

8/20/23

Revelation 8

In chapter six we have seen the first six seals opened which mark the great day of God's wrath.

* Under the fifth seal the souls who are killed for the word of God and their testimony are praying for vengeance.

In chapter seven we saw a parenthetical passage between the sixth and seventh seal providing details during the first six seals, which take us to the end of the seven years. Rev. 6:12

1. Identifying for us the 144,000 Jews who are sealed with the seal of the living God to serve Him during the Great-Tribulation in the gospel.

2. Identifying for us the great multitudes which no one could number that comes out of the Great Tribulation in response to the gospel.

* This is just the beginning of sorrows as Jesus stated!

Now in chapter eight we come to the opening of the seventh seal from which the seven trumpet judgments comes out from.

1. Chapter eight and nine record the first six trumpets.

2. Chapter ten to eleven verse fourteen is another parenthetical passage, giving us details to insert within the first six trumpets, much like chapter seven, between the sixth and seventh seal. Rev. 10:1-11:14

3. Chapter eleven, verse fifteen to eighteen, the 7th trumpet brings us to the end of the seven year tribulation. Rev. 11:15-19

4. Then we get another parenthetical passage giving us details to insert regarding the seventh trumpets. Rev. 12-14

In chapter fifteen and sixteen we have the seven Bowl judgments. Rev. 15-16

1. The seventh Bowls also brings us to the **end of the seven years of tribulation**, seven angels having the seven last plagues, for in them the wrath of God is complete. Rev. 15:1

2. In chapter seventeen to the end of chapter nineteen we have another parenthetical passage with many details to be inserted between the first and seventh Bowl. Rev. 17:1-19:21

So the seals, trumpets and bowl judgments run parallel and inter-related to each other, bringing us to the end of the seven years of tribulation each time, yet they are described chronological in their cyclical severity and intensity! Rev. 6:17; 11:15; 15:1

The judgments are parallel to each other yet chronological in their severity and intensity!

8: 1-5 The seventh seal.

8:1-2 The outcome of opening the Seventh Seal.

- 1) The seventh seal is distinct from the first six seals, “When He opened the seventh seal, there was silence in heaven for about half an hour.” vs. 1
 - * Verse one really goes with chapter seven, the seventh seal, as the first section of the visions.
 - a) The seventh seal is opened by Jesus in heaven.
 - b) The seventh seal results in silence in heaven for half year, indicating the solemnity of the horrific pouring out of God’s wrath in the Trumpet judgments.
 - 1)) We are not told why, but some have called it the calm before the storm.
 - 2)) These are the progressive and severer judgments that are to follow, the wrath of the Lamb and God. Rev. 6:16; 14:10
 - c) The seventh seal gives rise to the trumpet judgments.
- 2) The seven angels before God, “And I saw the seven angels who stand before God, and to them were given seven trumpets.” vs. 2
 - a) John saw the seven angels, a specific group by the definite article, who stand before God and it was given to them seven trumpets.
 - 1)) We have seen the seven angels of the seven churches. Rev. 1:20

- 2)) These seven angels stand before the throne of God. Rev. 15:1, 6, 7, 8; 16:1; 17:1; 21:9
- 3)) There are Seraphim with six wings flying over head of God’s throne, covering their face with two wings, two their feet and with two they fly crying out Holy, Holy, Holy is the Lord of hosts; the whole earth is full of His glory!” Is. 6:2-3
- 4)) There are Cherubim at each side of the throne of God as in the Mercy-seat and all around. Ezk. 1, 10
- b) The angels are mere instruments and servants of God regarding the judgments.
 - 1)) They are “given” these trumpets.
 - 2)) The angels do not bring judgment on anyone unless directed by God.
 - 3)) There are names ascribed to seven angels who stand before God in the apocryphal book of Enoch and Tobit but it is not Inspired by God.
 - * Uriel, Raphael, Raguel, Michael, Saqael, Gabriel and Remiel.
- c) Trumpets are Old Testament symbols for Israel, not the church.
 - 1)) In the book of Numbers, two silver trumpets are mentioned for calling the assembly, the princes, the setting up of camp, the breaking camp, alarm for war, celebrate days of sacred feast and

for sounding the New Year, Oct 1, seven in total. Num. 10

- 2)) The numerous times trumpets are used in the Old Testament.
 - a) The seven priests with trumpets led the armies of Israel around Jericho and then blew them. Josh. 6:4, 6, 8
 - b) The trumpet was blown before the ark. 1Chron. 15:24
 - c) The trumpet was blown at the kings coronation. 1Kings 1:35, 39
 - d) The trumpet is blown by God to defend Israel. Zech. 9:14
 - e) Jesus will call the elect Jews, the Remnant with a trumpet. Matt. 24:31
- 3)) These trumpets must not be confused with the ones that are designated for and to the church.
 - a)) The trumpet for the church is the last trump. 1Cor. 15:52
 - b)) The other trumpet for the church is the trump of God. 1Thess. 4:16
 - c)) These trumpets are for the horrible Day of the Lord. Zeph. 1:14-16

8:3-5 The angel with the golden censer.

8:3 *The angel is before the throne of God.*

- 1) The vision revealed an angel distinct from the seven angels, “Then another angel,

having a golden censer, came and stood at the altar.” vs. 3a-c

- a) John saw another angel, the word another “allos” means a different angel distinct in number from the seven, but of the same essence.
 - b) The altar is the brazen altar. Ex. 29:12
 - c) Some believe the angel may be Jesus because he is acting as intercessor and mediator, but Jesus is the glorified Christ acting as judge in the Tribulation and Great-Tribulation from heaven.
 - c) Also the angel is not interceding, but only offering incense with the prayers of all the saints, plus it is Jesus who is opening the seals in heaven.
 - c) We do know that Gabriel stands in the presence of God, perhaps it is he. Lk. 1:19
- 2) The vision revealed the activity of the angel, “He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar, which was before the throne.” vs. 3d-e
- a) The altar is “the altar of insence” before the veil in the Tabernacle that was used on the Day of Atonement with the Holy Of Holies. Ex. 30:1-5
 - b) The prayers of the saint was for vengeance, due to being martyred and found under the brass alter. Rev. 6:10

- c) The alter representing judgment and the satisfaction for judgment.
- d) Moses was told to make all things exact according to the pattern shown on the mountain, for they were a copy and shadow of heavenly things. Ex. 25:9, 40; 26:30; Heb. 8:5

8:4 *The prayers of vengeance are offered up to God.*

- 1) The description of the vision of the prayer offering, “And the smoke of the incense, with the prayers of the saints.” vs. 4a-b
 - a) “Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song.” Rev. 5:8-9a
 - b) The prayers of the saints under the fifth seal for God’s judgments to be poured out, slain for the gospel. Rev. 6:10
 - c) The Psalm depicts prayer as incense. Ps. 141:2
- 2) The direction of the prayers in the vision, “ascended before God from the angel’s hand.” vs. 4c
 - a) The incense is so close to God that it rises up to Him.

- b) The angels were the instrument, from their hands.
- c) Christ gave Himself for us as a fragrant offering ad sacrifice to God. Eph. 5:2

8:5 *The angel is the instrument to initiate the judgment.*

- 1) The preparation in the vision for the judgments in heaven, “Then the angel took the censer, filled it with fire from the altar.” vs. 5a-b
 - * For our God is a consuming fire. Heb. 12:29
- 2) The action in the vision about the judgment from heaven, “And threw it to the earth.” vs. 5c
 - a) The judgment is the hour of testings on the whole world is by the hand of Jesus and in answer to the prayers of the martyrs. Rev. 3:10; 6:10
 - b) A man clothed in lines cast the coals of fire between the Cherubim and scattered them over the city. Ezk. 10:2-7
- 3) The confirmation about vision of the judgment from heaven, “And there were noises, thunderings, lightnings, and an earthquake.” vs. 5d-g
 - a) Notice the order is not natural, lightening always comes first, then thunder follows.

b) In the Great-Tribulation it is supernatural, thunder is first, then the lightening and earthquake.

* “For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,...at Mount Zion... But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.” Heb. 12:18-23

8:6-9:21 The first six trumpets.

8:6 The introduction to the trumpet judgments.

- 1)** The particular angels, “The seven angels who had the seven trumpets.”
 - a)** These could be the same seven angels that pour out the bowl judgments. Rev. 15:1, 6-8; 16:1; 17:2
 - b)** There is no need to think they are different from the original seven and each will have the duty regarding the trumpet judgments.
- 2)** The posture of readiness, “prepared themselves to sound.”

a) Angels do God’s bidding, “Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word. Bless the LORD, all you His hosts, You ministers of His, who do His pleasure. Bless the LORD, all His works, In all places of His dominion.”

Ps. 103:20-22

b) One angel went out in one night killed 185,000 Assyrian front-line troops.
2Kings 19:35; Is. 37:36

8:7 The First Trumpet.

- 1)** The declaration of the First Trumpet judgment as the angel blows his trumpet, “The first angel sounded.” vs. 7a
 - a)** Like the seals, the trumpets are grouped, the first group consist of four, the last group of two being more severe and intense,.
 - b)** The last seal results in the seven trumpets and the seventh trumpet results in the seven bowls.
- 2)** The manifestation of the judgment is described, “And hail and fire followed, mingled with blood, and they were thrown to the earth.” vs. 7b-d
 - a)** Blood like in Egypt. Ex. 9:13-35; Joel 2:31; Acts 2:19

- b) There will be hail from heaven about 75-100 pound in wieght. Rev. 16:21; Josh. 10:11; Ezk. 38:18-22
- 3) The devastation of the judgment on the earth is declared, “And a third of the trees were burned up, and all green grass was burned up.
 - a) The trees and grass were the first to be created and now the first to be destroyed. Gen. 1:11-3
 - b) The twelve time the increment one third appears between verse seven and twelve.
 - c) These trumpet judgments are literal, not symbolic and are just like those of Egypt. Ex 9:22-26
 - d) The first four trumpet judgment are directed to nature, being divided into four and three like the seals, yet being more severe and intense.
 - e) There are many who interpret these judgments with natural phenomena, but these are divine super-natural judgments, the wrath of the Lamb!

8:8-9 The Second Trumpet.

- 1) The declaration of the Second Trumpet, “Then the second angel sounded.” vs. 8a
- 2) The manifestation of the judgment is described again, “And something like a great mountain burning with fire was thrown into the sea.” vs. 8b

- a) The description is a simile, not a literal mountain, this could be a meteorite plunging into the sea.
- b) Like the one in Winslow Arizona, believed to have been the destructive power equivalence to 20 million tons of TNT.
- 3) The devastation of the judgment on earth is declared is three-fold. vs. 8c-9b
 - a) The sea itself, “and a third of the sea became blood.” vs. 8c
* Like the first plague in Egypt turning the Nile blood. Ex 7:14-25
 - b) The sea life, “And a third of the living creatures in the sea died, poluting the oceans. vs. 9a
 - c) The ships, “and a third of the ships were detroyed”, causing great commercial losses of business and life. vs. 9b
 - d) The sea is not stated, usually “the sea” indicates the Mediterranean Sea, but that is not stated.

8:10-11 The Third Trumpet.

- 1) The declaration of the Third Trumpet, “Then the third angel sounded.” vs. 10a
 - a) The progressive and severity is not just to make people suffer, but to trun sinful man to Christ.
 - b) There is stil time to repent, as long as the mark of the Beast has not been taken.

- 2) The manifestation of the judgment is described, “And a great star fell from heaven, burning like a torch.” vs. 10b-c
 - a) It burned like a torch, another simile.
 - b) The word bruning “kaio” means consumed with fire.
- 3) The devastation of the judgment on the earth is declared to affect the water on earth. vs. 10
 - a) The fresh water source of the earth will be affected, “and it fell on a third of the rivers and the springs of water.” vs. 10d
 - 1) Only 3% is fresh water to drink and 97% is salt.
 - 2) That means 1% of the fresh-water source.
 - b) “The name of the star is Wormwood” vs. 11a
 - 1)) Wormwood “apsinthos” sometimes called hemlock.
 - 2)) Only time in the New Testament!
 - c) The water became contaminated, “A third of the waters became wormwood, and many men died from the water, because it was made bitter.” vs. 11b-d
 - 1)) Perhaps a giant star, meteorite shower or asteroid poisoning one third of our rivers and springs.
 - 2)) Bitter like the waters of Marah. Ex. 15:23

- 3)) Wormwood represents calamity, sorrow and bitterness. Deut. 29:18; Lam. 3:15; Jer. 9:15
- 4)) Wormwood represents false judgment. Amos 5:7
- 5)) Water was affected in Egypt. Ex. 7:17-18

8:12 The Fourth Trumpet.

- 1) The declaration of the Fourth Trumpet, “Then the fourth angel sounded.” vs. 12a
- 2) The manifestation of the judgment is described. vs. 12b-d
 - a) First, the major light-bearer, “And a third of the sun was struck.” vs. 12b
 - b) Second, the light reflector, “A third of the moon.” vs. 12c
 - c) Third, the minor light bearers, “and a third of the stars” vs. 12d
 - * Darkness was one of the plagues in Egypt. Ex. 10:21-23
- 3) The devastation of the judgment on earth is confirmed. vs. 12e-g
 - a) The summary statement about the sun, moon and stars, “so that a third of them were darkened.” vs. 12e; Matt. 24:29
 - * Darkness is one of the chief characteristics of the Day of the Lord. Is. 13:10; Amos. 5:18; Joel 2:2

- b) The supplemental explanation, “A third of the day did not shine, and likewise the night.” vs. 12f-g
 - 1)) Not only 1/3 of the light of the sun, moon and stars, but that one third will only illuminate the earth 1/3 of the day and night!
 - 2)) Like the darkness in Egypt. Ex. 10:21-23

8:13 The flying angel.

- 1) The vision of John now is of an angel, “And looked, and I heard an angel flying through the midst of heaven.” vs. 13a-b
 - a) Some manuscripts have angel other eagle that eat carion.
 - b) The preferred one is “aetos” eagle, not angel.
 - c) Perhaps identifying the one living creature like an eagle and the battle of Armageddon? Rev. 4:7; 19:21
- 2) The angel is warning the earth about the meaning three Trumpet judgments saying with a loud voice, “Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound.” vs. 13c-g
 - a) The three woes are directed to the people on the earth during the seven year Tribulation and Great-Tribulation, due to

- the last three Trumpet judgments yet to come by the hand of the three angels!
- b) The first four trumpets are on the creation and are related to nature, the last three are more severe and intense, dealing with demonic powers. Rev. 3:10
- c) Woe is always associated with judgment, “Woe to you Corazin, Bethsaida and Capernaum. Matt. 11:21-24
- d) Isaiah says, “For the LORD will rise up as at Mount Perazim, He will be angry as in the Valley of Gibeon—That He may do His work, His awesome work, And bring to pass His act, His unusual act.” Is. 28:21
 - * The KJV translates it “strange act”, in other words God would much rather forgive than to judge sinful man, but when God does act in judgment, it is not what He desires!
- e) “Therefore you, O son of man, say to the house of Israel: ‘Thus you say, “If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?”’ Say to them: ‘As I live,’ says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’” Ezk. 33:10-11