to that prophecy that may have a near and far fulfillment). Joel 1 describes an invasion of locusts with teeth like lions (v. 4-6, cf. Rev 9:8). Military army invasions with similarities to Rev 9 happened in history with Jerusalem or with Muslims, and demonic forces may be behind human ones, but Rev 9 probably ultimately looks to the future, to a final uprising and unleashing of Satan's spiritual terrorists before the great day of the Lord when Christ's army wins. The evil we see in suicide bombers and in our selfish hearts will finally end, and till then Jesus offers much grace to Arabs and all people who trust Him.

APPLICATION: 4 ways this message should lead us to glorify the Lord

We can't just focus on gory details, we need to follow a glorious Deliverer!

1. Repent at the message (look at the end of Rev 9:20 where they didn't)

²⁰ *The rest of mankind, who were not killed by these plagues, did not repent ... [later in Rev 16:9 it says] They did not repent and give [the Lord] glory.*

The Lord created us for His glory, and failing to repent is a failure to glorify Him above all. The Bible says '*all have sinned and fall short of the glory of God*' - that's our fundamental problem as sinners: we fall short of His glory. But there's grace if we confess Jesus is Lord, to the glory of God the Father. If we repent, which means turn from our sin and trust Him, we can be saved

Joel 2 with all those parallels to Rev 9 applies and describes true repentance

¹³ *Rend your heart and not your garments [in other words, don't make it an outward show, it has to do with a heart broken over your sin so you] Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love...³² And everyone who calls on the name of the LORD will be saved [and v. 25 says He'll restore the years the locusts have eaten]...*

Whatever regrets you have from past years, destructive sin and its effects in your life, God gives the grace of salvation to unbelievers who repent. And if you're a believer, in sin, who repents, God gives a grace of restoration. The past does not define you, don't let deceptive lies from the pit eat you away, a gracious compassionate God promises to restore what the locust has eaten. And He seals His own, as Rev 9:4 says, so locusts and Lucifer can't harm us.

And in Rev 10 even past judgments remind us of His future sovereign grace: ¹ *Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.* ² *He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land,* ³ *and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.* ⁴ *And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."* ⁵ *And the angel whom I saw standing on the sea and on the land raised his right hand to heaven* ⁶ *and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay,* ⁷ *but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced...*

Rev 10 is an intermission before the last trumpet, an application of the prior. There are some mysteries we may not understand till they're fulfilled. There are some things John saw of the future that he wasn't allowed to write down in v. 4, that the Lord gave just to John, to comfort him. But all of us who are repentant people of God can take comfort in what's clear: God is glorified by saving His people through judgment. I think v. 1 reminds John of that, in the rainbow, the symbol of covenant grace in that past global judgment. The angel of God wrapped like a pillar of cloud with legs like a pillar of fire on sea and land reminded him of grace to Israel through the same when the sea became dry land as the angel of God led them by pillars of cloud and fire.

A mighty angel roaring as a lion reminds him the one he represents is the Lion of Judah, the King who is the Creator of v. 6 and in v. 7 Christ is sovereign orchestrator of history and its consummator who will bring it to its final end. So bow before Him now in faith before you bow at the judgment

Application #2. Relay the Message (it wasn't just for John, it's for nations)

⁸ *Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."* ⁹ *So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."* ¹⁰ *And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.* ¹¹ *And I was told, "You must again prophesy about many peoples and nations and languages and kings."* [John was to relay a bitter-sweet message to all]

This draws on the past message Moses had to deliver, of bitter judgment to the nation of Egypt, but sweet promises to Israel of a promised land full of milk and honey to take and eat. It was pictured in the Passover, bitter herbs and sweet wine. It was previewed in Ex 15 at Marah with bitter water God turned to sweet, before God revealed His message to Moses who wrote it down in scrolls. It was prophetically picked up again in Ezekiel's prophecy: Ezekiel 2:6 said *'though...you sit on scorpions, be not afraid of their words, nor be dismayed at their looks ...'* ⁹ *And when I looked, behold, a hand was stretched out to me, and behold a scroll of a book was in it...3:1 And he said to me, "...Eat this scroll...fill your stomach with it."* *Then I ate it, and it was in my mouth as sweet as honey. And he said to me, '...go to the house of Israel and speak with my words to them.'* ... ¹⁴ *The Spirit lifted me up and took me away, and I went in bitterness...*

John is commissioned as a true prophet like Ezekiel to relay God's message.

Ezekiel 4-32 then is God's judgment to come, much like Revelation 11-18.

Ezekiel 33-48 is God's future salvation for Israel and nations like Rev 19-22

(the bittersweet message warns of judgment but gives sweetness of a savior)

False prophets want to relay *only* the sweet side: prosperity, your best life now, a Christianity of smiles not trials, an all-positive Disney-like 'hakuna matata' message. But Jesus spoke more of hell than He did of heaven, and if we're faithful to declare God's full counsel, we'll preach sweet and awful, positive and negative, salvation and judgment, heaven and hell, NT and OT, gospel and law, love and holiness, mercy and wrath, epistle and apocalypse, creation and Revelation, favorite verses and fearful verses, bitter and sweet.

Being a faithful witness may not always get you killed like chapter 11, but it will have a cost. Speaking the full truth in love will offend the ungodly, and you'll be labeled unloving, but it's actually love that should motivate us to warn people of a burning building. If we lived in NY before 9-11-2001 and a prophecy told us it was coming, but we didn't warn people who worked in the 2 towers, how unloving would we be? Maybe some wouldn't believe, or some might even dismiss our radical ideas (airplanes taking out buildings, come on, that's never happened before, that can't be literal). But worse than that is literal future judgment, believe it or not, and love will give warnings.

In Luke 13 another tower had come down in their day in Siloam, killing 18, and people were wondering what the message of that was. Jesus said *'those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? No, I tell you; but unless you repent, you will all likewise perish'* (13:4-5).

This is the same message we're to relay like John to all people and nations.

3rd application: Recognize the message about our enemy

Arabs aren't our enemy. They're part of our mission field. And millions of Arab Christians need our prayers and support as they suffer persecution. It isn't even Muslims who are our ultimate enemy or any in flesh-and-blood. Eph 6 says our warfare is spiritual against rulers of this present darkness, of the spiritual forces of wickedness in the realm of the prince of the power of the air.

Whenever Rev 9 will be finally fulfilled, it reminds us of our enemy.

- in Rev 9:3 they're given power, Jesus gives us greater power, Eph 6:10
- whatever their headgear is in Rev 9:7, we put on a helmet of salvation
- in Rev 9:9 they may have breastplates, our breastplate is righteousness
- our shield of faith can put out any firepower they send in Rev 9:17-18

Rev 19-20 has a future defeat of Satan and his forces, but even now we defeat him in the full armor of God and sword of the Lord. In J.R.R. Tolkien's writing, the demon-like dark horsemen of the sky called the Nazgul are much like creatures in Revelation under their dark lord from the pit of middle earth but it could be killed by Eowyn with the kings' sword. In *Pilgrim's Progress* Christian faces Apollyon (Bunyan got that name from Rev 9:11): *'the monster was hideous to behold...he had wings... and out of his belly came fire and smoke; and his mouth was as the mouth of a lion ... [but when Apollyon attacked] Christian nimbly reached out his hand for his sword, and...gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian [quoted Scripture of Rom 8] in all these things we are more than conquerors, through Him that loved us'*

Jesus saw Rev 9:1 happen (star fall from heaven to loose Satanic scorpions). He applies it in Lk 10: *I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread ...scorpions, and over all the power of the enemy, and nothing shall hurt you...do not rejoice in this, that the spirits are subject to you...rejoice that your names are written in heaven'* (v. 18-20)

4th final application: Rejoice in the message of victory

Look at Rev 11:15 *Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.'*

There's more in Rev 11 to look at in a future message, but this is where it's going and where history is going. Islam won't reign forever, Immanuel will! Every knee will bow. Every Muslim and every moral American who felt he didn't need to repent, everyone will bow, either in heaven or before they go to hell, every tongue will confess Jesus Christ is Lord to the glory of God! This makes heaven rejoice in v. 16, and it should make us on earth rejoice! And it should move us to pray *thy kingdom come, thy will be done on earth as in heaven ... for thine is the kingdom and the power and the glory forever. Amen*

Jim Hamilton says the message of Rev 10's angel standing on land and sea is 'reminding us that all things are under Jesus' feet. No terrorists, no rogue governments, no dictators, no usurpers ... no kings ... no corrupt government officials, no hypocritical senators are going to stand in the way of God's [sovereign will] accomplishing his purposes. If Russia [or Iran, North Korea starts a war], if terrorists strike the USA again, if democracy comes to an end in this country, God's purposes will still come to pass. God is Lord of history, and his will is going to be done.'¹² So glorify Him by trusting Him.

¹ Coll, Steve (2004). *Ghost Wars: The Secret History of the CIA, Afghanistan, and Bin Laden, from the Soviet Invasion to September 10, 2001*. The Penguin Press HC.

² Preached 2-15-2009 at Clifton Baptist Church (www.cliftonbaptist.org)

³ H. A. Ironside, *Lectures on the Book of Revelation* (Neptune, N. J.: Loizeaux Brothers, 1920), p. 157.

⁴ Steve Gregg, *Revelation: Four Views*, p. 230.

⁵ Sayyid Abul A'la Mawdudi, *Towards Understanding Islam*, 8th ed. (Riyadh, Saudi Arabia: National Offset Printing Press, 1986), p. 63 (see p. iii at www.books.google.com).

⁶ This was called the "historicist" view, held by many Reformers and traditions after them. *Ibid.*, p. 223f. Men and traditions as diverse as Martin Luther, Matthew Henry and John Wesley held this view. Albert Barnes writes in his commentary on Rev 9: 'With surprising unanimity, commentators have agreed in regarding this to the empire of the Saracens [Arab Muslims], or to the rise and progress of the religion and empire set up by Muhammed.'

⁷ Edward Gibbon, *Decline and Fall of the Roman Empire*, Vol. 5, p. 489-90.

⁸ Gregg, p. 232.

⁹ *Ibid.*, p. 244-46.

¹⁰ John Foxe, *Acts and Monuments*, Vol. 4, p. 102.

¹¹ Martin Luther, "A Mighty Fortress is our God."

¹² James Hamilton, *Revelation*, p. 230.